

Vol. 27

Jan. - Dec., 1935

CHRISTIAN MONITOR

JANUARY, 1935



New Year Sermon

By Oscar Burkholder

The Secret

By Gertrude Nissley Gehman



Victorious Life Secrets

By J. D. Mininger

"Beyond Tomorrow's Mystic Gates"

By Ellrose D. Zook

Whither Bound, Intellectuals?

By Arline Yoder

Modern Sin—Truth About Tobacco

By Virgil C. Finnell

The Blessings of Serving God in Youth

By Mrs. Allen Ebersole

Upside Down Is Right Side Up

By J. Gordon Howard

Book Review—Our Neighbors in South America

Reviewed by Wm. G. Detweiler

"BEYOND TOMORROW'S MYSTIC GATES"

By Ellrose D. Zook

"The wave is breaking on the shore,—
The echo fading from the chime,
Again the shadow moveth o'er
The dial-plate of time."
—Whittier.

January comes from the Latin word "Janua" which means door. From this word came the name Janus, the ancient Roman god of gates and doors, hence the god of all beginnings. Janus had two faces. With the one he could look forward, with the other, backward. Thus it was that Numa Pompilius in the seventh century before Christ named the first month of the year January. This ancient Roman idea, although paganistic, contains a thought for us. As we come to the close of the year we have the opportunity to look back over the past and to look forward to the future. Looking backward has its value. Possibly it is with a tinge of regret that we see the Old Year fast fading away. Experience during the past year has been a dear teacher, but she has given value for value received. We admire the Old Year for all it has done for us. "I love you, good Old Year!"

Not that your days unclouded came and went,
Not that light was sweet,
But that the darkness drew us close to Christ
In following His feet."
—M. K. A. Stone.

As we look back yet for a moment to honor the Old Year we might reflect for a short time on the accomplishments and failures during the past year. Undoubtedly, if the Old Year could speak, it would advise us to profit by our mistakes in the past year, to use the moments of opportunity to greater advantage in the coming year, and to become even better in whatever walk of life we may be than during the Old Year. The following lines suggest a beautiful prayer for the New Year:

"Dear Master, as the old year dieth soon,
Take Thou my harp,
And prove if any string be out of tune.
Or flat, or sharp!
Correct Thou, Lord, for me
What ringeth harsh to Thee,
That heart and life may sing, the new year
long,
Thy perfect song."—Anon.

As "the year is dying in the night" one can hear the echoing "wild bells" of Alfred Tennyson "ringing out" the old and "ringing in" the new. What do the wild bells ring out? What do they ring in? They ring out the want, the care, the sin, the civic slander, the spite. They cry, Away with the grief that saps the mind, the feud of rich and poor, the slowly dying cause, the ancient forms of party strife, and the narrowing lust for gold. With a fuller and deeper tone than ever before they tell every one to ring in the true, the nobler modes of life, the love of truth and right, the common love of good, the thousand years of peace. Let the wild bells themselves tell us their final request,

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

What a challenge, an obligation, a duty to humanity, the "wild bells" ring to all who

soon will be upon the threshold of the New Year.

What does the New Year have for us? The poet introduces the New Year not as a great question mark but as

"A Flower unblown: a Book unread:
A Tree with fruit unharvested:
A Path untrod; a House whose rooms
Lack yet heart's divine perfumes:
A Landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous fountain yet unsealed:
A Casket with its gifts concealed:—
This is the Year that for you waits
Beyond Tomorrow's mystic gates."

—H. N. Powers.

The verse contains beautiful metaphors of the coming year. After all, the poet did not know just what the New year held in store. One thing, however, every person knows, that the New Year will contain so many months, so many days, so many hours, so many minutes, and so many seconds. In ancient times there was a custom of putting an hour glass into the hand of every living man to show him the grains gliding swiftly and steadily

JANUARY

I see not a step before me, as I tread on another year;
But I've left the past in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

So I go on, not knowing,
I would not, if I might;
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with Him, by faith,
Than walk alone by sight.

—Mary G. Brainard.

out. If every individual realized the value and responsibility of time and the consequences of eternity, many a person would change his course in life. To seize every moment and to use it with all our heart, soul, and strength to glorify the One who has given them is to face the challenge of the New Year. No one can tell what a day may bring forth, how then can he tell the events of a year? The New Year is indeed an unsealed fountain, an unopened casket, but, if truly lived, it shall be as beautiful as a blown flower; it shall be read by others as a book; it shall become a path to many.

Chilo, one of the seven sages was asked to say what is the hardest thing for a man to do. He replied, "To use and employ time well." Upon the flyleaf of a Bible printed in 1655 from which John Wesley read his texts to the crowds to whom he spoke are found in Mr. Wesley's handwriting the two words, "Live today." Many centuries ago the poet Horace wrote, "Carpe diem," "Seize today."

The following verse impresses well upon us the extreme import of using the time at hand:

"Today is the only day we have,
Of tomorrow we can't be sure,
To seize the chance as it comes along
Is the way to make it secure.
For every year is a shorter year,
And this is a truth sublime:
A moment misspent is a jewel lost
From the treasury of time."

"Redeem the time, because the days are evil," are the words of the apostle. Dr. Amos R. Wells says, "Time is a wonderful thing. All men have it, and all have precisely the same amount of it. The gift is given you a little at a time. You must use it at once or it is withdrawn. And if you use it wisely as it is given you, you will soon be marvelously rich—rich with the only wealth that lasts." How true it is that the curse of the unfaithful steward rests upon the timekiller or upon the one who uses his time only for securing earthly and material things of life. Even that which he seemeth to have is taken away. Then how short life would seem at the end of the journey!

"Hours are golden links, God's token
Reaching heaven; but one by one
Take them lest the chain be broken
Ere the pilgrimage be done."

—A. A. Procter.

A little more folding of the hands and a little more sleep and soon shall the sluggard come to naught, says Solomon. Ignatius, when he heard the clock strike, was accustomed to say, "Now I have one more hour to answer for." On the dial at All Souls, Oxford, is the following inscription, "The hours perish and are laid to our charge." "Time wasted is existence; used is life." If we truly realized the value of time we would do as Dr. Johnson suggests in the following lines,

"Catch; then, oh, catch, the transient hour;
Improve each moment as it flies;
Life's a short summer—man a flower—
He dies—alas! how soon he dies!"

Some one asked Thorwaldsen, the noted Danish sculptor, "Which is your greatest work?" He promptly replied, "The next one." It was an answer that implied a present hope and purpose, and a hope translated into future achievement. Robert Browning tells of the Faultless Painter who in the height of his fame declared himself a failure because he had no ambition to improve in his art. In whatever walk of life we move our motto ought to be the same as the keyword to the Epistle to the Hebrews, "Better." Better, still better, than the year before. "The opportunity of a lifetime must be grasped during the lifetime of the opportunity, which is generally brief."

Although no one "has passed this way heretofore" yet there is Christ the Lord who comforts and strengthens with the words, "Lo, I am with you alway, even unto the end of the world." The stirring words of William Herbert Hudnut present a challenge for the coming year: "There's a burden to bear, a grief to share, a battle to fight, a wrong to right, a work to do, a world to make new." What a scope of privilege and duty the challenge contains! In faith and humility the Christian may step boldly upon the threshold of the New Year. He does not need to know the

(Continued on page 6)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

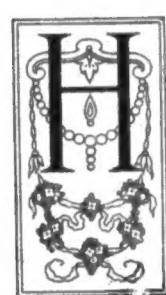
SCOTTDALE, PA., JANUARY, 1935

No. 1

WHITHER BOUND, INTELLECTUALS?

A New Year Story

By Arline Yoder



HAROLD Wentworth entered his room, locked the door, and fell on his knees beside the rocker, a gift from his mother. There, his head buried in his hands, he remained motionless; his heart was too heavy, his mind too much overwhelmed with untold agony to say or even think words to form a prayer. He could cry to God only in groanings that could not be uttered. How long he remained in that position he knew not, but when he rose from his knees dusk had already settled upon the earth. He pulled the shades, pressed the light button, and sat down at his desk in silent thought and meditation.

The dormitory grew noisy. Young men rushing in from late classes or extracurricular activities, bounding upstairs and downstairs, shouting, singing, and whistling, were enough to cause a listener's head to swim. But Harold scarcely heard it. His door remained locked—he did not wish to be bothered.

"Where's Wentworth? We've been waiting at least fifteen minutes for him in Room 4 to have a committee meeting." This Harold did hear amid the turmoil. There was a loud rap on the door. He bit his lip hard. He could not, he would not, open the door. He would not go to the committee meeting. Not that attending the meeting was contrary to his conscience, but he was not in the right position to go, he was not yet courageous enough to speak his convictions. So he did not move from his seat.

"His door is locked, Dick. He must have gone downtown. Say, that's a beautiful way to start the New Year—our chairman willfully absent from the first committee meeting. How does he think our weekly devotional programs are going to be planned? We can't go ahead without him. He never played such a trick before. Tomorrow is Thursday—time for a devotional meeting—and no program. But I might as well tell them that all we can do is adjourn and meet when he's ready to meet," he sighed in disgust.

"Sorry I can't help you, Jim," replied Dick, "but I haven't seen him all afternoon. Our devotional programs really don't seem to be such an attraction any more. Just a tip—perhaps if you'd make them a bit more interesting and entertaining they'd draw larger crowds."

Harold heard no more. But what he did

hear set him to thinking. For entertainment in their devotional programs they had gone as far as they could and yet call it religious. Scores of times they had so-called religious moving pictures or contests to attract the youth of the campus. But it was too tame for them—they could better satisfy their craving for movies at any downtown theater in Haverhill.

Harold was miserable—sometimes he almost wished he "wasn't." Life did not seem to hold any satisfaction for him. He was popular enough, well-liked by everyone, had a part in practically everything, and possessed a strong and magnetic personality. But somehow that did not seem to replace the burden that was daily beginning to lie heavier on his heart.

He had changed considerably—in thought, in word, and deed—in the few months he was at Haverhill. Not that he really wanted to



GOD BLESS YOU IN THE DAWNING OF THE YEAR

God bless the work that lies before your hand!
God's blessing be on all that you have done!
For what is fame, or gift, or treasure grand,
If His approving smile we have not won!

God strengthen you when crosses come to stay,
When shadows close around your heart and home!
God guide your soul when night seems far away,
When all the world's tossed waves are white with foam!

God dower you with kind consoling words
For wounded hearts with gloom and anguish filled,
Soft, soothing words to sing like happy birds
With voice prophetic, till the storm is stilled!

In body and in soul, God keep you strong
To toil for Him and never fail through fear;
This is my wish, the burden of my song—
God bless you in the dawning of the year!
—Witness.

change—but little by little he felt the influence that prevailed on the campus and in the classroom enveloping his life and character and molding them to conform to itself. Tempestuous youth wanted entertainment—and entertainment they received. Spiritual life and activities dwindled to the point of mere name. The currents of this dreadful reality had borne in on his soul so stealthily that he had gone out with the tide and drifted far to sea before he was fully aware of the awful state of affairs. He was

"Drifting, drifting, no port in sight!
Drifting far from the gospel light;
Lest you go down in the stormy night;
Drifting over life's sea."

If he could only have gone to a college where Christian influence was strong, where the inspiration of God's Word was not doubted, he would have been happier. Yet a friend of his father's was sending him there—and he had no choice in the matter.

He had just returned the previous week from his Christmas vacation at home. He had attended church and Sunday school and prayer meeting in the little country church—even the annual Christmas program given by the children. There was something about those innocent children telling of a Savior who was born into this sin-cursed world to die on Calvary's cross to redeem lost sinners, that clutched at his soul. As he left the services amid large flakes of snow, floating down through the dark, dark space to earth, he was reminded of the Christmas seasons of other years, when his heart and mind were untainted by skepticism and cynicism. His heart ached and his soul yearned for the blessings of a life hid with Christ. The manner of the people toward him seemed to tell him that they were pitying him because he had drifted so far on the wrong track. Yet little they knew his inner urges and desires. Individuals do not always portray the real feelings of their inner souls—oftentimes it is rather the contrary, they hide their real feelings by willfully portraying the opposite.

The prayer meeting had not changed either. It was small but mighty in power and influence. There were no movies—no contests and such like. The Spirit of God ruled. Men prevailed mightily with God in prayer. The presence of a prayer-hearing and a prayer-answering God was felt. Christ was upheld as the all-sufficient and all-satisfying One. Harold could not help but notice the difference between the prayer meeting at his "old-fashioned" home church and the entertaining luke-warm, Laodicean devotional meeting at Haverhill.

A mighty challenge came to him, as a recognized leader on the campus, to start a real prayer band if it included but several members. He realized that "little is much when God is in it." So with that challenge calling forth the courage of sterling manhood, he had gone back to Haverhill with a greater determination, yet with more anxiety of soul and a greater burden for the careless, thoughtless life of the students. A new year lay before him. What would its close find—a well-grounded Christian or a full-fledged skeptic?

The dormitory had grown quiet again—everyone was enjoying dinner in the dining hall. Everyone except Harold—he was not hungry for natural food but for the Bread of Life. As he meditated, he wondered:

"Where is the blessedness I knew
When first I saw the Lord,
Where is the Soul's refreshing view
Of Jesus and His Word?"

His anxiety had reached its climax—something must be done. He could go on no longer amid such annoying and distracting conditions. In his last class that afternoon the professor had made that taunting remark made by so many modernists: "Such ideas as redemption by the blood of Christ are too crass for a mind so cultured and nobly religious as ours. Not faith in Christ but a faith like Christ's is what we need. 'Many little remarks had been made before by professors, and had he not been well-grounded in Bible knowledge in his home and Sunday school he would not have detected the errors but have accepted them as sound theology. Though knowing in his heart that these ideas were not sound yet the influence was strong—just a bit stronger than he realized. However, that last statement was too outspoken—he realized something had to be done if he would maintain the Christian teachings and doctrines of his God-fearing parents and of an orthodox church. He needed the companionship of those who loved a slain, risen, and interceding Savior, who accepted the whole Bible as the inspired Word of God, who believed that every command in the Bible is important and intended to be obeyed, who loved God with all their heart, soul, mind, and strength, and who believed in going out and proclaiming this message to others.

When all were in their rooms studying, Harold slipped quietly into a few rooms and called an important meeting for ten o'clock. At the appointed hour the summoned ones came, wondering what it was all about. Harold unburdened his heart to five of the more religious young men in the school. They were thrilled at the idea. For weeks those six young men met nightly at ten o'clock for intercessory prayer.

Later on, a very skeptical young man stopped Harold on the sidewalk, "Say, about a half dozen of you fellows here on the campus have faces that fairly shine, you have a different expression in your faces than you used to have or any of the rest of us have; and there is something about you that is—well, just different. What makes it?"

"The closer one lives to Christ the more like Him one becomes. We try to keep in close fellowship with Him constantly. As a prayer band we seek His face and favor.

"Is that true, Wentworth? Can all that make such a change in one's life and countenance?"

"Indeed it can—and life becomes sweeter and more interesting every day."

"May I join your prayer band, too? If you fellows are Christians I want to be a Christian too."

"Indeed you may!" Harold gripped his hand tightly.

That night twelve young men knelt before

a prayer-answering God. And as the weeks passed the attendance so increased that it was necessary to hold the service in Assembly Hall. Of course the skeptics and modernists were not wholly eradicated—yet there was a band of staunch, God-fearing youth that studied the Word of God and accepted it in all its purity, and whose fellowship with one another and God kept them firmly planted on the solid rock, Christ Jesus.

West Liberty, Ohio.

THE SECRET

By Gertrude Nissley Gehman

It is the hour of sunset in the heart of the Alps Mountains, in the little country of Switzerland. Where can the human eye gaze on a more picturesque landscape—see a more beautiful evidence of the handiwork of God—than in the midst of this paradise, surrounded by those rugged crags which soar almost beyond our view? The valleys are already in shadow, as the sinking sun throws its last rays across the snow-capped peaks; the lake in the distance lies clear as crystal, and sparkles in the fading sunbeams of evening. On the mountain sides, below the region of snow and ice, evergreen trees and vegetation appear, and, farther down the valley, the trees and flowers are brought forth in all the beauty and fragrance of summertime.

The birds are singing their glad songs of rejoicing, and the hills echo and re-echo the voices of nature. The cattle are grazing on the hillsides, the sheep are wandering near the streams and in the green fields. The children of the native highlanders are happy in their play and frolic as their glad voices resound through the stillness of the quiet evening.

Whether you look at the sky and the snow-covered mountains above, or look below upon the beauties of the landscape, or listen to the voices of nature, you see and hear and feel the expression of super-human wisdom and power.

A few years ago, situated on a beautiful spot, halfway up the mountainside was a small hut, among a cluster of trees, almost hidden from view. It was very small, like those in which the natives of the Highland lived, where there were no signs of luxury, but evidences of the plain, simple living of the rustic folk who are almost isolated from the rest of the world.

Outside the door on a rude bench sat a young man, dressed in the attire of an Englishman, and there was an air about him that told that he was no native of this mountainous country. He leaned his head back against the wall of the hut, with his dark hair brushed carelessly back from his forehead, his hands idly folded over a small, worn portfolio which lay on his lap. His sad, dreamy eyes were lifted to the mountains beyond, and by the expression on his youthful countenance it was evident that he was in deep meditation. The sun had already disappeared from view—twilight was gathering, and there was no sound except the soft lowing of herds on the distant hillside and the bleating of the sheep in the valley below. An hour had passed away

before the young man was aware of the chill of the descending night.

Uneasily he moved about, as if in doubt as to what he was going to do, then, with a troubled and discouraged sigh, he walked in and closed the door softly behind him. Carefully and cautiously he laid his precious folder on the mantle, then turned and stirred the few coals in the fireplace in preparation for his evening meal.

There was but one room with a loft above. In one corner was a painter's outfit which identified the place as the home of an artist. Very little furniture was to be seen, and that consisted of a table, two chairs, and a cot, which were very rudely made. At one end of the room was a small cupboard, from which he took a few slices of bread, a generous piece of cheese, and a bowl of milk, which together constituted his supper. As he sat by the fireside enjoying his food that same troubled expression of disappointment and discouragement was visible on his countenance, and he continued in deep meditation.

At length when he finished darkness had already settled on the earth. He again took from the mantelpiece the precious folder. He seated himself on a stool by the fireside, which was his only source of light, opened it carefully upon his knee, and unfolded a large piece of canvas which he held up before him, on which was the most beautiful painting he had ever seen. What a piece of art it was! So grand, so simple, and yet so rich!

It was a delicate painting of a beautiful lake, about two miles from an old city, beside an ancient road and with a high mountain in the distance. The old city nestled beyond the waveless waters, veiled in a mist of dainty weaving; a faint light of dawn, peaceful and serene, dimly appeared from behind the mountain and increased into soft light along the slope of the range, and was seen only faintly on its fair height between the folds of clouds that touch the skyline, then rises high and towerlike, into the zenith, and there is a star.

In the foreground, the shore by the lake was cheered only by a few bright flowers among the dark clusters of leaves,—the one, a single red flower, and the other, a single white flower.

As he gazed on the wonderful piece of art, the troubled lines on his face relaxed, and formed, instead, an expression of interest and appreciative admiration. For half an hour the youth was absorbed in its wonder, beauty, and purity. Ah, yes! he was an artist, but this was not his work, it was but the yearning of

his soul. It was his ideal. It was the design on that foursquare piece of canvas that was responsible for his being here among these mountains. It was the expression of that sketch which inspired his heart to hold it as his ideal.

Ever since he had been a child in his native home in the hilly section of England, the instinct of an artist was apparent in his life and character, and even now in the estimation of many of his friends, he was a successful artist. But this valued painting seemed to shadow his best production almost to obscurity. He had gained possession of it several years before through faithful and successful work while at a school of art, as first prize when he completed his work. Where the sketch came from, no one knew definitely, except that an artist who was traveling in England had lost it while visiting in the city of London, and when it was found the owner had been lost sight of. The work was his best production and was admired by every eye that gazed upon it. It found its way into the school in which this young man was a student, and as no one could claim the painting, it was decided that the student should have it who would prove himself worthy of it. Thus it came into the ownership of this young artist, whose ideal was to be able to put the expression into his work as did the author of this piece of handiwork. It was said to have been painted somewhere in Switzerland, among the Alps Mountains, and so strong became the owner's interest that he left his home in search of the original of this wonderful picture.

For three months he had lived in the rugged highlands, studying in turn the canvas and then the landscape, and again testing his skill upon his own canvas, but however skillfully he put into practice all the points of his training, he never accomplished anything more than a failure. At last he actually became disappointed and discouraged, and almost lost confidence in himself. This had been the substance of his meditation as he sat outside his hut in the evening twilight, and it was only the actual beauty of the painting itself that lit up the unhappy features of his face.

As he looked upon it there were three features that he again studied as never before—the light and expression of that morning star in the grey of early dawn, the beauty of that one red rose, and the purity of that single white lily. Those were the outstanding features that attracted his eye as nothing else.

Suddenly his meditation was interrupted by an indistinct noise on the outside, and, presently, he heard a faint knock on the door. There were very few of the highlanders that came to see him, except some of the young men with whom he had become acquainted in his travels and work. Expecting that it was one of these, he quickly folded the canvas and put it away, for he did not wish the painting to be known among these people who could not appreciate it. Neither would he have trusted them if they had appreciated it, for he well knew that if such were the case, it would possibly soon be his no more. After having it safely hidden, he called out, "Come in." It was none of the lads of his acquaintance, but instead he was not too agreeably surprised when an old man slowly and timidly entered the room. He wore the garb of the Swiss

Highlanders, but his features and expression did not correspond with that nationality. His hair was grey, but his eyes were bright, and though his face was somewhat wrinkled, yet the lines around his eyes and mouth formed a sweet but sad expression. The young artist was a bit dazed by the unexpectedness of the arrival of this strange visitor, but bade him welcome to his fireside. Indeed, it was unusual that so strange and old a man should call on him in this hour of the night, but there was something congenial and winning about him that appealed to the young artist. On being questioned, the visitor replied, "I have been living in these mountains for some time and have often traveled over these hillsides, but today I have wandered too far to get back to my abode before dark. I have not been through this section for quite a while, and as I came down here I noticed this little hut that I do not remember having seen before, and, being very tired, I thought I might find some congenial friend who would share his home with me tonight."

The way in which the fatherly old man spoke to the young artist so appealed to him that he gave him a hearty welcome to spend the night with him. He related to the old man his fond desires and youthful ideal to be



THIS YEAR?

We stand upon the threshold of another year—

The days are dark, and sin abounds on every hand.

Man's heart exceeding evil is, and love is cold, For godlessness its blight has laid upon the land.

Oh, there is want, and poverty, and bitter woe;

Distress, bewilderment, and fear we daily see; And there are weary souls, confined to beds of pain,

Sad hearts that long and pray, from suffering to be free.

Oh, poor indeed that soul who finds not rest in Thee,

Who is not waiting that glad day Thou shalt appear;

But fears instead the hour when sounds the trump of God.

I cannot help but wonder, will it be this year? This year, that with a shout, from heav'n Thou wilt descend,

To raise the dead in Christ, and gather all Thine own,

To rise with Thee, forevermore with Thee to dwell?

Oh, glorious day; for trials of earth it shall atone.

This year? The hour approaches as a thief by night.

This year? Let us for Thee be watching, Lord, I pray;

And let us burn with zeal; cause Thou our tears to flow

For those who grope in darkness, knowing not the Way

Oh, draw us closer to Thee; let our lives be pure,

And let us use the precious hours that yet remain,

In serving Thee, our Blessed Savior and our King—

Perhaps it is this year, that Thou wilt come again.—Evelyn H. Johnson.

an artist. The trend of the conversation was such that he felt free in making known to his visitor the possession of that wonderful piece of art. As he opened it with pride and admiration, and confidence that his visitor had never seen its equal, he did not see that the old man grew suddenly pale as an expression of wonder came into his face. He said very little as the artist dictated his points of admiration and difficulty, pointing to the star and flowers, saying, "I think the secret of the whole picture lies in or about that one star and those two flowers—but I do not know what it is."

As the old man seemed worn and tired and not much inclined to further conversation, they made preparations to retire—planning, by the suggestion of the old man, to take a stroll over the hills together on the morrow, setting out in the early morning.

The youth was soon fast asleep on his cot by the window, wholly unconscious of his friend who lay on his bed in deep meditation in the loft above, far from sleep and forgetfulness.

When the first ray of dawn appeared in the eastern sky, all signs of their early breakfast had disappeared, and with their lunch of brown bread and cheese they set out. They also took with them the wonderful painting, safely enclosed in the portfolio.

Nature beamed in brightest smiles as they walked over the green turf of the mountain-side. It was the dawn of an ideal day. All the world seemed very beautiful, peaceful, calm, serene, and still. No strain of music would be sufficiently beautiful to express the loveliness of God's handiwork. The old man raised his eyes as they ascended the hillside, and muttered very softly, almost under his breath, "I will lift up mine eyes unto the hills, from whence cometh my help." The young artist wondered, but said nothing. They came to a wide stretch of green grass where a clear little stream rippled along in its happy song, and where the cattle were grazing; and the old man repeated: "The cattle upon a thousand hills are his,"—and after a pause continued, "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." The artist lifted his eyes, and gazed upon the serene face of the old man, but again said nothing. They passed on and on, drinking in the wondrous beauties of the landscape, finally descending into the valley. Again the voice of the old man sounded, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The lips of the youth moved as if to reply, but paused as the old man suddenly stopped and reached eagerly for the portfolio, nervously unfolded the canvas, and stretched it out before them. He turned to the youth and said, "Look before you." The youth looked up, and behold! there was the same in nature as was painted on the canvas. The grey of dawn had not yet disappeared, and in the sky was the morning star. The landscape was grand, and there too by the lake was a beautiful rose and a fair white lily.

The old man announced, "I am the artist who painted that picture!" and as the young man gazed at him in open wonder, he contin-

ued, "And I know why you look in vain for the secret of it. Here is the secret: I never painted a feature of that picture but that I saw it first through the eye and mind of God. The star, the rose, and the lily are the grandest and most beautiful objects of that painting because those were the objects through which I saw most beautifully and distinctly the Maker of them all, the One who is 'altogether lovely,' 'the fairest of ten thousand to my soul.'" As the old man pointed to the star

in the sky, he asked "Do you know Him who is the Bright and Morning Star?" Then he pointed to the beautiful flowers before them, "Do you know the Rose of Sharon and the Lily of the Valley?" Conviction seized the young artist. He knew the reason for his empty, unsatisfactory life, for the poverty of his paintings and for his constant failures. And then for the first time he knew the secret of the wonderful piece of handiwork.

Harrisonburg, Va.

ON FORGETTING

By Margaret Horst

Last Saturday morning I went downstairs and suggested to my landlady that when I was a girl chickens used to lay eggs. She knew what I meant and said she could spare me a few again. I can't see why hens must go on a strike right in pumpkin pie season. I heard of a woman in Texas who waited for a long while to make pumpkin pies, because she had no eggs. Finally, after she had some eggs, she decided to make the pies and guess what, well, she forgot to put in the eggs.

One day my little second-grade boy forgot his pencil. I gave him one of mine to use and said that maybe he would remember the next day. When he forgot again I suggested that perhaps I should tie a string around his finger to help him remember. That evening I walked home with him. I had been invited to his home for supper. Even before we sat up to the table he marched to the other room, there were only two, got his pencil, and explained with a look of triumph in his eyes, that he would not forget again.

Last summer I stayed in a home where my mistress was as forgetful as I. One could expect to find shoes needing repairing on chairs in the middle of the room, baskets with bouquets in a doorway and other unusual situations. This, she explained, was the only way that she could be sure to have errands done. We made a poor team that way. Now, I did it differently. I keep a jar of vaseline on my dresser to use on my hair. When there was something that I wanted to be sure to recall, in the morning I would turn that jar on its head before I went to bed. Some psychologists call these mnemonic devices, I believe, and don't have much use for them. But what are we short-minded people to do?

Once, and I still have to blush when I think of it, an evangelist who was holding meetings at our church, visited my school. I asked him to conduct the opening exercises and after that was over I went right on with my daily program. Not until that evening, when he was preaching, did I remember that I forgot to ask him to make a speech. He had one ready too. That was nearly twenty years ago; but he still chuckles about it.

Much that we forget we really want to remember. However, people sometimes forget because they do not care enough about remembering. For instance, some of our Mennonites and some more who should be, just cannot remember their Pennsylvania German. Secretly they hope that the people for whose esteem they care so much, won't associate them with the rest of us dumb folks. Now those people really wouldn't need to take such

pains to forget their mother tongue for the sauerkraut hanging from their ears or the size of their feet would tell anyway.

Of course, there is much that we want to forget and it is a blessing that we do not have to remember all of our experiences. Still, there is much that I am glad to remember. Last Thanksgiving afternoon I attended a program not held in the church where I usually go. A splendid young man presided at that program. I was on the front seat where I could easily observe. He gave opportunity for people to tell why they were thankful. After a number had given their testimonies a dear old sister gave hers in German. And what did that young chairman do? Well, he just changed over to German and in a way very natural and kind, thanked her for her testimony and urged others to follow her example. Then at the close of the program he asked his father, who was the minister in that church, to make some closing remarks. When he had finished and was about to leave the platform, the son said, "And now, won't you pray with us?" While the audience stood with the son on one side of the pulpit stand and his father on the other we were dismissed. I don't want to forget the graciousness of that young chairman.

Since our minds are so limited it is a real problem to know what to remember and what to forget. There is no better place to learn than at the feet of our Savior. Perhaps during this year we have worried unduly about past mistakes. Or, maybe we have had difficulty in forgetting some unkindness which came to us. Can we not learn from Jesus that, when sins are under the blood they are remembered no more against us forever? And what if someone was unkind, were not many more people kind? Why not think of that? What then shall we remember? Why that, Jesus paid it all." Soon He is coming to take us to live with Him always. Then we will forget our petty worries and remember really that we have been redeemed.

Bloomfield, Mont.

Dear child of God, if you are permitted to be tested severely, don't give up in despair. He will give you grace and courage sufficient to stand in the hardest test. Remember that *He* has prayed for *you* that your faith fail not.—A. E. Mills.

"Three simple tests of character: What a man thinks about when he is alone, what he reads when he is tired, and what he does when he is away from home."

"BEYOND TOMORROW'S MYSTIC GATES"

(Continued from page 2)

way, but he must know the One who does and who has gone that way.

After all, in the coming year can we not improve somewhat over the past? Can we not be a little more kind, a little more patient, a little more sharing with our blessings, a little more slow to rebuke, a little more obedient, a little less selfish, a little less harsh, and a little less greedy? Do we take time to begin the day, and the year as well, with God, to read a few verses of God's Word every day? Do we take time for bright smiles and pleasant words that fall like sunbeams upon saddened and discouraged hearts about us? Do we take time to be patient, kind, and thoughtful of the aged and youth? Have we taken time and can we not use more minutes and hours in becoming acquainted with Christ, for some day we shall ever be with Him? If we must some time take time to die it is right that we take time to live. "Time is the chrysalis of eternity."

"Speak a shade more kindly than the year before,

Pray a little oftener, love a little more;
Cling a little closer to the Father's love:
Thus life below shall liker grow to life above.

"The past is settled, the future is come,
Therefore for the present,

Walk lighter,
Look brighter,
Gird up tighter,
For the Father Himself loveth us."

—Snell.

Scottdale, Pa.

"HOW HIGH?"

It was time for evening prayers. Buddy's busy day was over, and with daddy, he was ready to pray.

The usual words were prayed, and the "F'r Christ's sake, Amen" added—then:

"Daddy, how high did we pray? Did God hear us, daddy?"

Daddy was accustomed to the task of trying to answer difficult questions—that rare privilege that daddies have—and tried his best with this one, assuring Buddy that God heard every word; that He always hears everything that we say . . . and soon Buddy slumbered, under the watchful care of angel sentinels.

But daddy remained awake for a time . . . thinking . . . about the question of "how high" prayers go. Surely, Buddy's prayers soared on high—and also the prayers of older "buddies" who have learned the great secret of becoming "as a little child" in the Christian life . . . whose faith is as the faith of "one of these little ones" . . . who have learned the true art, and meaning, strength and power of prayer.

"How high" we pray is an important thought—because there are things which weight down our prayers sometimes. Jesus told of several of them—the man, for instance, who, at the altar, remembered something, and had to hasten off to make it right.

But how blessed it is when—like Buddy's—our petitions ascend straight to the throne of grace and the Spirit gives witness that the answer is forthcoming!—Chester E. Shuler in *The Gospel Messenger*.

CHRISTIAN MONITOR PULPIT

NEW YEAR SERMON

By Oscar Burkholder

TEXT: Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Gal. 6:9.

The past year has been a year of disappointment to many people. We have been told many times that the years of depression are at an end, and our burdens are going to be a little lighter. We made ourselves believe that these optimistic forecasts were true, and that by the end of 1934 we would have a few debts paid, a few long standing needs supplied, and an outlook that would at least be comparatively encouraging.

Perhaps this has been the portion of a few, but the rank and file have not realized such expectations. This is proved by increasing relief expenditures, failures in business, and discouraged attitudes towards the better things in life. For while we often say that prosperity is dangerous to our spiritual life, we may forget to consider the opposite side of the question. It takes considerable courage to be without work for years, to watch your savings vanish, and your home pass into other hands, to see your children deprived of the needs of life, and yet keep your spiritual life up to par. It can be done, but in prevailing conditions a new attitude towards each other, and yet not a new but an untried one in these days, must be taken—a daring, venturesome, full-of-faith concern for others that will be heartening to the multitudes that are in dire need.

Paul enunciates such a principle in our text. It implies a number of things. First, that Christian people had discontinued their labors of love in behalf of others who needed the help of such a ministry. Second, that such labors of love were discontinued because they became wearisome to the well-doers, and third, that such wearying was the result of weakness, and that such fainting would prevent them from receiving the reward for such service. At the beginning of another year, then, regardless of the prophecies of men, whether bright or dark, may we heed Paul's admonition, and first of all

Let Us Continue Our Well-doing

To do right under present conditions certainly entails earnest application of one's strength, time, and resources. The dollar does not come as easily as a decade past, and Satan is more determined than ever to prevent and overthrow the work of the Lord. Because it requires more effort to get the wherewithal to live, many of us are satisfying ourselves with the attitude that "we can't give what the Lord does not give to us." Now while this is true, rather than rest in such complacency ought we not search for the reasons that the Lord is not giving us more? Surely we would not blame our heavenly Father for the dry season, the lessened crops and all the

hardships that inevitably follow. What we actually do is to measure the possibility of well-doing by the results of our extravagance and wastefulness of past years; and instead of receiving the rebuke and accepting the challenge we throw up our hands in defeat. Can we not pray more? Can we not trust more? Can we not live more closely to Scriptural teachings? And would not such a course be more acceptable in the sight of the Lord?

I met a family some time ago that had a very hard time of it during these years of depression. Recently the husband and father was fortunate in procuring a very remunerative position. In a very short time a radio was installed, and now plans for a car are being discussed. Such conceptions of stewardship have been, and are, the cause of hard times. Yet it seems, in so many cases, that when prosperity smiles again our first considerations are selfish.

Well-doing involves consideration for others' needs. It means a giving of one's self in service that is first unselfish and then generous. It is characterized by a satisfaction, a contentment, with the supplying of our own needs, and a joy in the ministration to the needs of others. It is marked by careful planning, legitimate obtaining, and Scriptural disbursement. In fact well-doing plays such a large part in the Christian's life that Paul said to the Colossians, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Let Us Refuse To Be Weary in Well-Doing

One of the great needs of present-day Christian activity is stick-to-it-iveness. While enthusiasm accomplishes something, faithfulness accomplishes much more. We are prone to make many and beautiful resolutions at the New Year, but unless we carry them out the year through, our work will only be partially done, and we know a task unfinished is usually a task never finished.

Now there are a number of influences and circumstances that persuade people to discontinue their well-doing. Of course, in the opinion of the quitter that which persuades him to discontinue is genuine and sufficient, and, in some cases he may be right. But in the great majority of cases of weariness in well-doing the "reasons" are only excuses. The preacher's wife, or daughter, comes to church in a new dress, or at least it looks new, and immediately a supporter says, "I'll not give to the preacher's support any more because his wife dresses better than I can afford." A little careful investigation will likely show that the "new" dress is made out of one

of the member's old, out-of-date ones. The Sunday school superintendent makes a special appeal of a Sunday morning that every one come promptly on time. He gives a few reasons for promptness, but it doesn't suit Brother Brown at all. He knows that the superintendent hasn't as many chores, nor as many children, nor as far to travel to church as he, and if he had all these handicaps he would be late too. So Brother Brown decides to stay at home a Sunday or two, and then when he does come, he comes late, just to show to the superintendent that he isn't running the whole show. The Sunday school teacher says something in the class that strikes one of the pupils crosswise and he takes the saying as an excuse to absent himself from class and hang around the shed, or drive off in some one's car. Some one reads something in the church paper with which he does not agree and he discontinues his subscription. Some difficulty arises in the local congregation and the whole denomination is condemned by withdrawal from membership.

Well-doing must be well seasoned with charity. If the blessings of heaven were discontinued because of man's ingratitude and disobedience this earth would be a barren place indeed. If we would follow our Master in well-doing we will need to love those who do not love us, pray for those who despitefully use us, and minister to the ungrateful and the unthankful. Did not Jesus cleanse ten lepers and only one returned to thank Him? The real test of well-doing is to refuse to swear when it seems as if all others do swear, to refuse to go to questionable places even though all others go, to go to church regularly even though many do not go at all, to pray when no results seem apparent, to believe when it seems that all the world disbelieves; to do all this, and more, all the day of every day of the whole year.

Let Us by Well-doing Keep up Our Strength

Not only do we lose interest when we cease doing but we lose the power of doing as well. To lose the power to do well means the loss of strength, and the loss of strength means failure in the end. "In due season we shall reap, IF WE FAINT NOT."

There are several implications in the meaning of the word faint. To faint means to lose consciousness. While in a faint the afflicted one is oblivious to both surroundings and consequences, and much may happen before consciousness is regained, if it is regained at all. To say the least it is an indication of weakness and immediate attention is imperative to prevent a recurrence.

Now while we recognize that no one is saved by good works, yet it is true that where there are no good works faith is dead. We see, then, that in order to preserve our faith, or spiritual strength, it needs constant exercise. May we enumerate a few things that

(Continued on page 19)

Editorials

Jottings

A Blessed and Happy New Year to all! In this first number of the Monitor in 1935 we greet you with all the good wishes of the season. May the New Year find you in the Lord's will and may His blessed presence go with you all the days of your life.

* * * *

Many things come to our minds as we think of the passing of the Old Year and the coming of the New Year. But one of the best things we can do is to look to our Lord for help and guidance and strength to meet the experiences that will come our way, but whose character we do not know and cannot know. Since God alone holds the key to the future we must commit our lives into His hands and walk in His ways. A fine New Year scripture is found in II Tim. 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." If we commit our all to Him He is abundantly able to keep us all the year and every year.

* * * *

We cannot pierce the veil of the future and we know not what the New Year may bring to us of joy or gladness, health or sickness, prosperity or adversity, good fortune or terrible hardships. Of course, we can look forward and speculate on the probabilities. Here are some that we might think of with profit. We can reasonably expect increasingly worse moral conditions, because of the flood of strong drink that is sweeping over the country since the repeal of the Eighteenth Amendment and the general lowering of moral standards. It may be that before another year passes another world war will have broken out, because of the increasing nationalism in all countries of the world. There are many other dire things that we might anticipate, but the most important thing for us to do in the light of probable trials and hardships is to completely consecrate ourselves to God and resolve to obey His will no matter what happens. There are two looks that we can profitably take with regard to the future. (1) "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). If we keep our eyes upon Him we will not be so much distressed by the welter of circumstances about us. (2) "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:13). As we look for His coming not only will we keep our lives pure but earthly things will lose their power either to charm or to annoy us, and we will live so close to Him that He will really be our "all in all" and we will rejoice in Him always.

Our New Sunday School Lessons

With the advent of the New Year we begin a series of Sunday school lessons on "The Life and Letters of Peter." The lessons begin with "Peter's Conversion and Call" and lead us through his various experiences as recorded in the Gospels and the Acts, taking also glimpses into some of his writings at various times. We close with a study of the

benedictions from both of Peter's epistles, which were evidently written near the close of his life.

This combination of the life and writings of Peter provides a rich field for study. Peter was the leader of the apostolic band almost from the beginning. He had certain qualities that naturally put him into that position, and in spite of his failings he kept a prominent place among the leaders of the early Church as far as sacred history carries us. In studying the life of Peter, we not only become acquainted with one of the greatest characters in all the Bible, but because of his associations we learn much of Jesus, the other apostles, and of the founding, growth, and development of the early Church.

Merely as a biographical study the life of Peter is most interesting and helpful. "Among the outstanding characters of the Bible perhaps not one of them surpasses Peter. He was a man of like passions as we are. A retrospective view of his life portrays the natural traits of humanity, and shows how, by the power of the Holy Spirit, such a person can be transformed and become a mighty instrument in the hands of the Lord for good. Peter was at times weak, fearful, impulsive, bold, fearless, daring, humble, submissive, and sympathetic. He let the Lord turn his natural traits into usefulness for the benefit of others, and he yielded himself to the Lord and His service" so that he became one of the greatest "fishers of men" and a strong pillar in the Church.

Of course no discussion of the life of Peter is complete without some reference to the time when he denied his Lord. But apart from that incident, for which he repented bitterly, and another occasion when Jesus rebuked him as an agent of Satan in trying to keep Him from going the way of the cross, he was a devoted and faithful apostle, preacher, evangelist, writer, and elder in the Church. He did not write as much as some of the other apostles, but his two brief epistles are worthy of careful and prayerful study. Like Paul, he kept up his interest in the work of Christ and the Church to the very close of his life. Notice this significant statement in the first chapter of his second epistle: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

We are grateful for the privilege of studying these lessons on the life and writings of this great leader of the twelve apostles. Let us improve this opportunity of learning from God's Book interesting and helpful lessons, and then apply them to our own lives so that they may be more devoted to and useful in the service of the Lord.

"The Cross, the Crook, and the Crown"

These terms are sometimes used to designate three great Messianic Psalms, the twenty-second, the twenty-third, and the twenty-fourth. The reason for this becomes quite evident with a little study. Psalm 22, like Isaiah 53, takes us to the very foot of the cross. It opens with one of the cries of Jesus on the cross, "My God, my God, why hast thou forsaken me?" All through we are brought face to face with the agonies of the suffering Christ. Some one has called it

a "Psalm of Sobs." "The Hebrew shows not one completed sentence in the opening verses, but a series of brief ejaculations, like the gasps of a dying man whose breath and strength are failing, and who can only utter a word or two at a time." It is a vivid picture of the Suffering Savior upon the cross.

From this dark picture we turn to the sharply contrasting twenty-third Psalm, the psalm of the Crook or staff of the shepherd. This is one of the most familiar and best loved portions of the Bible, and it has cheered countless thousands of God's people through the ages since it was written. It, of course, looks forward to the Good Shepherd, who gave His life for His sheep. How comforting to know that if we are of His flock all our needs will be supplied! And then to think of the bliss of feeding in the green pastures, of drinking from the still waters, of walking in the paths of righteousness under His loving care! Here we have pictured in the most beautiful language His provision for His people in this life. But His care does not end there. When the time comes for us to pass on to the better world He still goes with us through the "valley of the shadow of death," comforting with His rod and staff, and driving away all fear. Lastly, He takes us to His eternal home, providing for us "in the house of the Lord for ever." What a wonderful picture of the bountiful care of our loving Shepherd!

From here we turn to a matchless description of the "King of glory." We have no longer the Suffering Savior or the Tender Shepherd, but the King of glory, the Sovereign of the Universe. Our minds are drawn away from the past and the present and we look toward the future, when the King of kings and Lord of lords, shall return to take up His eternal reign. May we look forward to the time when our King shall come and may we be ready to fling wide the gates so that He may come to reign. In a sense He is King now and if we have enthroned Him in our hearts we can look joyfully for His return to receive His own to Himself.

In this Issue

In the December Monitor we outlined some of the plans for the Monitor for the coming year. We believe that we shall have some very helpful and interesting things to present to our readers during 1935. Some of the features planned for will not begin until later in the year, and no doubt others that are not yet definitely arranged for will also make their appearance. It is our object just now to call attention to a few things in this issue that we feel our readers should be sure to notice.

First of all we want you to be sure to read the first installment of "Victorious Life Secrets" by Bro. J. D. Mininger. Bro. Mininger has given this subject much study and knows whereof he speaks from practical experience. Notice his invitation to help people with problems in this connection through private correspondence. We also want to call special attention to the article on "Truth about Tobacco" by Virgil C. Finnel, who is a minister in the Church of the Brethren. The tobacco trust is fastening its tentacles upon our land like the terrible octopus which it is. We should give our positive and constant testimony against this terrible evil which is enslaving millions of the boys and girls of our land.

We next direct your attention to the book review of our

new mission study book for Juniors, "Our Neighbors in South America," by J. W. Shank. We feel that this book will fill a distinct need among our young people at present, and ask that you read carefully the excellent review by Bro. Detweiler. Notice also the descriptive article on "Mission Study Courses," just announced by the Mission Study Committee of the Mission Board. We also want to announce a change in the Sunday School Department as to the scope of lessons covered each month. Bro. Bressler will continue to give us his fine "Nuggets of Truth" found in the lessons, but beginning with the January issue we will publish the first lesson of the following month, so that people living in the farther sections may be able to read the lesson discussions before the Sunday on which the lessons occur. We believe this change will be generally appreciated. We also think the discussion of Bro. Derstine on "Straight Facts Concerning Alarming World Conditions for Straight Thinking People" in the department of Comments on World News deserves special mention. Be sure to read it.

We will also take time to mention the special articles and poems concerning the New Year. All of them carry helpful messages and are well worth your careful reading.

The Christian Monitor now enters its twenty-seventh year of service. The Lord has blessed the work in the past. We trust that He will continue to do so during the coming year and through all the years of the future as long as He shall tarry. To this end we ask your hearty support and fervent prayers.

"Take It to the Lord in Prayer"

This sentiment from the familiar hymn carries with it a never-dying message. It strikes one of the most fundamental principles of the successful Christian life. If there is any sin of omission that Christians generally are guilty of we believe it is the sin of prayerlessness. Prayer is one of the greatest privileges which the Christian has, and yet how prone all of us are to neglect really exercising ourselves in this great Christian grace. Of course, most of us go through certain casual forms, but do we really get in touch with God, so that His peace and power may flood our lives?

There are many things in life that perplex and distress us. We know not what to do or which way to go. But there is One to whom we can always go with all our difficulties and trials. We can take all things to Him in prayer, and then leave their disposition in His hands. Of course, we must be willing to do what He tells us to do by His Spirit and His Word, and then with a spirit of submission to His will we can leave matters with Him to work out according to His will. But we should not wait until trials and testings come to go to Him in prayer. We should have our whole lives always steeped in the atmosphere of prayer.

There are many sources of untapped power in the world. For many years men knew nothing about the wonderful power of electricity, and hence they received no benefit from it. But in recent years more and more of the natural sources of power are being discovered and used. But we believe it is still true as it has often been said, "The greatest source of unused power is the power of prayer." Let us learn to appreciate more and more the value of prayer, and then, knowing its power, take all things "to the Lord in prayer."

Christian Life

VICTORIOUS LIFE SECRETS

I

By J. D. Mininger

This is the first of a very helpful series of articles on this important subject. Entirely too many people do not seem to have victory in their Christian lives. These "Secrets" will repay the time spent in a careful and prayerful reading. Bro. Mininger states that he will be glad to answer letters from readers if there are those who have personal problems pertaining to the Victorious Life. Those who desire to avail themselves of this opportunity should address J. D. Mininger, 2409 Farrow Ave., Kansas City, Kans., enclosing return postage.

Before I was a Christian, I sincerely and utterly doubted the possibility of living the overcoming life. I did not want to be a hypocrite; I did not want to live a double and defeated life. Realizing my lost condition, I came to Christ, just as I was, I cast myself upon His mercy and began to study the Bible with the intention of heeding its precepts.

I came to Christ, when a young man; the day I was baptized a well-meaning brother made the remark concerning me, "If he only holds out," to which I replied, "If there is going to be any constancy in my life as a Christian it must be because Christ does the holding out."

I found out since then that after all my experience was not so far unlike that of others. By contacting people in mission and evangelistic work I have learned that there are very, VERY MANY who are sick and tired of sin and defeat and are hungry and longing for the victory that is in Christ. Too many of these are church members.

One of the purposes of these articles is to show from the Scriptures how to overcome temptation and to live the life that is acceptable in the sight of God.

The first point I would like to make clear is that in spite of past sins and shortcomings, in spite of inherent weaknesses, in spite of inconsistency on the part of others, in spite of the world, the flesh, and the devil,

There is positive and heaven-provided Victory for you here and now.

In order for any one to be able to live the overcoming life, three things are necessary. He must have

1. Pardon for the Past.
2. Grace for the Present.
3. Hope for the Future.

All this is abundantly, yea, superabundantly, provided in the person of Jesus Christ. "It pleased the Father that in him [in Christ] should all fulness dwell" (Col. 1:19). This naturally includes also fullness of Pardon, fullness of Grace, and fullness of Hope.

Are you in need of Pardon for the Past?

See Isa. 55:7 marginal ref., "He will multiply to pardon."

Matt. 12:31, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Acts 10:43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

"The dying thief rejoiced to see
That fountain in his day; ✓

Are You a VICTIM or a VICTOR Today?

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.—II Cor. 2:14.

And there may I, though vile as he,
Wash all my sins away."

Are you in need of Grace for the Present?

See James 4:6, "He giveth more grace."

II Cor. 12:9, "My grace is sufficient for you."

Rom. 5:20, "Where sin abounded grace did much more abound."

II Cor. 9:8, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Note below some of the various translations of this wonderful promise:

Various Renderings of II Cor. 9:8

"God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."—R. V.

"God is able to make every grace overflow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work."—Ferrar Fenton.

"And God is able to give you an overflowing measure of all good gifts, that all your wants of every kind may be supplied at all times, and you may give of your abundance to every good work."—Conybeare and Howson.

"And God is able to bestow every blessing on you in abundance, so that richly enjoying all sufficiency, at all times, you may have ample means for all good works."—Weymouth.

"God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own, and ample besides for any kind act to others."—Moffat.

"God has power to cause every kind of favor to superabound unto you, in order that in everything, at every time, having every sort of suffi-

GOD'S CARE

There is an eye that never sleeps
Beneath the wing of light;
There is an ear that never shuts
When sinks the beam of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

That eye unseen o'erwatcheth all;
That arm upholds the sky;
That ear doth hear the sparrows call;
That love is ever nigh.—Selected.

ciency of your own, ye may be superabounding unto every good work."—Rotherham.

"Grace fathomless as the sea,
Grace flowing from Calvary,
Grace enough for eternity,
Grace enough for me."

Are you in need of Hope for the Future?

See Isa. 41:10, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Col. 1:22, last part of verse, "To present you holy and unblameable and unreprieveable in his sight."

I John 4:4, "Greater is he that is in you, than he that is in the world."

I Thess. 2:19, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

John 14:3, "I will come again, and receive you unto myself; that where I am, there ye may be also."

"O joy, Oh delight, should we go without dying,

No sickness, no sadness, no death, and no crying;

Caught up thro' the clouds with our Lord into glory,

When Jesus receives 'His Own.'"

In later issues of the Monitor, we want to think together (D. V.) on subtopics related to this subject, as follows:

1. The Exceeding Sinfulness of Sin.
2. The Fact of Satan.
3. The Unconquerable Christ.
4. When God Multiplies to Pardon.
5. Marks of the Victorious Life.
6. How Jesus Met Temptation.
7. God's Provision for Victory.
8. In Christ Jesus.
9. Young Men Who Overcame.
10. What To Do When Tempted?
11. What To Do When One Has Sinned?
12. Two Unfailing Intercessors.
13. Feeding on His Faithfulness.
14. Possessing our Possessions.
15. Trying or Trusting.
16. Yielded and Wielded.
17. Verses of Victory.
18. Best Books on the Victorious Life.
19. Looking to Jesus.
20. Rewards for the Overcomer.

"Have you reached this abiding place in Jesus?"

Are you grafted in the true and living Vine? There is rest from every care in the secret place of prayer,

There is victory for you all along the line."

Kansas City, Kans.

Some are in school to acquire refinement which will make them acceptable in certain social circles. Others are in for a "jolly good time" furnished by the activities outside of regular class work, such as athletics, dramatics, and parties. Still others, who are really diligent in their studies, have a lucrative motive in it all, hoping to rise to places of prominence and power in the realms of finance and industry. To these might be added other motives which actuate young people, all of which incline to selfishness. The central purpose which motivates the sincere Christian youth is to render more efficient service in one or another of the legitimate callings of life. "To be rather than to seem."—Lewis S. Weber, in *Ideals for Christian Youth*.

MODERN SIN

XIII. Truth About Tobacco

By Virgil C. Fennell

This article is largely a reprint of a tract printed by the Church of the Brethren Board of Christian Education, Elgin, Ill. It is also distributed by the No-Tobacco League, Box 578, Indianapolis, Ind. Copies of the complete tract may be obtained from these sources.

The gradual development of the cigarette industry during the first decade of the century was a matter to be viewed with serious concern, but as the World War opened the American tobacco manufacturers launched a nation-wide campaign for the sale of billions of cigarettes that were given to our soldiers. This popularized that form of tobacco using and men and boys soon were smoking more than fifty billion "coffin nails" annually.

While reaping this harvest of very easy money they inaugurated another campaign of education and propaganda designed to fasten this pernicious habit on our wives and daughters. "Why not smoke?" is now the question that both boys and girls must face every day of their young lives. Page after page of cleverly written copy appears in magazine and newspaper. As they walk the street or drive the highway they must gaze upon mile after mile of attractive pictures and catchy slogans that would have them believe that one can not remain slender, be an athlete or a lady of beauty and culture without this or that brand of cigarettes.

Thousands of young women attending normal schools, colleges, and the universities were sent cigarettes by the carton and urged to try them out. Not satisfied with that, boys attending grammar school and high school have been employed to pass out packages of cigarettes to younger boys and girls of many a city.

If we are to save our young people from this menace which confronts them, we must do it wisely and tactfully. They are likely to resent our effort to compel them to be good, but are eager to accept the truth when presented fairly and sanely. To call tobacco using "a dirty filthy habit," or to label the use of the weed as "sinful" will not avail, unless we submit facts to back up our views.

Our young people have been trained to do their own thinking. They will arrive at proper conclusions if we but give them all the facts in the case. They will listen to reason, but have little regard for mere sentiment or prejudice.

Our boys and girls have a right to know the truth about the tobacco business as well as the tobacco habit. Here are a few facts that should be more generally known:

1. Testimonials Were Paid for.

Senator Reed Smoot uttered one of the strongest indictments of the lying propaganda of the tobacco manufacturers, when he characterized it as "an orgy of buncombe, quackery and downright falsehood and fraud."

When the cigarette people testified before the Federal Trade Commission they confessed that the signed endorsements of their cigarettes were often "faked." They further admitted that many of the movie stars and most of the famous athletes whose names were signed to testimonials do not use cigarettes of any brand. The celebrities had loaned their

names and pictures to the tobaccoists for a price.

In contrast with those just mentioned, there are hundreds of high-minded, public-spirited men and women who know the scientific truth about tobacco and its relation to mental, moral, and physical degeneracy who are glad to give liberally of time, effort, and money to warn youth of the dangers that beset the victim of the habit.

2. Financial Cost.

Tobacco cost this nation about \$3,600,000,000 in 1933. This means almost ten million dollars per day, worse than wasted. Even though thousands are hungry and lack the barest necessities of life we spend four times as much for tobacco as for bread.

The entire support of our public schools could be paid out of our tobacco bill with millions of dollars to spare. The per capita cost of tobacco is about \$30 annually for every man, woman and child.

3. A Poisonous Weed.

An almost incredible list of poisons is found in tobacco and tobacco smoke. Chief among these is nicotine, one of the most virulent poisons known. So deadly is this poison that very small amounts have been known to produce death. Some physicians claim that the average smoker absorbs less than 10% of the nicotine in cigarette smoke, unless he inhales, in which case as much as 79% may be absorbed.

A partial list of the poisons found in tobacco smoke includes:

Nicotine	Marsh Gas
Pyridine	Parvoline
Ammonia	Coridine
Prussic Acid	Rubidine
Carbon Monoxide	Pyrrol
Hydrogen Sulphide	Furfuryl
Carbolic Acid	Picoline
Formic Aldehyde	Acrolein

"Tobacco is a slow, insidious but malignant poison. In whatever form it is used it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible."—Dr. Winfield Scott Hall, Northwestern Medical College, Chicago.

"Tobacco is a poison. It weakens men physically, mentally and morally. Science condemns it."—Dr. John Harvey Kellogg, Superintendent Battle Creek Sanitarium.

4. Weakens the Heart.

Dr. Stewart R. Roberts, professor in the Medical School of Emory University, says: "The reserve of the smoker's heart is being used up; there is no reserve strength to draw upon in time of illness, no strength to grow old on, no strength to exert himself on; he is short-winded because his heart has been beating in a run for months and years."

Dr. Wilbur F. Crafts, Ph. D., Washington, D. C., reminds us that "eighty per cent of those who volunteered for the Spanish-American War were rejected for 'tobacco heart'

which unfits for marching." It is claimed that this striking demonstration of the military menace of tobacco, caused Japan, eight years before her war with Russia, to prohibit the use of tobacco by persons under twenty years of age, that she might be assured of an army of young men physically fit.

During the days of the World War when the government drafted millions of young men for the army, the examining physicians were obliged to reject thousands of them because of "tobacco heart."

Colonel Maus, of the U. S. regular army, said: "Young men are rejected yearly at Annapolis and West Point for undeveloped lungs and irregular heart action caused by the use of tobacco."

Prof. Henry Vaquez, Paris, perhaps the world's greatest heart specialist, says: "Nicotine is a substance whose toxic influence upon the heart is very remarkable. It appears that tobacco can not be freely indulged in without injury to normal action of that organ."

The late Sir Lauder Brunton, eminent English physician, states: "Tobacco seems to bring on an affection of the heart characterized by extraordinary irregularity. A curious point about it is that very little tobacco will keep up this irritability."

Dr. D. H. Kress, noted neurologist of Washington, D. C., points out that during the past third of a century when the use of tobacco has been spreading rapidly, the deaths due to heart disease have increased sixty-seven (67) per cent.

5. Lessens Mental Efficiency.

"The effect of nicotine on the system is to reduce materially one's mental acumen, consequently a very large percentage of the scientists and engineers of today do not use the weed."—J. A. L. Waddell, D. Sc., D. E., LL. D., of the American Academy of Engineers.

Walter B. Pitkin, Professor of Journalism in Columbia University, declares most emphatically that the use of tobacco is detrimental to the keenest and highest mental attainment. He says that smokers are at least ten per cent less efficient than nonsmokers, in all types of mental activity.

Homer H. Seely, noted educator, testifies that "tobacco used in any form destroys a boy's ability to apply himself to study and prevents his comprehending or remembering his lessons."

Dr. Solly, eminent brain specialist of St. Thomas Hospital, London, condemns tobacco in these words: "The use of tobacco among the young is productive of mental and moral deterioration, while in the older persons the use of the weed produces brain diseases and insanity."

Some years ago Dr. J. W. Seaver, director of the gymnasium at Yale University, compared the scholarship of smokers and nonsmokers. At a time when 60% of all the men students were smoking he found that only five of every hundred honor students were smokers.

George Thomason, M. D., F. A. C. S., recently pointed out that "insanity has increased more than 300 per cent in the last fifty years. There are more than 300,000 people confined in the asylums of this country, and an equal number of feeble-minded children in

institutions caring for this class of defectives. The three chief factors in this form of tissue degeneracy are alcohol, tobacco and diseases of immorality."

6. Condemned by Employers.

Henry Ford says: "The youth whose brain is fogged by cigarettes is hopelessly handicapped; his services are accepted only as a last resort."

Elbert Hubbard said: "Never advance the pay of a cigarette smoker, never promote him; never trust him."

Luther Burbank, plant wizard, said: "These men (smokers) while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up, owing to an inability to concentrate their nerve force. Men who smoke even one cigar a day can not be trusted with some of my most delicate work."

7. Shortens Life.

Dr. Matthew Woods, Philadelphia, says: "Tobacco does not do any of the beneficial things it is popularly believed to do. But we positively know that it causes heart disease, disease of the nervous system and mucous membrane, and it diminishes the possibilities of recovery from disease."

About four thousand persons die in the United States every year from cancer of the mouth, and in most cases the disease starts with little white ulcers caused by smoking.

Dr. Joseph C. Bloodgood, Johns Hopkins Medical School, Baltimore, cites the record of 260 men afflicted with cancer, to prove that cancer of the lip and tongue is confined chiefly to men who smoke.

Frequent studies of life insurance records prove that as a rule tobacco users die much younger than abstainers.

The New England Life Insurance Company published in 1911 the following data from 180,000 policy holders, covering a period of sixty years: Where the maximum of expected deaths was 100, only 59 tobacco abstainers died, 71 rare users and 93 moderate users, died. Excessive users were not accepted by the company.

Dr. R. H. Robbins, for forty years an insurance examiner, reports that one-half of the tobacco users he examined were perceptibly injured by it; and at least one-eighth of them had irregular or intermittent valvular action, commonly known as smoker's heart.

(In quoting these statistics we are not approving life insurance, but merely stating what men who have studied these facts have found.—Ed.)

Because women are more delicately constituted than men and have finer sensibilities, they are more seriously injured by the use of tobacco than are men. Already the life insurance companies consider women who smoke cigarettes a greater risk than men who use the weed. A London dispatch to the "New York Herald" makes this clear: "The number of women who are refused insurance policies on account of the fact that they have what is called a smoker's heart is startling," says an official of the British Merchantile Insurance Company.

Dr. Haven Emerson, one of the renowned physicians of the nation, and professor of public health in Columbia University, de-

clares that the death rate from heart disease has increased 187 per cent, and from diseases of the arteries 663 per cent in New York City during the last fifty years. Tobacco because of its deleterious effects on the heart is in a measure responsible for this appalling situation.

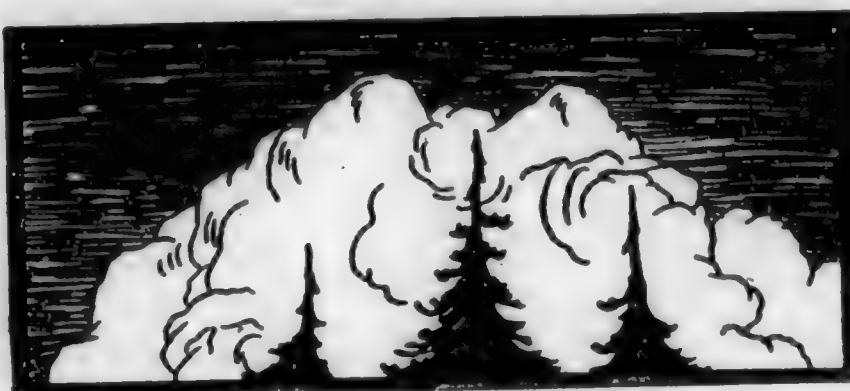
8. The Habit Enslaves.

The manufacturer would have us believe that the smoker uses cigarettes to "steady his nerves." Certainly! He (or she) has abused his nervous system for years, and now has an unnatural craving for something that will soothe and quiet. But it should be remembered that tobacco is a narcotic poison, in the same class as opium, chloral, morphine, and alcohol. No narcotic ever really soothes or satisfies. Observe the sad plight of the regular smoker whose diseased nerves demand that he "walk a mile" (yes, or rob a store, or starve his child) for any old kind of a smoke with which to satisfy the awful craving.

Prof. Charles Richet, the great physiologist of Paris, says: "Tobacco is a stupid habit to which I am enslaved. I have fettered myself with this habit with no better excuse than universal folly. A stupid slavery from which I lack the courage to break away."

9. Robs Girl of Beauty.

The fact that some of our grandmothers smoked a pipe has nothing to do with our present problem. For a woman to take up this habit after her own children are born and perhaps has grandchildren as well, can not possibly have any very serious effect upon the race. But our present concern centers in the fact that during the past few years "cigarette smoking is becoming more and more common among the children of our common



MY PURPOSE

To be a little kindlier with the passing of each day;
To leave but happy memories as I go along my way;
To use possessions that are mine in service full and free,
To sacrifice the trivial things for larger good to be;
To give of love in lavish way that friendships true may live;
To be less quick to criticize, more ready to forgive;
To use such talents as I have that happiness may grow,
To take the bitter with the sweet, assured 'tis better so;
To be quite free from self-intent, whate'er the task I do,
To help the world's faith stronger grow, to all that's good and true;
To keep my faith in God and right no matter how things run,
To work and play and pray and trust until the journey's done.
God grant to me the strength of heart, of motive and of will,
To do my part, and falter not, this purpose to fulfill.—Henrietta Heron.

schools" to use the language of the National Congress of Parents and Teachers. In many schools we are told that more young girls now smoke than boys.

Beauty experts and medical authorities are agreed that smoking damages the girl more seriously than it does the boy. Yet the public school centers its effort on keeping the boy clean so he can help in athletics, while parents and teachers foolishly try to stem the growth of smoking among girls by a resort to severe condemnation. Let's be fair! Why not tell the girl the truth about this habit that will rob her of feminine charm and ruin her health.

Professor Arnold Lorand, eminent medical authority of Carlsbad, says: "The shrunken features and facial muscles of even relatively young women who come to consult me, are nearly always in those who are addicted to the use of tobacco. A young woman from New York who had been a renowned beauty consulted me, and in spite of being only twenty-eight years of age, looked like a woman of forty, by reason of her yellowish complexion and flabby withered features."

Joseph Byrne, managing director of the National Beauty Shop Owners' Convention, says: "The features of women who smoke grow sharper as the nicotine habit fastens on them. The skin becomes taut and sallow; the lips lose their rosy color." This should be kept in mind by girls who wish to keep their youthful freshness and beauty.

In July, 1929, United States Surgeon General Hugh S. Cumming said of the tobacco habit: "This is one of the most evil influences in American life today. The number of American women who are smoking cigarettes is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's. The reaction, therefore, is more intense, ruining her complexion, causing it to become gradually yellow and ashen. The cigarette habit tends to cause nervousness and insomnia."

10. Damns the Unborn.

Dr. Samuel A. Brown, dean of Bellevue Hospital, New York City, says: "Women smoke nervously; they can not smoke moderately. Their nervous condition develops anemia and other ills to which the sex is susceptible."

Dr. Charles G. Pease, New York City, says: "The use of tobacco is responsible more than any other one factor for race degeneracy."

Dr. M. Len Hutchins, says: "Smoking is one of the worst curses of motherhood. A smoking mother's poisoned blood coursing continually through the child's body vitiates every cell. If the father also smokes, so much the worse. Parents have no right to usher into the world nervous, sickly children, handicapped for life."

The late Dr. B. W. Richardson, one of the best informed medical men of modern times, said: "I do not hesitate to say that if a community of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were confined to the smokers, an apparently new and physically inferior race of men and women would be bred."

Dr. Chauncy L. Barber, M. D., Lansing,

Mich., speaking before the annual convention of the American Association for Medico-Physical Research, said: "Sixty per cent of all babies born to cigarette smoking mothers die before they are two years of age."

Dr. Herbert H. Tidswell, member of the Royal College of Surgeons, England, after careful study of thousands of cases, reports that the death rate among children, during the first four years, was only 153 per thousand where the fathers did not use tobacco, but was 227 where fathers smoked. What of the awful havoc wrought when both mother and father smoke?

It is reported, that one New York hospital had forty babies in its maternity ward, on a

given day, all of whom were suffering from tobacco heart, due to smoking on the part of mothers.

In the light of the foregoing statements, which are but a very few, culled from many that might be given, most people will heartily agree with Prof. F. M. Gregg, of the Department of Psychology, Nebraska Wesleyan University, when he states that "Undoubtedly the greatest enemy of the home, the church and the school is the cigarette."

No argument is needed to prove that such facts should be given the widest publicity. If our girls are not warned against this habit, the race must suffer serious deterioration and disaster.

THE BLESSINGS OF SERVING GOD IN OUR YOUTH

By Mrs. Allen Ebersole

This essay was read at the Indiana-Michigan Sunday School Conference. It is published by request and with the hope and prayer that it will bring a deeper feeling of responsibility to the youth of the Church.

God has endowed the youth with resources that are priceless. There are possibilities within ourselves that we are unable to compute. God has given us qualities that if rightly used will lead to heights of accomplishments even beyond our fondest dreams. Some of these qualities are:

1. Youth. An immeasurable blessing. Beginning with this and by working out God's plan, our influence may radiate in an ever-widening sphere.
2. Independence. In this there are both danger and power. But as the power is commanded to good ends, the danger is averted.
3. Heroism. In daring to do right, God-given heroism will carry you safely through many a hard place in life.
4. Enthusiasm. Use that overflowing enthusiasm to carry you over obstacles and through difficulties in life and make you more than conquerors through Him that loved us.
5. Faith. Accept Wm. Carey's challenge for youth: "Expect great things from God; attempt great things for God."
6. Opportunity. The world lies before you. Every avenue of life is open. Step into any legitimate opening, and you will accomplish much for your Master.

In thinking of the responsibility that is ours in making the best use of these endowments, let us notice that in all God's creation there is system, plan, and order. The seasons come in order, the stars shine at night, the harvest comes after the planting. Would it not be strange if everything was planned except human life? Have you supposed that life is a matter of choice? of luck? God has planned your life and mine. "How beautiful," you say, "to know that all our life is planned by God and consequently must work out for the best!" Yes, in God's plan we are honored above the plants and all forms of animal life. Nature carries out God's plan because there is no other way. The animal carries out God's plan by inherent instinct. But man is honored with the gift of choice. God has a plan for your life and mine, but He leaves it to us to decide whether or not we will carry it out. He never forces us. We may refuse His

plan and choose our own. To do this is not only to spoil our lives but to hinder His plan. God is the Master Musician, the Master Weaver, the Master Builder. If we permit Him to have His way with us the completed whole will be a thing of beauty and usefulness, but a discordant note of self-will can mar it all.

Our talents are varied, and it requires many different people to carry out the many different parts of God's plan. Unless we find that little niche God has planned for us, we are going to put a weak thread into God's complete program for winning the world to Christ. Without any question, the unplanned life is a tragedy. God has made His plan for us, and we should make our plan conform to His. We plan everything else—our homes, our education, our household duties, our social affairs. The captain of the sea moves by chart. The mountain climber employs a guide. The tourist follows his map. The architect plans his building in every detail before he starts to work. The painter plans his picture, and every stroke of the brush is full of meaning. But too often the life itself is unplanned. The Bible tells us of a man who began to build a house without first counting the cost. His house was a failure, it was never completed. Do we want our lives to be like that house?

It is most unwise to leave God out of our planning. Regardless of how much in earnest we may be in making our plans there is danger of failure with God left out. To leave God out is to refuse the services of the Master Architect. There can be no doubt but that the God planned life is by all odds the best, the most useful, and the happiest. We know not what the future holds. God knows. He knows all that is back of us and all that is to come. He sees as we cannot see. He sees the end of the path that to us may seem rough and uninviting—and He cares. He is all loving.

"He knows, He loves, He cares,
Nothing His truth can dim;
He gives the very best to those
Who leave their choice with Him."

Let us notice who is benefited by having the youth of to-day conform his plan to God's plan.

1. Without a doubt the greatest blessing

comes to the individual himself. The child does not wait until he is able to earn his own way through life to begin day-dreaming, imagining, and in a small way planning for his future. Ask your Sunday school class of smallest children what they are going to do when they are big. Nearly everyone will want to be something definite—schoolteacher, merchant, aviator, preacher, farmer, or carpenter. A little five-year-old girl said to me one Sunday morning: "Do you know what I'm going to be when I'm big?" In order not to disappoint the child, I answered that I couldn't guess. "I'm going to be a missionary in India. I want to tell the little boys and girls about Jesus." I'm sure that that child's plan will conform with her Master's, and I'm confident that her decision was brought about through her home training. "Train up a child in the way he should go; and when he is old, he will not depart from it." The parents have a wonderful opportunity as well as a great responsibility. One of the greatest blessings to the individual is the joy and happiness that comes by serving God. How often young people become discouraged and ready to give up standing true to Him. Satan cleverly presents the snares and pitfalls and makes the temptation very alluring, and always dims the eyes to the results of yielding, so that the youth is often made to think, What's the use of trying? We look all around us. Others are indulging in worldly pleasures. They enjoy drinking parties, dances, movies, skating rinks, and bathing beaches, and a dozen other things that Satan is engineering. Are they not having a better time than the Christian youth? Young Brother and Sister, if you are inclined to think that way get down on your knees and ask God to open your eyes so that you may see the awful results of living a life of sin. One needs only to travel the life of one who indulges in the sinful lusts and you will shudder to think of the end. It means another life lost to Christ, unless a change takes place. Yes, we are only too glad if that life does reform, if that soul does find peace and happiness in Christ, but how sad to think of the blessings lost in using the strength, influence, and best of the abilities in serving the devil first. Thus God is robbed of a life of usefulness, and a dark scene of sin is always before the eyes. The sad part is not only to be reminded of the past deeds but to reap the results. "Whatsoever a man soweth, that shall he also reap." The harvest can be no better than the seed sown. Think of the blessings lost to a mother who was not saved until her children were grown. Now she prays and pleads that her wayward son be saved. "I know I didn't bring him up right, I didn't teach him the right things, I didn't live as I should have." She cannot enjoy her Christian life to the fullest extent with such a scene before her. Young people, are you going to continue in sin, living aloof from your dear Master, continue on the broad road to destruction, so that you too will some day suffer such consequences?

Dear youth, if you are not enjoying your Christian life, consecrate yourself to God, let Him lead you, let Him perform some of His wonders in and through you. There is no joy or happiness as great as that of serving our loving Father. He is able to do so much for us.

Have you with some of the old prophets experienced these promises? "The Lord in the midst of thee is mighty." "Acquaint now thy-

self with me and be at peace, thereby shall good come unto thee." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." "Thou wilt keep him in perfect peace whose mind is stayed on Thee." These are only a few of the promises that have been and will continue to be the sustaining force of thousands of Christian lives.

Not only does the youth find joy and happiness in serving God but it also prepares him for the future. If we would win the best that is in store for us, we must early get rightly related to the source of Life. As we grow physically we also grow spiritually with His life flowing through us, enabling us to overcome the temptations and to be victorious. This Life helps to solve our problems in the right way. It unconsciously prepares and molds us so that when we reach maturity we are ready to step right into the work God has for us to do. Youth is such a wonderful thing that we are losing and missing the transcendent beauties, lasting satisfactions, and precious possessions that lie in the upper strata of our beings as long as we are careless enough to allow the blessings of Christian service to escape us.

2. *The youth serving God is also a help to the community in which he lives.* Every community needs sterling Christian characters, boys and girls, men and women, whose lives will radiate the love of Christ, whose very thoughts are pure, noble, and inspiring. "As a man thinketh in his heart, so is he." Such lives tell that they have been with Jesus. With such lives, the worldling will be benefited. It is said that man is absorbent, that he takes up a part of all that with which he comes in contact. In this way, all who come in contact with us are influenced invariably, though many times unconsciously, by our prevailing thoughts. If we are hopeful, we inspire hope, we radiate hope and encouragement and strength, so to speak. If we have a feeling of friendship, goodwill, helpfulness, and love, we inspire these same qualities in others. It is a matter of fact that the weakest are the most easily influenced. No life is as strong as the Christian life can be. Therefore, the non-Christians in the community should be more influenced by the Christian than the Christian by the worldling. Let your employer know your convictions. And by the grace of God you will be able to live up to them more easily than if you hide your standards. Let the high school folks sneer at you and poke fun at you for not attending the class parties, bazaars, Sunday ball games, etc. Some day you will be rewarded so abundantly that you cannot get through praising God for it.

3. *Think of the Church, our own dear Church.* What would she do without young people? You show me a church without young people, and I'll show you a church that will not live many years. Young people are the source of growth for the church. God is depending on the Church to carry out His program, but if she does not grow, how can His plan be accomplished? God is depending upon young men and women who have strength, vigor, courage, and enthusiasm to hasten His coming. Will you, dear young people, fail Him? What a source of

inspiration we can be to our older brethren who have stood the tests and trials, but are now looking for us to carry on the work in future years. What a blessing we would miss if we did not have the Christian experiences that come to the consecrated youth. We need the blessing of fellowship with older Christians which is very helpful in carrying on the big task before us. Carefully consider your relation with your church. Are you helping to build her up? If not, determine in your heart to do all you can for her. She needs you and all your efforts as long as you live.

In conclusion, I say again, serve God in your youth because that is the only way you can find

real joy and happiness and the "peace that passeth all understanding." You need God, God needs you. The home, school, community, and Church are all blessed by having Christian youth in them. The whole world will be just a bit brighter because your little light is shining for the Master. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:1, 14).

Shipshewana, Ind.

MAKING THE BEST USE OF OUR OPPORTUNITIES

By Helen Raymer

When we think of making the best use of our opportunities the first thing we think of is serving our fellow men. Jesus in His brief life upon earth served the people around Him. He taught them to love and not be afraid of God. He preached against sin and wrong and urged them to live better lives. He healed physical sickness but never to satisfy curiosity nor to interest people. He only answered a need and gave what was really needed. Jesus' heart was a big, loving heart and it was hard for Him to see the misery and unhappiness and suffering all about Him. He wanted people to be happy. He blessed and smiled upon the children and thus beautified their lives. Christ is our perfect example of unselfishness in serving our fellow men. Let us always remember that our highest and best service is rendered to God and humanity when the chief motive in our life is that of living for the good of others.

When we think of serving others we naturally think about the things that come up in our everyday life and the opportunities for helping those with whom we come in contact. Some of these things may be small but after all, being able to grasp opportunities consists largely in doing the little things as they come along.

The missionaries have wonderful opportunities for helpfulness. So have doctors and nurses working in the hospitals. By giving

physical comfort and help a contact is made which makes possible opportunities for helping the soul.

Our Sunday school teachers have the opportunity to implant truths in the minds of children, young people, and adults. I wonder if we pray for our Sunday school pupils. An uneducated man once taught a class of boys for years. All of the boys became Christians and interested in church work. Some one asked this teacher to what he attributed his success as a teacher. He answered, "Faith in prayer. I never failed to pray daily for each boy in my Sunday school class, asking that he be given strength to withstand each temptation, and that God would direct my teaching in such a way that it might be used to do that which was right."

We must realize today that God is not merely our Master. He is our Father, and we are His children. He values us not for what we can do but for the fact that we do try, and that is the important thing. Sometimes God allows us to have a failure to show us that we are going in the wrong direction.

Our schoolteachers have many opportunities to teach lessons of unselfishness, honesty, and uprightness. I know of a teacher who had a very unintelligent boy in her room. She tried hard to help him. No one knew the trouble he caused her, nor how hard he made the days, nor how much patience she had to exercise. Then some years after he had left school he and his mother called on this teacher to say goodbye because he was going away. This was a little thing to you who do not know the circumstances but that teacher felt that somewhere, sometime, she had kindled a tiny spark of respect and love in that boy's heart and that her efforts had not been entirely vain.

Why do we hear children say, "I want to be like Miss So and So. She was my first grade teacher"? One man has said, "I believe that a large degree of any success I may have attained can largely be attributed to the inspiration of teachers in my school career. I learned from them that all honest work is honorable."

As parents, I am sure that we realize the responsibility we have in directing the thoughts and minds of our children. I often wonder if we are not likely to stress the idea

(Continued on page 28)



NEW YEAR ATMOSPHERE

By Carolyn Hershberger

Unseen elf who coldly lingers,
Etching panes with unseen fingers,
Fashioning fanciful design
For Old King Winter's frosty shrine.

Mystic coming, mystic going,
Mystic gusts of cold wind blowing;
'Round in mass, in heap, in drift
The gentle snow piles deep and swift.

Sparkling snowflakes, shining rivers,
Shimmering groups of icy slivers,
Hanging stiff and long from on
The roof—a beauteous paragon.

Deep the shadows, deep the stillness,
Not a note of din or shrillness,
As to this crystal-frozen world
The New Year with a blast is whirled.

Decatur, Ill.

Educational

I TAKE YOU TO SEE THE GREAT SIGHTS OF UPPER EGYPT—SIX THOUSAND YEARS BACK

By Anis Ch. Haddad

The world has made haste since the last Pharaoh died. In almost no time we may cross the desert at Thebes and walk among the Tombs of the Kings. We go six thousand years back in less than a week. It is strange to arrive after so swift a journey from the Holy Land in such an old corner of the world as Old Cairo. We take the train and ride for hours, catching glimpses and peeps of queer corners of Egypt.

Nothing that the traveler has seen is quite like Old Cairo. The color of this town is something that the traveler never forgets, with its panorama of human life which never ends—the tens of thousands, yes, hundreds of thousands, of lives which nothing seems ever to perturb; the glow of the city in the sun from the height of the mountains, with its miles of domes and minarets; the population moving like ants on a hillside, with the river which brings life to Egypt winding in the background and far beyond, ten miles and more from where we stand, the Pyramids and the desert. One really wonders if there are six other scenes in the world so vast, so solemn, so thrilling as this ancient city on the desert edge, in the glare of the noonday sun.

Cairo is wonderful. We are not surprised to be told that in those bulrushes, Pharaoh's daughter found Moses. Our surprise is that Moses is not there. We wonder if that group of Bedouins in the desert are Joseph's brethren, for all the change that has taken place they well might be. Hawks fly past us as we walk in the streets, buffaloes draw carts and plows, white donkeys and black ones bear half the burdens of the town. The faithful Moslem prays in the field. The women hide their faces behind thick and ghastly veils as we pass. The children alone seem even as you and I.

Let us see the river Nile flowing, as he has flowed ten thousand years, still bearing a prehistoric craft past great palaces and banks lined with palms, with the dim background of the distant desert rising against the great Pyramids. Let us stand here on the citadel and watch the sun set over it all, and remember that the sun has set over it for more centuries than we can count years in our own life; that on the plain before us empires have been born, empires have been lost.

We will walk slowly down the hill and see the human relics of this greatness, and wonder

what life and the world means. We take a carriage at the bottom and drive ten miles. Three miles bring us to an avenue lined with trees "the avenue that never ends." About us are delicious oranges, sweet-tasting bananas, and various kinds of dates in the gardens. Tireless buffaloes are at work in the fields, led by men in long robes.

But let them pass. Ahead just in front of us at the bottom of the way stand the Pyramids. A mile goes past, and then another and another. Still more miles pass and more—and still in front of us, these great things rise. Then at last the desert, the greatest structures that were ever built in stone, and the strange wonderful Sphinx.

We are now at the Pyramids, the most famous spot for travelers in all the earth, and we watch the shadow of the great Pyramid—the greatest of the three, creep along the sand. The sun shines down on it today as it shone

sky and flourishing palms and tamarisks. It was fairly attractive with its trees and minarets and whitewashed houses in the distance. The villagers are mainly supported by the sugar industry. The machinery employed seemed somewhat ancient, but was in excellent working order. A strong fragrance as of hot treacle pervaded the air. The number of hands employed appeared to be considerable. Some were actively engaged in sorting and arranging the canes, others in stoking the furnaces, which are largely fed with the refuse of the dry canes, while others were oiling the engines or taking a much needed rest in the warmest corners they could find!

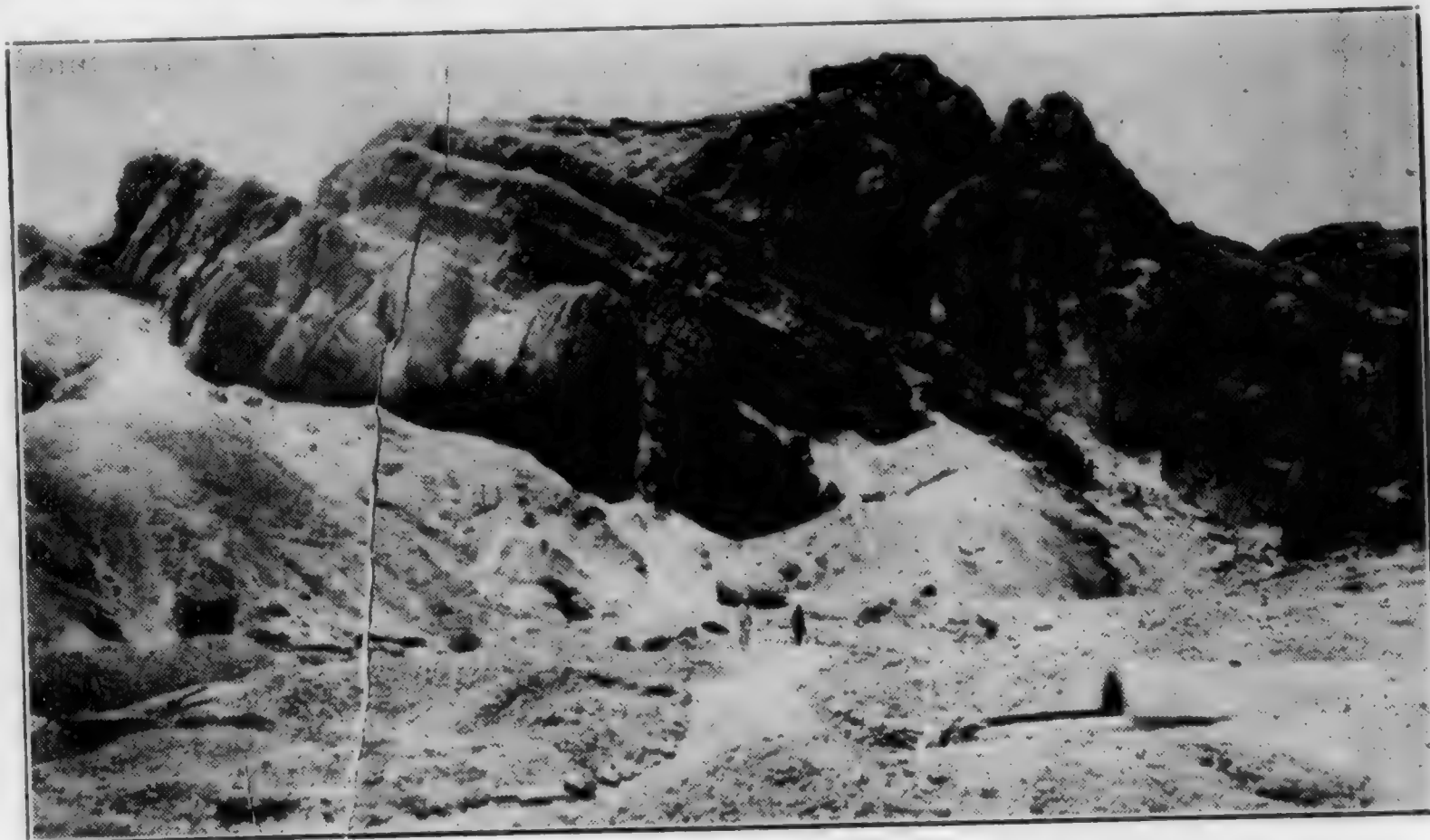
As we approached along the life-giving Nile we saw a few small children, very brown and very smiling. They were guiltless of clothes in the ordinary sense of the word, but with garlands of bright flowers woven into a thicker substratum of lucerne, they were indeed very picturesque. Our next stopping place was Luxor. Everybody looked from the carriage window as we rounded the last bend of the railway and caught sight of the town of Luxor some miles distant. On the left bank of the river Nile the limestone mountains receded and left a wide cultivated plain. On the right the hills sank low until they became merged behind Luxor in a comparatively lofty chain of rugged outline. As we approached the site of the "hundred-gated"

Thebes, the eastern bank became thickly covered with beautiful groves of lofty palms. Through their slender stems and scanty foliage peered the massive pylons of Karnak. The window-like apertures in their sides bore a fanciful resemblance to the eyes of some huge beast lurking in a den of tall grass and reeds. Not until near Luxor did we see the twin colossi of Memnon, across the island, upon the further bank, seated majestically in the young corn. Near them we saw the entrance to the famous Valley of the Kings, and a steep track seemed to climb sheer up the mountain wall, which was every-

where fitted with the mouths of tombs excavated long centuries ago.

However as we were to be here for three days we contented ourselves first with a stroll in the village of Luxor and a visit to the hotel-gardens. These are exceedingly pretty, and the numerous trees afford a shade even in the hottest weather. A few kiosks and some relics of ancient Thebes are dotted picturesquely about the grounds. The flowers and creepers were in full bloom, and the birds sang almost as they do everywhere. Along the river bank were nicely arranged shops whose contents attracted many purchasers. All were, as usual, in the best of spirits.

From the hotel grounds we could see Thebes where the Pharaohs sleep in the depths of the mountains. Before us rise the impressive columns of the Temple of Luxor, from



The Valley of the Kings Has a Solemn Appearance as One Approaches Its Tombs

on it when Abraham and Moses looked at it, and a thousand years before. The moon looks down on it as on that night when a mother brought her Child down into Egypt, to flee from the cruelty of Herod.

But it is when we take the train from Cairo at seven in the morning, and step out from it at Luxor at seven in the evening, that we feel we are in another world.

The train entered through a grove of palms in which lie the colossal statues of Rameses II. We are now on the site of ancient Memphis, the beautiful city, the abode of the spirit of the Sun. A few mounds rising above the level cornfield, a few stagnant ponds are all that is left of the white-walled castles and sacred lakes and temples of the once charming capital of Lower Egypt.

We soon reached another village amid blue

which over three thousand years an avenue of sphinxes over a mile long led to the great Temple of Karnak. We gaze on these vast remnants of an empire which was great before Greece and Rome were born. It is nothing, that this courtyard is four hundred feet long, that these columns weigh a hundred tons each. It is everything, that here sat Rameses, that here came Alexander, that here was the heart of the world in an age of which our mind cannot even think, that the stones rising to the sky from our feet were placed there by the greatest builders that the world has ever known.

Who shall describe the glory of the tombs of the kings? Surely nowhere in the world is the sublime so near the ridiculous as these mountain tombs of Thebes to the donkey boys, who walk to them daily and see no marvel there. Yet these tombs are like nothing else in the whole world. The Pyramids are ordinary compared with these amazing chambers of the dead.

Crossing the Nile from Luxor, half an hour's drive over the desert reveals the Valley of the Tombs of the kings and queens. For hours, for days, perhaps, we may ride over them, and not take the same road twice. Deep down in the heart of these mountains, in spacious chambers fit for kings to live in, the Pharaohs of Egypt lay in their coffins. Think of the most impressive place when all that remains of a king of men can be laid—under the very pavement of their country's capital.

And none of the resting places of mortal men can be likened, for an impressiveness that is thrilling and overwhelming, for a great silence that can be felt, for an imagination that has in it poetry and music and terror and prayer and strength and wonder, to the graves of the dead kings of Egypt.

Hundreds of feet deep in the mountains, through chambers cut in the solid rock, sculptured walls bear the history of their lives. They are as rich in color as if the paint had dried upon them yesterday. Tutankhamen lies in his gold coffin as his people left him there three thousand years ago. In a smaller chamber, among the dust on the ground, lies a beautiful woman, her black hair falling over her shoulders, who played with the princes in the king's palace, one thousand five hundred years before Christ was born. And as we gaze upon her face forgetting that thousands of years have passed, we wait for her to turn in her sleep.

And so we sit on donkeys or on camels or on the sunny deck of the Nile steamer, or stand in mud houses or lie under tall palm trees, or rest in great temples, or look out from the trains, and see the great world move past—a vast, eternal throng. If we turn to our map of Egypt, we will find lost in the banks of the Nile among sugar canes and palm trees, a place called Karnak. We are just visiting it—climbing to the height of its great temple, tramping its dusty streets and parching with thirst at the very sight of its mud town.

In the center of the village stands its glorious temple, the best preserved of all that we have seen in Upper Egypt. A dusty lane leads to the mud village with the minaret outstanding to remind us that the things of the world pass away. Women and girls are coming with

their waterpots—those wonderful things which they carry on their heads as we carry hats.

At the riverside a group of women are busy washing. Some of them are washing themselves—scrubbing themselves so that they are almost "white," but most of them are washing their robes, and spreading them out on the rocks to dry. Over the hill come two camels laden with stuff. In a moment the camels are lost in a cloud of dust, which comes and goes as if it were a speck in a hurricane, though the wind is as calm as the Nile. Along the bank, the water wheels are working—the quaint and clumsy water-carrying instruments which still, as for thousands of years back, carry the waters of the Nile into the fields around. In these fields buffaloes are plowing, sugar cane is growing, palm trees rise in the distance and beyond it all lies the range of mountains which never break.

Leaving the market place we entered the avenue of sphinxes which led formerly from the temple of Karnak to that of Luxor. At the end stands the imposing yet graceful gateway to the temple of the "moon-god." All round this temple and on either side of the avenue, stand palm groves, springing as it were from the very sand of the desert. We passed numbers of peasants traveling gaily along on their patient beasts through the deep sand towards Luxor.

Thus we proceeded to the mighty relics of Karnak, monarch of the temples, stately in death with its column forest and gigantic portals. We stood gazing at these last with mingled admiration and pity—admiration for the genius that planned so colossal a work and achieved its execution, pity for the waste of life and the extremity of suffering it represents. Now it is shattered by the forces of nature and the ruthless fanaticism of man, and destined one day to vanish under the waters of the Nile. Laughing tourists and villagers throng the highway of the holy processions, giving scarce a thought to the great people that preceded them. So we came into

the great court and saw the new sphinxes, new columns, new shrines, new fragments of all sorts unearthed. Everything here was gigantic and awe-inspiring. In one place a huge tree-like trunk leaned heavily upon its neighbor for support, in another a slab of roof seemed tottering to its fall. All the columns were covered with inscriptions and hieroglyphics and figures of the Pharaohs, that still retained a little of their old brilliancy of coloring.

We saw enough, however, to realize how magnificent the view is. The temples and the colossi were all distant. On the other side we looked on columns and ruined pylons. Beyond was the great Hall and the Obelisks and in the background a wilderness of rock and driving sand, with mountains looming distinctly on the horizon. We saw the remains of the shrine, but little is left beyond some lion-headed statues on the brink of the sacred lake. They seem hesitating to take the final plunge, regarding their submerged companions with grim smiles. The whole effect was grotesque in the extreme and any jury who saw the faces of the monsters which have already committed suicide by drowning, would have no qualms of conscience in returning the conventional verdict of "temporary insanity."

There was a beautiful glow in the western sky. All the hills across the river looked dark and purple against the rose and orange of the sunset. A few clouds with golden edges rested on the summits; the temple columns near at hand shone ruddy, then faded into ashen greys. Soon a few stars flashed up, the water, grey and cold as lead, then mirrored their bright images, and the night had begun just like the last, and yet unlike. All was the same, yet we ourselves had altered. We have seen that Thebes, Karnak, and Luxor, and all the splendid ruins that slumbered round us, would vanish into the past with all the new sensations and impressions they had once awakened.

Jerusalem, Palestine.

UPSIDE DOWN IS RIGHT SIDE UP

By J. Gordon Howard

Upside down is right side up for a trapeze performer hanging by his toes at the top of a circus tent, for a fly which wants to rest on the ceiling, and for a man hunting his collar button under the dresser.

Most important of all, however, upside down is right side up for a whisky glass, a beer stein, a wine goblet. A few years ago one of our Presidents gained fame in the eyes of the world and honor in the minds of sober thinking Americans when at state dinners in Washington and elsewhere he turned his wine glass upside down. In this case upside down was right side up. Unfortunately in the White House today liquor glasses have top side up, which is wrong side up.

Upside down is right side up for the liquor glass in the hands of automobile drivers. It is general knowledge that auto accidents have increased alarmingly by leaps and bounds. All sorts of reasons are given—faster cars, roads too narrow, lack of traffic lights, lax enforcement of traffic laws. Newspapers and public officials do not suggest the one big

reason for unprecedented traffic deaths—automobile drivers who are liquor drinkers!

We do not need to argue against the drunken driver. Everyone, even the liquor manufacturer and seller, admits drunkenness to be a menace. But America has not learned the terrific danger of the mild drinker. A driver, normal and sober, requires one-fifth of a second to put on the brakes when he sees a red light or finds himself in danger. This means that, when driving thirty-five miles an hour, a sober driver covers ten feet before braking. After one highball, or an ordinary pint bottle of beer, a man's actions slow down, so that upon seeing a stop light or unexpected danger he requires two or three times longer to put on the brake. That means that he travels twenty or thirty feet before putting on the brake. In crowded traffic that extra twenty or thirty feet covered before a car is stopped causes havoc and results in the slaughter of innocent victims.

Upside down is right side up for the liquor glass in the hands of a person who desires

good health. Alcohol in any form is a poison. Beer is from 3% to 6% alcohol; wines from 8% to 17%; gin, 30%; whisky, 35% to 40%. The alcohol in these drinks does all the harm we expect from a poison. Furthermore, alcohol is a poison which depresses the human system. It is often claimed that alcohol has beneficial results since it stimulates the body, "gives you pep," "warms you up," "makes you feel good." This is not true. By actual test alcohol slows us down, deadens the nerves and delays nervous reactions, leaves us groggy and thick-headed. A "hang-over" is a common unpleasant aftermath of this unhealthy poison.

Doctors admit alcohol is a narcotic like ether and chloroform. What sensible person drinks such narcotic poison? To make it all the more dangerous, alcohol is a habit-forming poison. The more one drinks the more and the oftener one wants to drink. Once started only the very strong-willed drinker is able to hold himself to a schedule of mild drinking.

Upside down is right side up for the liquor glass in the hands of the cultured and courteous person. Liquor attacks the brain before the body. Our minds get drunk and wobble before our legs do. Alcoholized mental apparatus plays nasty tricks. A drinking person will make rude and uncouth remarks, get very personal in conversation, violate good etiquette. An alcohol drinker talks loudly and coarsely. He tries to be funny, but his efforts are usually pitiable instead of humorous. He likes to attract attention. He lolls over his lady and men friends. He often slobbers in a disgusting fashion. Many a time a heavy drinker will feel sick and vomit wherever he happens to be, in a street car or train, on the sidewalk, or in the living room of a friend's home. Alcohol drives out self-control. Politeness, courtesy, chivalry disappear when liquor arrives on the scene. Watch a heavy drinker the next time you are forced to, and check the truth of these statements.

Upside down is right side up for a liquor glass in the hand of a worker. A stenographer, after drinking only one ounce of alcohol, works noticeably slower and makes 39% more errors. Railroads for many years have refused to employ drinkers; they are too undependable in a business where precision and regularity are of prime importance. Alfred P. Sloan, president of General Motors Corporation, feels that liquor is a distinct handicap to industry and business. During prohibition days he said, "Having been intimately connected with industrial problems for many years, I am thoroughly convinced that prohibition has increased our national efficiency, has added to the purchasing power of the people, and given us an advantage in our competition in foreign trade."

Henry Ford for a long time has refused to hire men who drink either on or off duty. America's leading industrialist knows the inefficiency of liquor drinkers.

Big business is beginning to see the evils of competition from the liquor traffic. For every one dollar spent on alcoholic drinks, one dollar is NOT spent for food, clothes, shoes, automobiles, movies, house rent.

Lord Ryder, an Englishman, after seeing a

drunken man, writes: "He had no hat; the hat trade was suffering. His coat was full of holes; the tailoring trade was suffering. He had holes in his shoes; the shoe trade was suffering. He had no shirt; the textile trade was suffering. He was dirty; the soap trade was suffering. Indeed, I can hardly mention an industry in this country which was not badly affected by that man's drinking."

Whenever you are near a liquor glass intended for beer, wine, whisky, turn it upside down, and be happy in the idea that upside down is sometimes right side up.

—The Watchword.

SCIENCE AND THE HUMAN MIND

For some time past we have been considering the so-called scientific possibilities of the future as concerns the physical and material things. At this juncture we enter another realm, that of Psychology. This has been called the newest and youngest of the sciences. This science is not content with the triumphs already achieved, but of late has entered and is exploring the mysteries of the human mind. This is an adventure perhaps more difficult and perilous than any which has lured man to overcome the physical universe. Some one may object and suggest that Psychology is one of the older branches of study, having begun with De Amina of Aristotle, but it was not until about a half century ago that Psychology quit the embrace of Philosophy and began a separate, distinctive career as "The Science of the Mind."

As this new and young science enters upon its explorative journey into the mind, it comes very close to the religious faculty and is treading upon dangerous territory. This modern branch of science with its present objectives is of vital importance to the Bible Christian. As in the preceding articles we have endeavored to show that the general trend and tendency in the science of Biology is to make man the saviour of his own body, so in the realm of Psychology the tendency points to the possibility of man becoming the saviour of his own soul.

This new Psychology has a number of objectives. First, the freeing of mankind from its fears. It is admitted that fear is the cause of unhappiness, worry, anxiety and tends toward disturbing the mental mechanism. Fear concerning the past, present and future all combine to upset mental equilibrium. Modern Psychology would find a method whereby fear would be eliminated. Tracing the history of fear it will be found to first make its appearance when our forefathers committed their first sin. Adam said, "I was afraid," and from that time fear has found its place in the human mind and heart. Only as sin is removed can fear be removed. Perfect love will cast out fear.

Psychology would again adjust the complex emotional and mental conflicts that are characteristic scenes in the human drama. Thousands are today consulting the Psychoanalysts in a desperate endeavor to find some way out of their mental conflict and complexes. Some have inferior complexes and some have superior complexes. More people suffer from mental sickness than almost all

other forms of ill health combined. They tell us that because of the mental and emotional pressure to which so many are subjected, one person out of every twenty has been or will be in the grip of a mental disease. These unfortunates find it too much for them to grope blindly for happiness in a world too complex for their limited powers of adjustment and they cry out for relief. Psychology would step in and make its adjustments.

Let us briefly analyze this method. The mind is a more intricate and delicate machine than the body. There are approximately fifty ounces of gray matter which constitute the mental machine of man and govern all his activities. We are made aware of the world about us by certain nerves and certain brain areas, which also have the power of storing up impressions. The organization of these memories constitutes, in a sense, what we call intelligence. In addition to intelligence we have emotions. Emotions and intelligence affect each other and both together control our behavior. Some one has suggested that all human activity may be reduced to the S. R. formula. S. stands for stimulus or all incoming forms of energy and R. for Response, or all forms of energy produced. The response is human behavior. Psychoanalysts would suggest stimulus-control and consequently response-control. Rather a long and complicated way when there is a better and surer way. The human mind will adjust itself only as it is controlled by a higher and more perfect mind. The Bible suggests the remedy—"Let this mind be in you which was also in Christ Jesus." The Christ-mind permeating, penetrating and saturating our mind will always give the proper mental adjustment. He was adjusted to all things perfectly. And He is the only one who was so adjusted. He is therefore the only solution for a complex mind. He systematizes our thinking by putting first things first, and places the emphasis on that which should be emphasized. He still stands in the market place of life and offers peace and rest to wearied and worn souls.—Harry Lindblom in *The Evangelical Beacon*.

AN HONEST CONFESSION

I am the greatest criminal in history.
I have killed more men than have fallen in all the wars of the world.
I have turned men into brutes.
I have made millions of homes unhappy.
I have transformed many ambitious youths into hopeless parasites.
I make smooth the downward path for countless millions.
I destroy the weak and weaken the strong.
I make the wise man a fool and trample the fool into his folly.
I ensnare the innocent.
The abandoned life knows me, the hungry children know me.
The parents, whose child has bowed their gray heads in sorrow, know me.
I have ruined millions and shall try to ruin millions more.

—I am Alcohol.—Selected.

The Lord will maintain the cause of the afflicted (Psa. 140:12).

MISSIONS

OUR CHURCH IN INDIA

VIII. Period of Growth, from 1910-1920 (Continued)

By Geo. J. Lapp

In this article we continue to give the Conference resolutions of the ten years. In this connection we shall also indicate the year in which the questions were discussed and resolutions were adopted.

1915

Q. What Christian holidays should the Church observe?

R. The days to be observed should be Christmas, New Year, Good Friday, Easter, Pentecost, and Thanksgiving.

Thanksgiving should be a day of thanksgiving and of bringing our thank offerings to the Lord. The day and date are to be set by the Ministerial Meeting.

Good Friday is to be observed as a whole holiday and it is advised that it be kept with prayer and fasting.

Church services should be held on all the above-named holidays.

Q. How should a transgressor in the Church be disciplined?

R. That the brethren of each congregation prayerfully unite on forms of discipline to be administered to transgressors and if they must be expelled from Church membership, in case of death they are not buried in the regular way, and during their life, as long as they do not repent of their sins, the Church is not to fellowship them, nor accept invitations to their homes for meals, but should continue to pray for them that they again repent and return to the fold.

Q. What are heathen household customs and what can we do to eradicate them from our Christian homes?

A. Such customs as shaving the face and head when friends and relatives die, bathing according to idolatrous customs, tying charms on children to prevent the evil eye, placing cooking vessels outside, marrying children while infants, keeping idols in the house for worship, calling idolatrous medicine men (baigas) when sick, calling low caste heathen midwives and observing their heathen customs; all of the above mentioned customs and many others are to be avoided and the conduct should be according to Rom. 13:12-18. Let marriage arrangements be made according to the rule of the Church.

Q. How can members of the Church best keep up their influence in the Church?

R. That all members walk according to Jas. 2:1-4 from which good results will be realized and the evil will be avoided and we shall be controlled as a ship by a rudder or a horse by bit and bridle (Jas. 3:1-3) and let our daily walk be controlled by the Word. I Peter 3:8-10. Let us be controlled by brotherly love, not returning evil for evil, speaking well of others according to which we shall retain our good influence in the Church.

Q. Shall the arrangements for the Annual Bible Conference be made by the Conference or the Mission?

R. Resolved that the Church Conference arrange for the Annual Jalsa and accordingly a committee of three members be appointed to make the arrangements. Note. Each year following the Jalsa Committee have arranged the program and submitted it to the Ministerial Meeting for ratification.

1916

Q. If any member of a Christian family die in unbelief what relation shall we bear to the burial?

R. We are duty bound to give them Christian burial but not in the accustomed manner knowing that they have died without Christ.

Q. What disposition shall members show to each other in order to exert the best influence in the world?

R. That each possess the mind of Christ, remain free from pride, malice, or bitterness, be just and walk according to Titus 5:2, Matt. 5:14-19, and Gal. 5:22-24 in order that our non-Christian friends may see our good works and glorify our Father in heaven.

Q. In what manner should wedding festivals be held?

R. That Christian weddings be held according to Gal. 5:13 and that those who are responsible prepare their feast according to their financial ability and not incur debts. Let them also consistently observe the wedding festival and refrain from any heathen practices or music altogether.

Q. What plan can we as a Church carry out by which the Kingdom of Christ may be made known to more souls about us?

R. In order that the Church may do more definite Christian work let it be resolved that a brother be chosen by the Ministerial Meeting and that he be set apart as a colporteur or evangelist and that the Ministerial Meeting also arrange for his living and work.

1917

Q. Shall our Indian Christians have surnames? If so, shall the old family names be retained or take new Christian names?

R. It is the sense of this Conference that the gotra (family) names should be used by our Christians and that this name be continually used for all Government records and signatures.

Q. Is it advisable to open home mission work? If so, how should it be organized and supported?

R. That a committee composed of our bishop brethren and one member chosen from each of our congregations be authorized to use the money from the Thanksgiving offerings in starting home mission work and that the Thanksgiving offering in the future be used for this purpose.

Q. If a member is invited to a non-Christian wedding how should he conduct himself while there?

A. To remember that he is a Christian and conduct himself as such and in every respect keep himself from idolatry and heathen ceremonies. He should witness for Christ as opportunity affords. Luke 14:7-10; I Thess. 5:22; I Tim. 6:20; I Cor. 10:27.

Q. How punish members who defame their neighbors with abusive language, calling them witches, etc.?

R. We urge the different congregations to be more ready to discipline such members and expel such as persistently continue such ungodly practices according to section C, page 12, of Constitution.

Q. What can this Conference do to help unemployed Christians to obtain employment or to start in business for themselves?

R. That we sanction the appointment of a committee consisting of two missionaries and three Indian brethren to investigate conditions and formulate plans whereby needy Indian brethren may engage in trade for a living and that the committee be allowed to try out such experiments as are necessary and report at the next Conference meeting.

Q. Shall we purchase a site for the Annual Bible Conference at Sundarganj (Dhamtari)?

R. That we do not purchase a site at the present time.

At this conference the Ghatula Congregation was recognized as a fully organized congregation and given the right to representation in Conference.

Bro. Elisha, the evangelist, appointed according to a previous resolution, reported his evangelistic efforts which resulted in visiting 116 villages, 194 homes, 38 bazaars (public market places) and preaching to 3556 people in all during the past year.

1918

Most of this conference session was taken up with hearing reports concerning the home mission work. The worker, Bro. Agnu, submitted the report of his work and the Home Mission Committee submitted the report of receipts and expenditures. The station was opened at Mogragahan a village considerably south of Balodgahan in the midst of a thickly populated area.

It was also resolved that a copy of the questions and resolutions passed in previous conferences be made and cyclostyled copies of the same be distributed among the families of the Church.

1919

Q. How shall we take communion so as not to give offence?

R. That henceforth we arrange to use individual communion cups.

Q. What is the authority of the Ministerial Meeting?

R. That the Ministerial Meeting prepare the questions for Conference and make decisions on those which cannot be brought before Conference and regularly report to the Annual Conference.

Q. Shall fornicators be immediately expelled from the Church?

R. If they manifest a true spirit of repentance and are willing to confess and receive the forgiveness of the Church they need not be expelled, but if they persist in justifying themselves they sever their fellowship from the body and must be expelled.

Q. Shall the Sunday School Conference Program Work be given to the Jalsa Committee?

R. That it be asked to take over this work.

Q. If an officer of the Church be expelled shall his office be returned to him upon being reinstated into Church fellowship?

R. That if he sincerely repent of his sin he be again taken into the Church but only after sufficient time of pure and consecrated Christian living may he again be chosen by the congregation with the sanction of Conference to serve in his office. If expelled the second time he cannot be reinstated into his official position.

1920

Q. What can be done to help illiterate Christians spiritually?

R. Help them to learn to read and write. Brethren may be chosen in the congregations to serve as a committee to teach Bible verses, to read at least the Bible, the Lord's Prayer, and other simple forms of prayer, the Ten Commandments, Matt. 5, and help them to take part in religious work that they might learn to do more for their Lord.

Q. What can be done to help temperance in the Church?

R. By prayer and the teaching of the Word. Gal. 6:16; Phil. 4:13. Besides this distribute as many tracts as are available on abstaining from drugs and drink among the brotherhood and if after such efforts there are those who persist in drugs and drink they be dealt with according to the regulations of the Conference.

Q. Shall we have a Church Paper?

R. Appoint a committee to investigate and report back to Conference. (Such a paper was started in September, 1931).

Q. What can we do to help poverty-stricken Christians?

R. That brethren be chosen to seek out ways and means of such help and also assist in putting them into execution.

The writer trusts that the reader has kept on file these numbers dealing with Confer-

ence resolutions. In the next issue we shall take up a few questions peculiar to the situation in India and discuss them.

Dhamtari, C. P., India.

OUR NEIGHBORS IN SOUTH AMERICA

Studies for Juniors, by J. W. Shank

Reviewed by Wm. G. Detweiler

Well has Solomon said, "Of making many books there is no end." Here we present another new book, one just off the press, and this one by a Mennonite author, a busy missionary on the foreign field. Is there any justification for this new book? Much time and effort is involved in the writing and printing of a new book. And now we come before the reading public recommending this book. Is there a justification for all this? Let us see.

It has been proved that when interest in mission study classes dwindled, interest likewise in mission work declined, as was evidenced by the decreased contributions for the work. This decrease began even before the depression started. Now again there seems to be renewed interest in mission study classes; a committee has been appointed by the Mission Board to promote this line of study; books have been examined by the committee in an effort to provide literature for the classes and for the readers in the church, but many of the books examined have been unacceptable because of a wrong emphasis, a heterodox statement, or for some similar reason. Yet there are requests for literature for mission study classes. Past experience seems to teach that as there will be new literature forthcoming, so there will be an awakening of interest which will result in intercessory prayer and increased giving. It seems therefore that this new book comes before the public at a very opportune time. Some mission study class leaders will find this book the answer to their problem; some Sunday school librarians may find this book just what they were looking for in their endeavors to provide their pupils with good books. Again, some Sunday school officers may find in this book the answer to their question, "What shall we give as gifts to our Sunday school boys and girls for Christmas or as an award for regular attendance or faithful service. This book is well-adapted for any of these purposes, as well as for the individual reader who wishes to keep abreast with the needs of South America and of the work being done there.

The author of this book, J. W. Shank, is well known to the Mennonite Church. He has spent about fifteen years on the South American mission field. He is well qualified to write this book in view of his experiences and travels on the field of which he writes. He was one of our first missionaries to the Argentine. In fact, before he went to the field to begin the work, he was sent by the Mission Board to investigate the South American continent as a prospective field for the Mennonite Church in her foreign mission work. For these reasons he is able to draw upon his

experiences in the writing of this book for the juniors.

The author has adapted this book for use as a textbook in Junior Mission Study Classes. The book, consisting of 120 pages, is divided into fourteen chapters, each of which may be used as a single lesson for class use. Each chapter or lesson is followed by about ten questions on the chapter which the teacher may find helpful in her class work. Another feature that the class leader may find especially helpful is the appendix which contains a number of suggestions for the class leader. Among these suggestions are: Titles of supplementary books, records, papers, etc., that may be used; special suggestions for the different chapters; suggestions for the final review and examination. The book is illustrated, and contains a number of maps that help to make the work of the book much more vivid.

Not only is the book of value for the Junior Mission Study Classes, but it is a good book for other juniors who have not the opportunity of attending such a class. It will also be found very helpful in providing missionary studies for juniors in Summer Bible School work. Even adults will receive a new vision of the great needs as well as of the opportunities presented in our neighbor continent to the south of us, and especially in the Argentine, where the author is working. The book presents a challenge to the church in terms so simple that even the juniors can grasp.

Chapter One, "The Beginning of Foreign Missions," traces the work of foreign missions from the time of the giving of the Great Commission to the present. It also speaks briefly of the beginnings of foreign missions in the Mennonite Church. Chapter Two, "South America, Our Neighbor Continent," summarizes for the junior the geographical and historical facts concerning South America needed for the intelligent study of the mission work in that continent. Chapter Three has to do with the Indians of South America. Chapter Four speaks about the different classes of white people there. Chapter Five deals with the religions of this blinded continent, giving a number of concrete illustrations that portray the corruption of the Catholic Church there. It also speaks of the other minor religions represented. Chapter Six tells of the beginnings of Protestant foreign mission work in South America. It relates the stories of the work of James Thomson, Allen Gardiner, and Francisco Penzotti, who were among the pioneers in that field. Chapter Seven gives a bird's-eye view of some of the mission work that is being done with our neighbors to the south.

Chapter Eight, "The Great Land of Argentina," begins the second half of the book. The first seven chapters have to do with the continent in general, while the last seven deal more particularly with the Argentine. In this chapter are presented the geographical and historical phases of that nation. Chapter Nine is one of the most interesting to the student of church history. It gives an account of the beginnings of the Argentine Mennonite Mission. Chapter Ten is entitled, "A Visit to the Argentine Mennonite Mission." Here we are made acquainted with the different stations and their respective activities. In Chapter Eleven we have an interesting account of the daily routine of the missionary on the field, both in his home and in the work. Chapter Twelve relates some stories of missionary work in South America. They are adapted to the youth of the church. In Chapter Thirteen we have some more stories relating to people in South America. The last chapter, "What Shall We Do About South America?", mentions some challenges presented by that continent, and names some things juniors may do for the work there.

In conclusion, may the reader's attention again be called to the fact that here is introduced a book just off the press that will be useful for Mission Study Classes for juniors, Summer Bible Schools, for Sunday School libraries, and for Sunday school gift books, as well as for general reading. The book, bound in paper, sells for 35 cents, and may be obtained from the Mennonite Publishing House, Scottdale, Pa.

Canton, Ohio.

NEW YEAR SERMON

(Continued from page 7)

we can and ought to do, so that we may not only keep our strength, neither faint, but "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" all the year of 1935.

1. Read the Bible every day. It is our spiritual nourishment.

2. Pray every day. We ought to report to Headquarters regularly, and receive special instructions for further service.

3. Attend every service at the church. Observers will say that it must mean a great deal to Brother Smith to go to Church so regularly because nothing within reason will keep him away.

4. Never refuse any work church leaders may ask you to do. Remember the one-talent man. Because he did not use his one talent it was taken from him and given to the five-talent man who used all his five.

5. Give systematically. You may not have much to give. God is not looking for large givers so much as He is looking for good, dependable stewards. If we are faithful in a few small gifts in time He can entrust us with the larger ones. But let not the one who is able to give liberally hide behind the widow with her two mites.

Breslau, Ont.

"Your character will be tested by the places you go when you are away from home. Lydia went to the place of prayer."

MISSION STUDY COURSES

This article is a reprint of a circular gotten out by the Mission Study Committee of the Mennonite Board of Missions and Charities. This Committee is working on the problem of providing additional course material by Mennonite authors, and offers these suggestions for study classes to supply the present need. We recommend a careful reading of the suggestions given. Copies of this Circular may be had by writing to any one of the addresses given at the close of the article.

Recent years have seen a revival of interest in Mission Study in the Mennonite Church. The courses that were offered formerly by the Mission Board have become at least partly obsolete and a new study committee has been appointed to prepare new books, to select material by other publishers, and to promote the work in general. We have the following books to suggest for different age groups.

Junior and Intermediate

(12 to 18 years)

Our Neighbors in South America, By J. W. Shank. This is a new book just off the press. It is especially designed for Mission Study Classes, Summer Bible Schools, and for reading in the home. It is a study of the entire South American field and gives an interesting history of the work of the Mennonite Mission in Argentina. This is the book that no doubt many classes have been waiting for. It will fill a real need. Paper cover; 118 pages; price 35 cents.

Junior India, By J. A. Ressler. This is a study book on the India Mission field. It is not as recent as the above book, but can still be used in class work and can be brought up to date by using recent mission board reports for reference and study. Paper cover; 144 pages; price, 35 cents.

Other books recommended for this age group are:

Servants of the King, By Robert E. Speer. Life sketches of eleven great Christian leaders, such as Livingstone, who at home and abroad, served their fellow men. Paper cover; 204 pages; price, 75 cents.

Ministers of Mercy, By James H. Franklin. A book of missionary biographies, either for class study or for general reading. Each chapter presents a short sketch of a great medical missionary. Paper cover; 239 pages; price, 75 cents.

Fifty Missionary Heroes, By Julia H. Johnson. An illustrated missionary book for the young. The aim has been to give some clue to the personality of each missionary and to associate the person with his field of labor. Cloth cover; 225 pages; price, \$1.50.

Missionary Stories for Young People, by Paul Kretzmann. An historical sketch of pioneer missionaries throughout the ages, beginning with the first Germanic translation of Ulfilas in the years 341 to 383, followed by a list of later missionaries. Cloth cover; 158 pages; price, 50 cents.

Young People and Adults

The Christian Worker, by Daniel Kauffman. This book abounds in practical suggestions and directions to the Christian worker in the home, in the home church, in the home community, in the rural field, in city missions, and in the foreign field. Designed for class work. This is a book that does not

wear out. Paper cover; 135 pages; price, 35 cents.

Present Day Religions, by J. D. Charles. This book gives a description of the leading religions now in existence. Not only Christianity but also pagan religions with which the missionary comes in contact are held forth in the light of truth. It is a very missionary and instructive message, giving added reasons why the Gospel of Christ in its purity and fullness should be carried "to the uttermost part of the earth." Paper cover; 109 pages; price, 25 cents; cloth cover, 75 cents.

South America an Open Door, by J. W. Shank. This deals largely with the field in general. It deals with past and present conditions, religious problems, statistics, etc., but owing to the fact that the book was written some time ago it has little material on the work of the Mennonite Mission in Argentina. It is still a usable book if supplemented with material from recent Mission Board reports. Paper cover; 121 pages; price, 35 cents.

Our Mission in India, by Geo. J. Lapp. An interesting account of the organization and development of the American Mennonite Mission in India. It also deals with the general mission work throughout that country. This book also needs to be supplemented with more recent Missionary information such as is obtainable in the annual Mission Board reports to bring it up to date. Paper cover; 168 pages; price, 35 cents.

The Progress of World-wide Missions, by Robert H. Glover. One of the best works obtainable on the history of missions. It is recommended by many of our prominent church workers. Cloth cover; 416 pages; price, \$2.50.

The New Africa, by Donald Fraser. This book shows the changes that have come into Africa by western influences and presents in a challenging manner the facts regarding the Christian movement of today and of the needs of tomorrow. Paper cover; 207 pages; price, 60 cents.

Our Home Missions, by Alta Mae Erb. This is designed as a study book and is divided into three parts—Rural Mission work, City Missions, and Charitable Institutions. It is not a recent publication and should be supplemented with gleanings from our church papers, mission board reports, and Mennonite Year Book and Directory in order to bring it up to date. Paper cover; 183 pages; price, 35 cents.

The Land of Saddle-bags, by James Watt Raine. A very interesting description of Southern Highland life. This is a good reading book to become familiar with conditions in that part of the country, and also quite suitable for class work. Cloth covers; 260 pages; price, \$1.50.

The Why and How of Foreign Missions, by Arthur Judson Brown. A book which has become a classic in missionary literature because of its clear and authoritative presenta-

tion of the aims and character of the modern missionary enterprise. Paper cover; 286 pages; price, 40 cents.

Primary Groups

(6 to 11 years)

Wonderland of India, by Rockey and Hunting. This is a series of descriptive and historical stories about India. It is a good reading book and could be used in Summer Bible School or in other primary classes. Paper cover; 124 pages; price, 40 cents.

Habeeb, a Boy of Palestine, by Mary Entwistle. This is a charming story of a boy of Palestine and gives a fine glimpse of life in that country. Cloth covers, 92 pages; price, 80 cents.

The above two are reading books rather than class books. They contain good material for use in Summer Bible School, and may be used for older age groups than here specified.

Since a number of our own mission study books are either out of print or are becoming obsolete we necessarily have to submit a number by other publishers. We can not go into much detail about them in this pamphlet, but suggest that after you read the descriptions given herewith, if any of the books seem to meet your needs for class work, you order the books you are interested in for inspection. We recommend, of course, that wherever possible, our own books be used. All these books may be ordered from the Mennonite Publishing House, Scottdale, Pa. The Committee also plans to prepare for publication new books on City Missions, Rural Missions, and Missionary Biographies. Other new books are also being considered, but plans are still indefinite.

The committee urges that mission study classes be organized in our congregations, and especially urges that young people take up this work. If you desire to organize for class study get as many interested as you can, meet at some convenient time to talk things over, select a consecrated and qualified leader or teacher, decide upon what book you wish to study and proceed with the work. Weekly recitations are preferred, although more frequent meetings may be held if desired. Use not only your textbook, but any other reference books you may have on hand. Especially valuable in this respect are the annual Mission Board reports and the Mennonite Year Book and Directory.

The Committee has also prepared a list of reading books which will be furnished on application.

For further information write to either one of the following members of the Committee: M. C. Lehman, 1225 S. Eighth St., Goshen, Ind.; John L. Horst, Scottdale, Pa.; Wm. G. Detweiler, 1939 Third St., S. E., Canton, Ohio.

The enemy is seeking to gain all the battles that he possibly can. He well knows his time is short and so he puts forth his very best efforts. Every blow he strikes is aimed directly or indirectly at the Son of God.—R.

Where judging of others censorially which is forbidden begins, there judging of one's self which is commanded has ceased.—W. G. Gehman.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

Our Exalted Calling.—"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" The wise man in Ecclesiastes saw that a great majority of men are inclined to view life from the low and grovelling side. Far too many find themselves feeding on dust. They sow to the flesh, which God declares is dust and which must sooner or later go back to dust. If we find our glory only in this life we may well conclude with the wise man that "all is vanity and vexation of spirit, and there is no profit under the sun." But why should we grovel in vain things that perish, when God has created us with a higher element in our being that can rise on wings to higher things, and can enjoy the kind of work that results in buildings that endure forever?

It is true that God has made the creature subject to vanity. But He has not done this without setting before man a hope to rise to higher things. The young eagle that had been kept in a cage did not know of its power when the top was taken off its cage till its eyes were set in the skies where other birds were soaring. When the thought of rising upward took hold of its soaring nature, it began to use its powers of flight and was soon out of its prison house. God has endowed us with the wings of faith which no earthly horizon can cage. Let us look up. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isaiah 40:31).

The topics for the month will lead out our minds with thoughts of our exalted calling if we rightly enter into them. Set the hearts of boys and girls on the upward incline. Call their attention to the high and noble things of life. Raise the vision of the young to the noble heritage that is theirs for the taking if they rise to the conditions. Let all who consider the great work of the Creator consider His wonderful plans for man and strive to rise to a realization of that which He has willingly placed in man's power to attain.

CHILDREN OF THE OLD TESTAMENT

(Jr.).—Psa. 128; Eccl. 12:1-7

Topic for January 13

MOTTO

"Lo, children are an heritage of the Lord."

MEDITATIONS ON THE TOPIC

I. God's Gift of Children.—Concerning the first man and the first woman in the world we have no record of their childhood. God must have made them perfect and full grown. But when God had made them, He planned that they should have children whom they might care for and nourish till they would be grown like themselves. The record of the first child God gave to Eve is a sad record. Mother Eve was glad and said, "I have gotten a man from the Lord." But when this boy grew up he became jealous of his brother and killed him. What a sad day that was for Adam and Eve! One boy dead and the other boy a murderer whom God would punish for his sin. But not all of Adam's children turned out like the first one. Abel died in God's favor. Seth was born, and from him God chose to build the family of the righteous people who called upon the name of the Lord. A long record is given of the sons and daughters that were born and who became men and women. This record is found in the fifth chapter of Genesis. There is also a record given of the descendants of Cain in the fourth chapter. But these did not turn out to be servants of the Lord. And when the servants of the Lord began to take wives of the daughters of the ungodly, the world was soon filled with many wicked people until God had to punish the world with a flood and start over again with the family of Noah.

The records of the Bible contain accounts of both the evil and the good kind of children. But God has told most about the children that were used to do His work in the world and to teach righteousness among men. We ought to treasure that kind of lives and seek

to pattern our lives after their ways of wisdom.

11. The Text.—Psa. 128.—This Psalm gives a description of the godly home blessed with children and a long and happy life and faithful offspring.

Eccl. 12:1-7.—The wise man here points out the importance of the young making the remembrance of the Lord a prominent feature of their lives before they get old and are unable to carry on the work of life.

III. Junior Program Suggestions.—This subject, specially designated as a junior topic, may be made very interesting and instructive to the boys and girls. The stories of the Old Testament children may well be prepared and given by the juniors with the view, not only of making them familiar with these children and their stories, but also familiar with the lessons to be taken from their character and lives.

Children are the hope of the cause of God for time to come in the world. We ought to seek to impress the boys and girls with the terrible calamity that overtakes families and people when the children fail to be of the character which God can use in building His cause among men. If our boys and girls are of the kind that further the cause of wickedness in the world they are not only a curse to the land but shall meet a sad end when they come before the Holy God in the day of Judgment. It is well to impress the fact that the Old Testament children recorded among the ones that were righteous are the instruments of God that have carried His Holy Word and works before the world and have made us richer for their lives of faithfulness. If God used these boys and girls to be the men and the women of power in old times, how will He work with the boys and girls of our own day who consecrate their lives to His service!

OUTLINE STUDY

I. Bible Records of Children.

1. The first boy in the world and his brothers.—Gen. 4:1-15, 25, 26.

2. A child of promise.—Gen. 21:1-8.
3. A child hidden in faith.—Ex. 2:1-10.
4. A child to be a Nazarite.—Judges 13:2-25.
5. A child in answer to prayer.—I Sam. 1:9-28.

II. Records of Children's Behavior.

1. The Children of Bethel.—II Kings 2:23, 24.
2. Mistreatment of Job.—Job 19:18; 30:12.
3. Making parents glad.—Prov. 15:20; 23:24.
4. One who made his father sad.—II Sam. 18:32, 33.
5. Boys who stood true to God.—Dan. 1:8-20; 3:13-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Child," "Children," as found in Old Testament.
2. Select Assignments from the Outline Study and Have the Story of Different Old Testament Children Given with the Lessons from Them.
3. How God wants Children to Behave.

For Seniors.

1. The Treasure of Childhood.
2. Disappointments in Children Who Turn Out Evil.
3. Children Who Have Proved a Great Blessing to the World.

PERSONAL THOUGHT

Children who are faithful are the tools of God in shaping the affairs of God in the world for the happiness and well-being of human souls.

SEED THOUGHTS

Train up a child in the way he should go, and when he is old, he will not depart from it.—Solomon's Proverbs.

One of the greatest benefits that can be conferred on a child is to give it a Christian home and a Christian education.—T. Hobson.

The children of today are to be the leaders of the world tomorrow. If they are to be worthy of the positions of leadership, we must teach them God's laws.—Selected.

Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking about Him.—Anderson.

Train up yourself the way your child should go, and when you are old you will not regret it.—Sel.

Children have more need of models than of critics.—Joseph Joubert.

OUR CHRISTIAN HERITAGE.—Psa. 79:1-8, 67-72; Heb. 6:10-12

Topic for January 20

MOTTO

"I have a goodly heritage."

MEDITATIONS ON THE TOPIC

I. Christian Heritage.—Children inherit the good things which their parents possess while they live with them and after they die.

Happy is the child who has a Christian home and is able to receive all the good things that parents can pass to it in the way of Christian training and instruction. The Christian example of Christian parents or guardians can never be taken away. The only way a child can lose the value of these Christian blessings is by trampling them under foot and refusing to be instructed by them.

The heritage received from Christian parents not only includes what we have enjoyed of a Christian nature in our homes, but the influences and instructions of the Church to which they have taken us and in which they have labored. Before we cast away the heritage of a Christian Church we want to consider well as to whether it is a church after the pattern and teachings of the Lord and His Word. We are far ahead of many who have been brought up in a church of inferior instructions and whose practices have drifted far from the old paths set forth by the early Christians, if we have been given the benefits of a church which teaches the "whole counsel of God" without shunning.

Not all children have been born or admitted into a Christian home. But wherever the Gospel is preached there are none who are shut out from receiving the heritage that belongs by grace to every man and woman who will accept it. And with the heritage of being born into the kingdom of God we may yet receive the precious things which every Christian is heir to in Christ and may learn heavenly ways if we are diligent to make our calling and election sure.

II. The Text.—Psa. 78:1-8, 67-72.—Here was a message in song handed down from former generations and with the request that it might be handed on down to future generations. They are told of God's work among them and of the errors of the fathers which they are not to follow, then pointed to the blessings of the covenant and the kingdom.

Heb. 6:10-12.—The heritage of the faithful will be worth striving for. God will not forget us if we are loyal and true to Him.

III. Suggestions for Junior Programs.—Lead the boys and girls to appreciate the godly training of parents in Christian homes. Make assignments to them that will lead out their thoughts on what they are receiving from their Christian parents which only children in a Christian home can receive. Develop this phase fully and then lead to the blessings of our inheritance in Christ and in the Church of which He is the head. Lead them to think of all the riches that are in store for the saints. Not only may the saints rejoice in a present joy in salvation, but in the glorious hope of the home beyond where in glorified bodies we may enjoy the fellowship of heavenly saints and enter into the mansions prepared for all who believe.

The assignments as outlined will assist in suggesting the line of thought and in leading out the minds of the boys and girls. For suggestions as to the nature of the Christian heritage refer to the Outline Study.

OUTLINE STUDY

I. How We Become Heir of a Heritage in Christ.

1. By becoming children.—Gal. 4:1-7.
2. Being joint-heirs with Christ.—Rom. 8:17.
3. Through the grace of God.—Eph. 1:2-12.

II. Aspects of Our Heritage.

1. The Spirit of adoption.—Gal. 4:6; Rom. 8:15.
2. An earnest of our inheritance.—Eph. 1:13, 14.
3. A reservation in heaven.—I Pet. 1:3-5.
4. A right to the promises of God.—Heb. 6:12-15.
5. The right to heavenly privileges.
 - a. The Word of God.—II Tim. 3:16, 17.
 - b. The Church of God.—Eph. 2:19-22.
 - c. Godly teachers.—Eph. 4:11, 12.
6. A position of holy service.—I Pet. 2:9, 10; Rev. 1:6.

7. The fruits of a holy life.—Col. 1:10-12.
8. The blessings of godly leaders and ancestors.—Heb. 12:1; II Tim. 1:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Inheritance."
2. What We Inherit in Our Homes.
 - a. Father, Mother.
 - b. The love and care toward children.
 - c. The teaching to help our life.
 - d. Sometimes a share in children's property.
3. What We Inherit in Christ.
 - a. A place in the Church of God.
 - b. The blessings God gives to His Church.
 - c. A home with God and saints forever.
 - d. A body of glory fitting us for heaven.
4. How to Get the Benefits of Our Heritage.
 - a. Show our appreciation.
 - b. Use our opportunities.

For Seniors.

1. The Privilege of Heirs.
2. How We Become Heirs.
3. The Treasure of a Godly Line.
4. Handing Our Heritage to Those Who Follow After.

PERSONAL THOUGHT

Do we despise our birthright by thoughtless and profane conversation? May the Lord unveil the richness of what God has handed to us and may we feel the responsibility to pass it on to others who follow.

SEED THOUGHTS

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.—Whittier.

Faith of our fathers! living still
In spite of dungeon, fire and sword;
Oh how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!
—F. W. Faber.

It is sweet to have an altar in your home,
There to meet with Jesus face to face,
There to tell to Him your sorrows and your fears,
And receive from Him abundant grace.
Build today the family altar;
Gather round the mercy seat;
Bring your burdens, fears and troubles,
Lay them at the Master's feet.—T. H. A.

CHAPTER STUDY—THE CREATION.—

Genesis 1

Topic for January 27

MOTTO

"Behold it was very good."

MEDITATIONS ON THE TOPIC

I. The Creation.—The mighty God occupies first place in the thought of creation. He was there before any visible thing was created. It was by the word of His power that they came forth from nothing and were made into the form and for the office which He had conceived. Heb. 11:3. It is by this same power that all created things shall be changed or caused not to be, according to His will; but the Creator continues the same unchangeable being. Heb. 1:10-12; Rev. 20:11; Psa. 90:2.

God had a purpose in all His creation. The chief of the purposes in the creation of the earth is that it was created to be inhabited by

man and the creatures which God has put under his dominion. Cf. Isa. 45:18. Man was the crowning work of God and was created when all things were prepared and ready for him to occupy his place as a ruler in the earth. Gen. 1:26-28; Psa. 8:3-9. When men failed God in the matter of glorifying Him according to His purpose, then He brought in great changes by judgment. II Pet. 3:5, 6. And though God has in His longsuffering given man more time, He will again overthrow the present creation when again He judges the ungodly upon the earth. II Pet. 3:8-10.

What a wonderful responsibility and opportunity has been placed upon man! How great is his calling! As we contemplate the mighty works of the creation and then think of our smallness, physically speaking, we are made to see that there is something in being made in the image of the Creator that passes all things material and visible. "What is man that thou art mindful of him? or the son of man that thou visitest him?" How man ought to rejoice and adore before his Creator and strive to fulfill the purpose of his creation!

II. The Text.—Gen. 1:1-31.—This gives an account of the order of God's creative work of which man is the final and crowning part.

III. Suggestions for Junior Programs.—In the study of the chapter there is abundant material that will interest the boys and girls. They may well be exercised with the description of the days of creation. And it would be well to consider the greatness of the Creator who made all these things by the "breath of His mouth." The suggested outline for the Juniors will point out some of the things that may be considered and may be assigned to individuals for thought and preparation for the meeting.

Special emphasis may be given to the thought of what God is in the essence of His being and character—Eternal Spirit—allwise, almighty, everywhere present, holy, true, right. Of necessity these terms must be explained and simplified.

Some time may also be spent on man as made in the image of his Creator. Tell of the image that has been lost in man through His becoming sinful, and how he may be again restored through the "new man" which comes by Christ's salvation.

Perhaps the best way to get these thoughts across to the junior mind will be to have them given by an adult skilled in the power of simplifying great thoughts for the comprehension of the mind of the undeveloped.

OUTLINE STUDY

The Week of Creation

I. The First Day.—Gen. 1:1-5.

1. God the Creator of the heaven and the earth.—v. 1.
2. The first state in the earth.—v. 2.
3. Light called forth and separated from darkness.—vv. 3-5.

II. The Second Day.—Gen. 1:6-8.

1. The firmament.—v. 6.
2. Waters above and below.—vv. 7, 8.

III. The Third Day.—Gen. 1:9-13.

1. Water and land.—vv. 9, 10.
2. Vegetation.—vv. 11-13.

IV. The Fourth Day.—Gen. 1:14-19.

1. Lights directed to form seasons and signs, days and years.—vv. 14, 15.
2. The two greater lights and the stars.—vv. 16-19.

V. The Fifth Day.—Gen. 1:20-23.

1. Fish and fowl.—vv. 20, 21.
2. Commanded to multiply.—vv. 22, 23.

VI. The Sixth Day.—Gen. 1:24-31.

1. Land creatures.—vv. 24, 25.
2. The creation of man.—vv. 26-28.
 - a. In the image of God.
 - b. Male and female.
 - c. Dominion.
 - d. To multiply.
3. Food for man and beast.—vv. 29, 30.
4. God views His creation.—v. 31.

VII. The Seventh Day.—See Gen. 2:1-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Let there be."
2. The Creator of All Things.
3. The Days of Creation.
4. The "Very Good" Things Which God Has Made.
 - a. Light.
 - b. Land.
 - c. Water.
 - d. Vegetation.
 - e. Living creatures of the water.
 - f. Living creatures of the land.
 - g. Sun.
 - h. Moon.
 - i. Stars.
 - j. Man.
 - k. Woman.

For Seniors.

1. Characteristics of Our Creator.
2. The Purpose of the Creation.
3. Fulfilling Our Places in God's Plan.

PERSONAL THOUGHT

Who is God? What is His creation? Who am I? What is my relation to all these things? Shall I wisely meet the situation in which I am placed by my Creator?

SEED THOUGHTS

God looked upon His world, and saw 'twas good, 'twas great:
Rejoice, rejoice, O man, in that which I create;
For thee this earth, with all its rich supplies,
Delve, soar, seek, find, and after that the skies!—H. L. Chapman.

I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well.—Psa. 139:14.

We comprehend the earth only when we have known heaven. Without the spiritual world the material world is a disheartening enigma.—J. Joubert.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Rom. 1:20.

As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God! The sun speaks it in his splendor by day, and the moon in her radiance by night. There is a God! Inanimate nature, from the pebble upon the beach, to the orb that shines in the vaulted sky, declares it; and animate existence, from the tiniest insect, to Gabriel before the throne. The earth is full of Him. His majesty commands the cherubim; His temple is all space; His arm is around all worlds.—Joseph Dare.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home!—Watts.

CHILDREN OF THE NEW TESTAMENT.—Eph. 6:1-4; II Tim. 1:3-5; 3:14-17

Topic for February 3

MOTTO

"Of such is the kingdom of heaven."

MEDITATIONS ON THE TOPIC

I. Child Life in New Testament Times.—The first child of the Old Testament became a murderer. The first child of the New Testament was the Savior. Through Jesus the

childhood of the world has been greatly blessed and all nations have been partakers in that blessing. We have no tracings of the godly line after Christ by flesh and blood generation. The records of God in the Christian dispensation are traced in terms of the regeneration. Nevertheless the children according to the flesh receive a large share of attention, and it is God's plan that they should be brought up "in the nurture and admonition of the Lord." In due time they are to take their place in the forwarding of the work of the Lord, and even now the Savior lays claim to them as His own, "For of such is the kingdom of God."

What a sad record is being made by parents who fail to bring up their children in the nurture and admonition of the Lord! The lands lying in heathendom today are the result of such neglect. The increasing wickedness of the people in lands of Gospel light is a result of wrong instruction in the homes of the people. What a terrible judgment must yet be met by those who cast a stumbling-block before the rising generation and make them to follow the path of ungodliness!

Eternity alone can reveal the noble work of those who have given their life in the service of training children and leading them to the feet of Jesus where they are made "wise unto salvation through faith which is in Christ Jesus."

II. The Text.—Eph. 6:1-4.—This passage is directed especially to children of Christian parents. Parents are also charged with a duty toward their children.

II Tim. 1:3-5.—Here is an example of a child brought up under religious influences of Jewish people and who was prepared thereby to receive the Gospel of Jesus Christ. Piety in parents was an asset not to be despised.

II Tim. 3:14-17.—Early instructions in the Holy Scriptures are an asset which makes possible wisdom unto salvation through faith in Christ Jesus.

III. Suggestions for Junior Programs.—Take the list of children mentioned in the outline and assign the different ones to individuals of the junior group either for the writing of an essay or to give a short talk, relating the story of these New Testament children with their lessons for children of today.

To develop the purpose of the topic fully, devote some time to the lessons on childhood which have been taught in the New Testament. Especially emphasize the blessings that come to children who live in obedience to the instructions of the Lord for their lives.

OUTLINE STUDY

I. Some New Testament Children.

1. The Child of Bethlehem.—Matt. 2:1-23; Luke 2:1-20.
2. The dying daughter.—Luke 8:41, 42; 49-56.
3. The lad with a lunch.—Jno. 6:5-14.
4. Babies and Jesus.—Matt. 19:13-15.
5. Children in the temple.—Matt. 21:15, 16.
6. The boy who knew the Scriptures.—II Tim. 3:14-17.

II. Messages of Childhood.

1. Obedience to Parents.—Eph. 6:1; Col. 3:20.
2. Respect for the aged.—I Tim. 5:1, 2.
3. To be fed.—Jno. 21:15.
4. To be loved.—Tit. 2:4.
5. To teach older ones humility.—Matt. 18:1-6; I Cor. 14:20.
6. A lesson on growing.—I Pet. 2:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Humble," "Humility."
2. Relate the Story, with Its Lessons, of a New Testament Child.
 - a. Assign from the Outline or make your selection.
3. Lessons Which Are Taught in the Bible Concerning Children.

For Seniors.

1. Jesus' Teaching About Childhood.
2. Remarkable Children of the New Testament.
3. Responsibilities toward Childhood.

PERSONAL THOUGHT

Heavenly blessings rest upon childhood. May we line up our children so that the full rays of heavenly sunshine may fall upon them and that Jesus may become their Savior.

SEED THOUGHTS

Let all children remember, if ever they are weary of laboring for their parents, that Christ labored for His; if we are impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot Himself and provided for His mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, "Go and do thou likewise."—Dwight.

Whether it be for good or for evil, the education of the child is principally derived from its own observation of the actions, words, voice, and looks of those with whom it lives. The friends of the young, then, cannot be too circumspect in their presence to avoid every and the least appearance of evil.—Jebb.

Take heed that ye despise not one of these little ones.—Jesus.

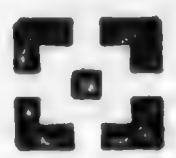
Jesus, help my eyes to see
All the good thou sendest me.
Jesus, help my ears to hear
Calls for help from far and near.
Jesus help my feet to go
In the way that thou wilt show.
Jesus, help my hands to do
All things loving, kind, and true.
Jesus, may I helpful be,
Growing every day like Thee.—Anon.

Keep a watch on your words, my children,
For words are wonderful things,
Like the bees they make sweet honey,
Like bees they have terrible stings.—Anon.

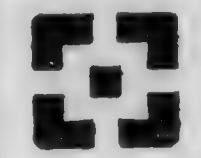
YOUR AFTERSELF

A Message For All Youth

Your first duty in life is toward your after-self. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with "the devil-grass, wild oats?" Will you let him come and take your place, gaining through your experience, happy in your friendship, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny!—David Starr Jordan.



BIBLE STUDY



TABERNACLE STUDIES

XXXIV. The Priests and Their Head, the High Priest

By the Bible Study Editor

It is evident that the titles, High Priest and Priest, imply the precedence of one over the other. The High Priest, like Christ in His relation to the Church, has the pre-eminence over his sons or brethren in the service of the sanctuary. In some respects he is like them; in others he is manifestly above them and they look to him to minister for them and to direct them in the worship in which they are engaged.

How wonderfully is Christ set forth in His exalted place in the purpose of God, in Paul's dissertation concerning Him in Col. 1. In three sentences he repeats the remarkable work of grace that is wrought for the believer in Christ. In the second sentence, beginning with verse 9, he speaks of the exalted place of Christ. The believer has been translated into the kingdom of God's dear Son, in whom we have redemption, "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross; by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:15-20).

This picture of Christ is evidently set forth in the office of the High Priest and is illustrated in his appearance and in his ministry. We have already noted the place which Moses occupied in the setting up of the tabernacle and in the consecration of the priesthood. In those ministries it is possible to see the work of Christ in the inauguration of the things in heaven and in earth, as the Creator of the things of God. Moses also acted in the capacity of head of his people until the work of service was handed over to Aaron. After the consecration of Aaron and his sons the work of the sanctuary was directed and carried out by them. But there was a distinction in their work. The High Priest functioned in the work of the entire sanctuary. His ministry had to do with the outer court, representing the world, and both the holy place and the most holy place, typical of the things of heaven. Christ's office and ministry were thus typified as having to do with all things that were created, those that are in heaven and

that are in the earth, whether thrones or dominions or principalities or powers. It mattered not whether the things ministered by him were visible or invisible; that is, whether the field of his ministry was in the court or hidden behind the curtains of tabernacle. The High Priest had power to deal with elders, princes, priests, or common people. There was no distinction made in any of those offices or relationships, for all were subject to the law of God and interpreted and fulfilled in the ministry of his office. The High Priest had the place of pre-eminence among the people of Israel.

We have previously noted the character of the garments of the High Priest. In them there is undoubtedly a spiritual significance. It is true that Paul mentions nothing of their significance when expounding the spiritual significance of the tabernacle and its ministry; but there are many things connected with that institution and its service which he does not mention. And there are some which he mentions concerning which he does not go into particulars. Heb. 9:5. That there is spiritual significance attached to particular parts of the High Priest's apparel is seen in this, that the High Priest should wear upon the forefront of his mitre the golden crown, "Holiness unto the Lord." "That Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all of their holy gifts; and it shall always be upon his forehead, that they may be accepted before the Lord" (Ex. 28:36-38).

To some of the garments of the High Priest and their uses we have referred in previous studies; also to the garments of the priests. The relationship to each which these garments signify as existing between the High Priest and priest is what we desire to notice particularly. Some of the garments are the same and are made from similar materials. Other garments differ, both in pattern and in materials. Thus some of the apparel of the High Priest is altogether similar to that of the priests. Aaron and his sons had common relationships both in life and service.

There were garments to cover the nakedness of men. Ex. 28:42, 43. The "linen breeches to cover their nakedness; from the loins even unto the thighs shall they reach." This dimension was an ample one, that the purpose of God concerning the virtue of purity should be emphasized. "They shall be upon Aaron and his sons."

There is that concerning all flesh which must be recognized. There is no teaching of the new Testament more outstanding than

this, that flesh is sinful, and the lusts are evil and the fruits of the flesh are unholy fruits. Paul says, "In my flesh dwelleth no good thing." "How to perform that which is good I find not." What a blessed experience to find in the providence of God that which covers the flesh! and, also, what a shame that men today find so great delight in exposing so unholy a flesh.

In itself the flesh is not unholy, for God made the body and made it good. The creation of man He declared to be very good. However nature has defiled it and made it the source of sin and death to all generations. "Death passed upon all men, for that all have sinned" (Rom. 5:12).

Aaron and his sons, men of flesh, covered their nakedness, although serving in a holy place and engaged in a most holy, sin-forgiving service. Flesh is not sanctified by atonement or consecrations. It is counted or reckoned holy as atonement is made for it by the High Priest wearing the golden crown, when he shall have offered for himself and for the people—He bears "the iniquity of all things which the children of Israel shall hallow in all of their holy gifts" (Ex. 28:38). With respect to the flesh, Aaron and his sons were one and the same.

We shall for a moment view Christ and His relation to His brethren. Heb. 2:5-18. He also was man, made a little lower than the angels. For man He was made such for the suffering of death, that He might accomplish that work of grace for God. Heb. 2:9. "He took not on him the nature of angels; but he took on him the seed of Abraham. . . . In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the people" (Heb. 2:16, 17).

Our Savior was made like unto us in the flesh—for the flesh of Abraham is as ours. But in Him was no sin, although with Him there was temptation. He allowed not His body further liberties than was allowed the holy priesthood of God. The cross was to Him a place of shame, when the soldiers divided His garments among them. It was the shame of the Cross. Heb. 12:2. Thus intimately was Jesus allied with humanity in His holy priestly ministry for His brethren. Heb. 2:11-13.

In another respect the High Priest and the priests were as one. The linen coats of the sons of Aaron were embroidered of the same materials. The term "linen" used in the description of the garments signifies bleached linen. The miter of the High Priest and bonnets of the priests were of the same materials.

In the description of the inner garment, it was given in connection with the garments of the sons. The coat of the priests is first

mentioned as a part of the clothing of the High Priest—the High Priest partakes of the nature of his brethren in condescending to share with them mortal nature; but in the garment of glory and beauty (Ex. 28:40) they share with their High Priest and head. Let it be understood that the white linen garments were glorious and beautiful in their workmanship; and not in color, for only the High Priest's blue robe and the ephod, breastplate and girdle were made of the colors, gold, blue, purple, and scarlet. There is that which is glorious and beautiful which is also simple in feature and appearance. The sons of Aaron were clothed in the purity of the High Priest. As their High Priest he went before them in a holy ministry in which they should also follow him in example and in the spirit of service. "Be ye holy even as I am holy," said the Lord.

When on the day of atonement the High Priest entered into that invisible realm of which he alone was minister (Col. 1:16) he laid aside the garments of his priestly sons and made atonement for the sins of all the people. So, when Christ in His perfection of holiness shall have made atonement for us, we shall enter the invisible realm where all thrones and powers and dominions shall have been put down and we, clothed in His righteousness, shall forever serve Him. Rev. 7:13.

We have noted two relationships between the High Priest and priests. The first is, that he was made like unto his brethren, and the second, that his brethren are made like unto him. In each case they are alike and are brethren. There are relationships of equality in life. In Christian fellowships, since all are born of God through the Spirit and all are men in the flesh, redeemed by the grace of God, we are all one and are equal. In human relationships, as well in divine ordinances, there are degrees of responsibility and orders of service. This most evident and essential fact is often ignored amongst men, yet it exists and should be candidly recognized and met in the spirit in which God desires us to meet it.

"Let every soul be subject unto the higher powers, For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). This text should be applied to all powers that be. We often apply it only to temporal political authority. Parental authority is ordained of God. Patriarchal powers, elders, rulers, princes of Israel, were ordained of God. Priests and prophets were powers appointed of God. Kingdoms and earthly principalities were ordained of God, but not every man who fills a place of authority may claim divine appointment. There are many usurpers of divine power and many who betray the trust of government. Nevertheless, government and works of service are everywhere in evidence and are essential in the working out of God's program of human relationships. In the home, the husband is head of the wife by divine purpose, and children are subject to their parents with the blessing of God for so fulfilling that responsibility.

No figure so fully sets forth the divine arrangement of ordered power and life as the statement of Paul in I Cor. 11:3. "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is

God." Once only does the apostle generalize the relationship stating, "The head of every man is Christ." In the second instance the terms are used, "The woman and the man." This, no doubt, applies to the collective class and not to a woman and a man who may have a special relationship, such as wife and husband. In the third group are only two beings, Christ and God. But, in the third group is the spirit which should prevail in all of the others. There is that which is superior in position and in divine appointment and purpose to which the other should give honor and sustain that relationship unsullied.

The rejection of that great ordered principle of life today is the cause of the world's unrest and the certain way to destruction of society and the chaos of all well-disposed institutions of men. Anarchy will never accomplish anything, for it lacks the essential basis of co-operation, which in itself implies organization and, consequently, leadership.

Family life ceases in its primary function where there is no recognition of headship, guidance, authority, and protection in its head, or in those who bear responsibility as parents.

Society will fail where there is not a proper appreciation for the headship that is divinely placed in man. God has never denied to woman her abilities, her functions, her adornments, nor her devotions; but He has never bestowed upon her the burden and responsibility of headship. A woman's ability may equal or exceed that of man, but ability never changes her divinely created and controlled womanly nature. Her most successful field and most becoming nature is that of being the glory of man and having man as her head. I Cor. 11:3, 5, 7.

What is stated in the above cited scriptures is evidently the New Testament revelation of the principle of God's social order. The symbol of it is in the religious ceremony of the man's uncovered head when praying and prophesying, and in the woman's covering or veiling her head when praying or prophesying. In the Old Testament the same truth is set forth and in somewhat a similar manner. This would not be so clearly discerned were it not for the fact that under a special circumstance it was revealed. Nadab and Abihu offered strange fire on the altar and were slain. "Uncover not your heads." The authority of God over them was expressed by the head tires, or miters and bonnets worn by the priests. This commandment was given to Aaron and his sons. Lev. 10:6. They were consecrated to the holy service of God in His sanctuary. Nothing should cause them to cease in their function or drive them to a disregard of the authority of God which was ever above them.

The priest prophet Ezekiel, having the experience of being deprived of his wife, was required to acknowledge the authority of God above him and to be unmoved by the affairs of life, for God was his head. Ezek. 24:17. Ezekiel's conduct was set as an example for all the people.

The sons of Aaron represented the priesthood that served under the High Priest. We should not confuse priests and Levites. The Levites had not specified garments of service. Only the priests had such appointed ap-

parel. No female could approach the altar or serve in the house of God. Anna went to the temple to pray and Simeon was there waiting for the Lord's Christ. But Zacharias was a priest who burnt incense in the holy place. Zacharias wore the priestly garments and was subject to the authority of the High Priest of his day. It was the priests, then, whose covered heads signified the submission of God's people to their Head, who was represented by the High Priest. For Him they covered their heads always when serving in the house of God.

In this Christian dispensation the woman has been recognized as the most fitting example of the Church of which Jesus Christ is the head. Man is made to represent the headship which is vested in Christ. His "pre-eminence" is expressed by the uncovered head of the man, and the subjection of the Church to Christ is spiritually expressed by the veiled head of the woman when praying and prophesying.

The Christian Church has her mission of testimony as definitely as had the priesthood of Israel. Israel never disregarded the sanctity of that obligation to render obedience and submission to God. Men of Israel cover their heads in the synagogue in this age, although they are not priests. Christian women of this age should not neglect their holy privilege of representing the honor due to our great High Priest by showing the Church's great devotion and reverence to Him by veiling the head when praying and prophesying.

Truly, Jesus Christ has made Himself our Brother, for which cause let us love Him. He has made us righteous with Himself, for which let us thank Him. God has made Him our exalted Head and let us ever reverence Him with due regard to the manner in which both Christian men and Christian women are instructed to recognize a divine order of life and holy relationships.

The grace of Christian experience is in the possibility of self-renunciation and exaltation of others. Like the priests who gave their life to the altar, and received back the life that was sanctified by the holy anointing oil, the Holy Spirit, the believer becomes dead to self and alive in Christ. It is Christ who made Himself subject to the Father, and we should submit ourselves one to the other in the spirit of Christ. "I am crucified with Christ,"—"Christ liveth in me." In this spirit the Church submits unto Christ and recognizes the grace that makes government possible and the work of the Church a harmonious unity. The covered head is the symbol of the glory of Christ and of others with which every believer has adorned himself, and in which he delights.

BEYOND THE TELLING

An Alaskan girl was found by her teacher admiring a beautiful sunset. When it was suggested that she try to put the scene on canvas, she replied: "Oh, I can't draw glory."

No words of ours can tell the beauties of the Lord Jesus Christ. He is the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the One Altogether Lovely. Let us ask Him to clear our vision, taking away everything that obscures His loveliness.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PETER'S CONVERSION AND CALL.—

John 1:29-42; Mark 1:14-39

Lesson for January 6, 1935

Golden Text.—And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

During this quarter we will be studying the life of one of the chiefest of the apostles (II Cor. 11:5), a man who is often faulted; but the quality of the timber of his character was such as the Lord uses to make the noblest of His saints.

John 1:29-35. In these verses we have the introduction to our today's lesson. The record does not state who was standing by when John the Baptist gave this remarkable testimony, but the presumption is that the author of this gospel was one of them. Here John describes our Lord as pre-eminent in standing, and pre-existent in time; the Lamb of whom all the lambs of the Old Testament ritual were but shadows. As the Lamb of God He would take away the sins of the world; and as the Son of God He would baptize the believers with the Holy Ghost.

Verses 35-39. Had the disciples of John considered the testimony of John during those twenty-four hours since he had first pointed out to them the Savior? No doubt about it. Men of such character do not let such announcements pass unheeded. So when John repeated the announcement the disciples rightly considered it as a suggestion from their beloved leader to leave him and follow on to know the Lord, and this they did.

As we go through life we are all seeking something; that something may range from the animal, primal instinct for food to the soul's search after God. This last, the noblest of all quests, was the object of search on the part of Andrew and his friend. The object of search proves the level of our lives. *Psa. 27:4.*

Verses 40-42. The greatest are not always the first to light upon a new revelation, but if men are great at heart they will be glad to accept knowledge which has been discovered by the small, yea, even from the lips of babes. Andrew never reached the place in public prominence of his brother Simon, but who will question the statement that this day's work was as great as Peter's on Pentecost? Names, in the Bible, are not only cognomens to distinguish persons but they are descriptive of character. Up to this time he had been known as Simon, son of Jona; identified by what his father was; but from now on he is to be identified by what he himself is. Great men are recognized on their

own merits; lesser souls by their relationship to the great.

Eureka. This English word comes from the Greek "heurisko" and is the word here used by Andrew in telling his brother that the Messiah has been found. It signifies great jubilation of discovery. What could bring greater joy than the discovery of the Christ!

Cephas and Peter. These two names are respectively Aramaic and Greek, the common languages of Palestine in that day; but John, writing to Romans, had to give the significance of their meaning. Was Peter a rock? Christ saw this quality in him. But Peter fell. So can a rock fall, and when a rock falls it falls much harder than when a feather falls. Peter's failures remind us not to be unmindful of I Cor. 10:12.

Mark 1:14-18. The elapsed time between the finding of the Messiah and the call recorded in these verses is about fourteen months. Instead of appearing on the scene and eclipsing his forerunner our Lord did His work during these months quietly and unobtrusively. When the Master's hour came then the Father removed John the Baptist from active evangelism to the prison cell. May this not be a hint of the harm that can be done by the younger forging ahead to the disparagement of the elder? If I have to rise only as the result of another's demotion, it were better for me to remain in obscurity.

There are four calls in the Bible; the call to salvation, the call to discipleship or sonship of those who heed the gospel call, the call to service to those who are willing to leave service of self for the service of Christ, and the call to glory and reward. These disciples were ready to answer the several calls as they came, and who can doubt that their reward is great in heaven?

PETER'S GREAT CONFESSION.—Matt. 16:13-28; Luke 9:18-36; I Pet. 2:5, 6

Lesson for January 13, 1935

Golden Text.—And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matt. 16:16.

Since the time that the two disciples first followed Jesus more than two and one half years have elapsed. During this time our Lord had passed through what is called the Year of Obscurity, and the Year of Popularity, and had entered upon the final stage of His earthly ministry known as the Year of Opposition. So bitter had the opposition become that He retired for refuge and prayer to the regions of Caesarea Philippi in the

northern limits of Palestine, a region largely populated by Gentiles. Here also after Peter's great confession came the revelation of Jesus' deity in the transfiguration. Faith opens the way to revelation as well as to service.

Luke 9:18, 19. In social intercourse people often waste their time talking about nothing; but in talking about persons we usually talk about celebrities rather than about nonentities. Our judgment may be far wrong, but the fact that we talk about people shows that we think about them. Our mental reactions reveal our own character as fully as our criticism (fair or unfair) diagnoses others. Peter is here revealed in his heart life as fully as the Master is revealed by Peter's testimony.

While the multitude were mistaken in their judgment as to the person of Christ, they unanimously placed Him among the great and the good. He had the good qualities of all of these. In Him is the sum total, the pleroma, of human perfection. Shortly some would class him among the evil, but that only revealed their own envious hearts.

It is not what others think about me that causes your attitude towards me, but what you personally think about me that makes you treat me either with respect or with contempt. It is so with the Christ; my personal treatment of Him proves what I think of Him. To think of him as less than the Son of the living God is to dishonor Him and to charge Him with imposture.

Peter was the mouthpiece for the apostles and what he stated was the belief of all, with possible exception of Judas Iscariot. Revelation of spiritual truth does not come through a materialistic mind. Herein lies the reason for so much misunderstanding of God's Word. Spiritual things are spiritually discerned, and as we are not always in the same spiritual state our perceptions will vary according to that state.

Verse 21. When the Master told those whom He healed of bodily ailments not to tell they disobeyed. Here the Master sternly charges them not to tell what they knew until after the resurrection. They had learned one of the first lessons of discipleship, and they told no man. To disobey God, even in that which seems to be to His honor, will hurt His cause.

Verse 22. In this verse we have four definite things mentioned: (1) His suffering. This suffering was mental, induced by the perfidy of friends, the forsaking by followers, and the slander of enemies; it was also spiritual as He agonized in the garden; and physical in the abuse heaped upon Him during the trial and crucifixion. (2) His rejection. He was examined by the elders as to his fitness to be the Messiah and rejected, but see Luke 20:17. (3) His death. (4) His res-

urrection. The idea of the first three was grievous to Peter and the fourth not understood, so he openly resisted such an idea. The Aramaic "Satan" means an adversary, and is applied to human beings as well as to the archenemy of souls. He who has not learned the lesson of verses 23-26 will invariably take the position of Peter in matters involving shame, disgrace, and persecution for the Master's sake. It is not shame, but glory, to suffer shame for Christ's sake; it is not death, but life, to suffer death for His name's sake; it is not poverty, but wealth, to lose all for the Master. II Cor. 4:17.

I Pet. 2:5, 6. Peter did not want to be the only stone in the temple of the Lord. He speaks of all the believers as living stones in the same temple. So does Paul. Eph. 2:20-22. Ordinary stones are inanimate. Christ is the stone of life (I Cor. 10:4) and all those who believe on Him become living stones bringing blessings of life to others. John 7:38. The spiritual sacrifices are praise and thanksgiving and loving service in the name of Christ to those in want of temporal and spiritual things among men. Rom. 12:1; Heb. 13:15, 16; Rom. 15:16.

PETER'S LESSON IN HUMBLE SERVICE.—John 13:1-17; I Peter 5:5.

Lesson for January 20

Golden Text.—All of you be subject one to another, and be clothed with humility.—I Pet. 5:5.

Every commandment of Christ, having to do with the ritualistic duties of religion, has its spiritual corollary; that is, the outward act of baptism with water indicates a more profound work of a similar nature by the blood of Christ in washing away the sins of my soul; the bread and wine of the communion are but outward tokens of the crucified Christ whose flesh is meat indeed and whose blood is drink indeed to my hungry and thirsty soul. So also with this ordinance. It is indicative of a profound humility that refuses aspirations to exaltation, and the observance of this ritual in the proper spirit adds to the grace of humility.

The apostles had been quarreling among themselves as to who should be the greatest. Prov. 13:10. Each of them felt that he was entitled to that honor. The wish is father to the thought, and who is there that down deep in the unexplored recesses of his soul does not have a desire for superiority? I have heard lay members say that they did not want to be ministers of the gospel, I have heard ministers say that they did not want to be bishops; when every other evidence pointed out that they were just longing for the job. Were they lying? Not necessarily. Perhaps they didn't know their own souls. Sometimes these subconscious aspirations emerge into the realm of the conscious, and men openly strive for places of honor in the church. When there is more than one like that in a congregation then look out for a church war.

Verse 1. The love such as Christ had for His own never fails. It was love unto the end (uttermost); a matter not only of time but particularly of quality. If our love were of the same quality as His then it could be described correctly by the words of Paul in

I Cor. 13. But our love, being of inferior quality, often fails and thinketh evil, etc.

Verse 2. Did Judas ever love Jesus? He probably did, but he allowed love of gold to displace love of Christ, thereby proving his unfitness as a disciple. Matt. 10:37. And the devil tempting him through his lust for gold, found an open door to lead him into the crime of the ages.

Verse 3. If a king's son were stolen by a band of gypsies and brought up ignorant of the fact that he was a king's son, he would probably not feel disgraced to live like a gypsy. But if he should learn that he was a king's son he would at once look with disdain upon gypsy life. Our blessed Lord knew that he was the Son of the King, and that all things were placed into His hands by the Heavenly Father, and that presently He would return to the glory He had before the world was, and yet He stooped to perform the service of a slave towards His disciples. He told them plainly that He was greater than they, and the proof lay in the fact that He could do the most menial service without shame. The standards of this world and the standards of the kingdom of God are almost uniformly opposite. In this world men esteem themselves great when they can demand homage and service; in the kingdom of God men are great according to the measure in which they in love serve others.

Verse 4. The girded apron was a garment worn by servants. Luke 22:27.

Verses 6-9. Knowledge, position, gifts, etc., puff a man up. Peter had enough of these to be proud. What he in his self-esteem would not do to others lest he defile and degrade himself he would not let his Master do to him. Perhaps the only reason the others had not found voice to object was that they were struck dumb with astonishment. Peter found his voice. He was on a par with the congregation that will not allow their pastor to disgrace himself and them by doing manual labor.

Verses 10-17. The word "bathed" means a complete ablution, while the word "washed" signifies a partial one. These disciples had bathed themselves before eating the Passover, so it was not a matter of bodily cleansing, but rather a symbol of spiritual purification. If Peter had persisted he would have been guilty of rebellion. I Sam. 15:23. Happily, he was willing to go all the way so as not to lose his part in Christ nor the blessings that come from keeping the commandments of Jesus. So should we.

PETER'S DENIAL.—Mark 14:12-72

Lesson for January 27, 1935

Golden Text.—Wherefore let him that thinketh he standeth take heed lest he fall.—I Cor. 10:12.

Verses 12-26. In these verses we see Peter and John sent on a special mission to prepare for the Passover. The place for the same was to be discovered in an unusual way—a man was to carry a pitcher of water, whereas in the east the women were the watercarriers. May this not be a hint that under the gospel of grace greatness of character is shown by the fact that you are willing to do woman's work or servant's work with equal willingness, that in no necessary work

are we degraded. The work never degrades the man; but the man himself exalts it or degrades it as he is either noble or menial in heart.

Verses 27-29. An enemy can do but little to the flock as long as the faithful shepherd is on duty; but with his death comes a scattering of the flock. In the tenth chapter we find that the Master had told them whom He called His sheep—those that heard His voice and followed Him. This night the Shepherd was to be arrested, and on the morrow He was to be crucified. Had it not been for the resurrection the flock would have been scattered never to be regathered, but immediately after the resurrection the faithful were regathered under a Shepherd and Bishop of their souls who would never more die. In Galilee there met Him more than five hundred of His sheep.

No sheep can afford to boast of his own prowess. We rest not safely in our own strength, but in the strength and loving care of the Shepherd. Boasters almost invariably have future cause to rue their boasting.

Verses 30, 31. When the Master told them that one of them should betray him they all knew their weakness and in fear asked, "Is it I?" but now a Peter starts to boasting and the rest like sheep follow the bellwether. That which they feared they might do they did not do; but that which they declared they would not do they did. Learn a lesson and beware.

Verses 32-42. The three of the inner circle of the disciples were given to share things with the Master more than the rest, but thereby theirs became also a greater responsibility. To the eight He said, "Sit ye here," but to the three He made the special plea that they should watch and pray with Him. How indifferent they were to the crisis before them is shown by the fact that they slept. If you sleep when you should pray you will be running away when danger comes.

Verses 46-53. The animal part of man is courageous as long as it has visible means of defense. Only a mighty love and unfaltering trust in God enables you to stand when those means are taken from you. Peter's love for Christ was such that he would gladly have fought a whole battalion until he had shed his last drop of blood, but forbidden to use his weapons and forced into inaction his courage oozed out as water, and he fled for his life.

Verse 54. Where love is the strongest, fear shows the least. John's momentary fright caused him to run too; but presently he recovered himself and boldly followed our Lord to the place of trial. Peter followed too, but timidly. It was John who went out and brought him into the house. Did John imagine that Peter would do as he did? I can only imagine that of others which I am capable of doing in my own heart. John did not care who knew it that he was a friend of Jesus. Therein lay his safety. Peter did care, therein lay his danger.

Verses 55-65. During this period of the trial all order and decorum were cast aside, and wild disorder, such as only an excitable Jewish crowd can stage, was in its place. The mob breathed violence. It is no wonder then that when he was asked three times in swift

succession as to his acquaintance with Jesus that fear for his life made Peter deny his Lord. One step leads to another, and at last he denied him with oaths and curses. Be not too hasty to condemn whom the Lord forgave, for under less provocation you have probably done worse.

Verse 72. One step leads to another until we find that we have done things that we never dreamed ourselves capable of doing. Those of you who have had part in church quarrels, or those of you who have had trouble with your neighbors, look back and see if this is not so. But happily sometimes something happens that makes us pull up the runaway with a start. That happened to Peter. The look of Jesus brought to memory the words of Jesus and he wept. The runaway was stopped, and Peter returned in humility to the feet of Jesus.

**PETER'S RESTORATION.—Mark 16:7;
John 20:1-10; 21:1-23**

Lesson for February 3, 1935

Golden Text.—Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

Mark 16:17; I Peter 1:3. Unable, with the other eleven to grasp the idea of the resurrection; and having denied his Lord at the time he needed a friend, Peter was crushed with unspeakable sorrow. How did he spend these days? Is it any wonder that our Lord sent a special message to him for whom He had prayed especially when Satan desired to have him that he might sift him as wheat. To me it would seem unlike God to have done otherwise.

John 20:1-10. It is generally supposed that John had a home in Jerusalem. If so, then Peter must have had his home with John, and that would explain the ease with which Mary Magdalene found them and that they together fared forth on their way to the tomb and later returned home. John believed, but did Peter? And what did John believe? They only knew that the body was gone. Mary had told them that the body was gone, probably stolen. They believed that, but how much more? Added to all his other troubles was this that now the body of the one he loved enough to leave home and all else had disappeared. Is it any wonder that Jesus appeared to him privately that first day, to still the tumult in his soul? Luke 24:34.

John 21:1-10. Peter went a-fishing. They had been told to follow Jesus and they would become fishers of men. During these forty days between the resurrection and the ascension they did no fishing for men. Inaction is the bane of healthy men. Peter would do something. He would try his luck at the old job. But God had a hand in it, and with the morning light not a fish had entered their nets. A voice from the shore commanded them to cast on the right side of the ship and they caught a multitude of fishes. Here we might learn the lesson that the reason we fail in landing fish is because we cast our nets on the wrong side of the ship. The right way is to obey the commands of Jesus. When, a few days later, the Lord gave them His parting instructions and told them to tarry until they received the power

from on high they obeyed and the first haul of fishes was three thousand souls.

Peter could swim. Why did he sink that time that he lacked in faith when he tried to walk upon the surface of the sea? This time, in his desire to be in the presence of his beloved Lord, he boldly swam ashore while the rest brought the boat to land. "It is the Lord" should be enough to drive any one to rush into His presence.

Verse 11. At the Master's command Peter helped to bring the net to land. The size and number were so unusual that John never forgot either.

Verse 12. To know and not to know is a possibility. The deeper spiritual light convinced them that this could be none other than the risen Lord, but their materialistic senses could not grasp the marvelous fact. The Lord is just as real to the believer today as when he was with them in the flesh, but dull physical sense fails to grasp the marvelous fact. May spiritual perception ever triumph over physical sense.

Verses 13, 14. As some time before He had given bread and fish to the disciples to feed to the multitude, so now He gives to them for their own nourishment. My own soul must be full if I another soul would feed.

Verses 15-17; Luke 22:32. Peter's failure did not stop his work, but he needed this interview before he could again feel able to go forth to strengthen his brethren. Three times he had denied his Lord; three times he now confessed Him. But where is the egotism evidenced on the night of the betrayal? Gone. And in its place is a profound humility that can hardly be sounded.

Two Greek words for love are used in these verses: "agapao" and "phileo"; the first is a deathless affection, the second ordinary love. The Master asked Peter twice, "Dost thou 'agapao' me?" and the last time, "Dost thou 'phileo' me?" And Peter answered by saying "Thou knowest that I 'phileo' thee." Peter now knew that the love which he had thought was deathless was similar to that of other mortals and liable to fail in a crisis, but he wished that he could say "Thou knowest that I 'agapao' thee." But God can bless us most when we esteem ourselves the least, and when he was humbled Christ commissioned him to the feeding and tending of His flock.

Lancaster, Pa.

THE NEW AND THE OLD

Young and strong, young and strong,
Brimming with joy as he hurries along;
Strong and young, strong and young,
Thrilling with melodies yet unsung;
Fresh as the breath of the morning air,
Sweet as the rose, as the lily fair,
Come from afar, lingering near,
Greet him and welcome the hopeful New Year.

Old and bent, old and bent,
Feeble in motion, in breath far spent;
Bent and old, bent and old,
Helpless and weak in the face of the cold.
Dull is the ear and dim is the eye,
With only a thought for days gone by.
The journey is finished, the end is near;
Think on him, learn of him, dying Old Year.

—Christian Endeavor World.

BEST USE OF OPPORTUNITIES

(Continued from page 14)

of success in life as measured by dollars and cents instead of that work which is of greatest service to our fellow men. Let us remember that we cannot have without giving.

John Gribble of Philadelphia says, "The most successful men I have known have been those who have helped the most men and women to better living and higher things. The most unsuccessful men I have known have been those who regarded wealth as the object of all endeavor." As older people we should encourage the child to build upon the principles of religion, justice, charity, integrity, industry, courage, and steadfastness of purpose, that it may make an honest endeavor to do its best at any task which has been given it, with conscientious attention to details and with no consideration of reward except that of the consciousness of duty faithfully performed.

Young people, grasp your opportunities, make use of every chance you have of gaining knowledge. Show your appreciation to your parents by putting forth every effort to make use of what they are trying to do for you. Remember that you will never relive your youth. Life is a one-way street. As you pass along it is your opportunity to make the street more happy, attractive, and useful for those who walk after you. There is a life apart from work and play. Yes, there is a life where man can play and not know staleness; a life where man may work and not be tired. It is the life of devotion and duty, of unselfish sacrifice to the ideal of humanity.

Set your ideals high and acquire them through communion with God, and then develop courage to live up to those ideals. So often success is measured by our ability to live up to the level of our best thoughts. Do not hope to find higher standards in others than the ones you have set for yourselves. God has promised to help you; so set your standards and ideals high and He will lead you on to perfection.

Another thing, dear young people, have clean hearts and clean morals. Remember, "You must be true for there are those who trust you. You must be pure for there are those who care." So, after all, we might say on this subject of making the most of life from youth onward—success is the product of a man's character, and real success is not found in material things unless with it has gone the upbuilding of character and personality. To improve to the full the opportunities that come to us, to grow higher, wider, deeper as the years go on is true progress.

"For what shall it profit a man if he gain the whole world and lose his own soul."

Belpre, Kans.

SAID MARTIN LUTHER

"If I did not see that the Lord kept watch over the ship, I should have long since abandoned the helm; but I see Him! Through the storm, strengthening the tackling, handling the yards, spreading the sails, nay, more, commanding the very winds! Should I not be a coward if I abandoned my post? Let Him govern, let Him carry us forward, let Him hasten or delay, we will fear nothing."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

MODERNISM THE FOE OF BOTH CHURCH AND STATE

They shall turn away their ears from the truth, and shall be turned unto fables. II Tim. 4:4.

With unerring eye, keen insight, and prophetic warning the Holy Spirit of God saw in advance the trend of the present age, and declared the fact of a coming APOSTASY—or turning away from the truth. The fatal apostasy of the Modern Church is evident everywhere, and is a destructive force both in Church and State. No wonder lawlessness abounds, and many Church buildings are so empty that you could shoot cannon balls through the building and hit nothing but brick, mortar, cement and wood. What occasioned this message as "World News" is the fact that some "Modernism" has crept into the formerly sound "Encyclopaedia Britannica," and a late address delivered at Harvard University. Lest any of our readers are not conversant with what we mean by modernism—it is a **DENIAL** of "Historical Christianity." It may not be amiss to quote, "What Atheists Think of Modernism"—and this directly from their own yearly report of The American Association for the Advancement of Atheism:

The Modernists seem to attack atheism only to screen their own unbelief. No better proof of this contention that the Church is losing can be given than that the Modernists are now in control of all the larger Protestant denominations and, working from the inside, discredit the basic teachings of Christianity in the name of Christianity. In this grand farce, fortunately for us, the dumb Fundamentalists through contributions pay for the destruction of their own belief in the Bible as a superhuman, infallible book. The Modernists are superior in strategy. . . . At the denominational conventions this spring the Fundamentalists were defeated. They are hopelessly beaten. They cannot vote the Modernists out, and dare not themselves withdraw. These two groups are held together by real estate.

Higher Critics within the Church, carrying on the work of Voltaire, Paine, and Ingersoll, in milder language it is admitted, have made many Christians so ashamed of their creed that we now hear of that acme of absurdity, a "creedless faith"—of persons who believe, without believing anything. Thus Christianity slowly dissolves.

But the good work of these Modernists not only does not lessen the need of atheist propaganda but instead serves to emphasize its importance. Though its activities are on a smaller scale, the advance guard is always the most important unit in the army. We must continue to lead the way.

With atheists working hard, being assisted by the Modernists, true Christians must not only be on guard, but must vigilantly carry the fight into the enemies' territory in an offensive way. The following warning ought to be heeded concerning the Encyclopaedia Britannica:

Attention is called in The Bible League Quarterly to a distinct turn to the left in the theology of The Encyclopaedia Britannica. The first edition, that of 1771, speaks of Jesus Christ as "the Son of God and Savior of mankind, who descended from Heaven and took upon him the human nature in Judaea." This statement

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

comes from a time when Modernism under the name of Deism was even more powerful in England than it is today. This early writer adds: "The systematic part of the Christian religion has three principles from which all other dogmas are derived:

1. The existence of God in three persons.
2. The necessity of a Mediator or Redeemer.
3. The real appearance of the Redeemer or Messiah on earth."

In edition after edition the same position was taken even to a date as late as 1926 when the thirteenth edition was published. With the fourteenth edition, however, a change occurred. The author of the article "Jesus Christ" is Dr. C. Anderson Scott, Professor of New Testament in Westminster College, Cambridge, England, a Presbyterian institution. He goes so far as to say: "There is nothing in these three Gospels (the Synoptics) to suggest that their writers thought of Jesus as other than human." And again,

"Jesus never refers to himself as the Son of God, and the title, when bestowed upon him by others, probably involves no more than the acknowledgment that he was the Messiah."

Of the miracles of Christ Dr. Scott says: "There can be no doubt that the Evangelists believed that those things happened as they describe them. . . . But there is equally no doubt that many of them would be differently described and differently accounted for by modern observers, who are as eager to find out secondary causes as earlier observers were ready to do justice to the primary one."

It is a pity that the great Encyclopaedia, which for 160 years has gone through the successive waves of unbelief, should in our own day, when the destructive criticism is cracking at so many points, at last succumb to the old opinions.

Ernest Gordon in the Sunday School Times gives an illuminating account of the moral breakdown which modernism caused in the Unitarian University of Harvard:

Mr. Adams, ex-Secretary of the Navy, addressed the last Harvard Commencement on the need of character. This he declared to be the world's peculiar need.

"What are we doing here [at Harvard] for character?" he asked. "I would like to know—and nobody can tell me—what proportion of time and thought of the college is devoted to the upbuilding of moral strength. Of course I know the difficulty. It may be hard to define what character is, and yet there is a central idea clear to all.

"And how to teach it? No one knows exactly. And yet if the faculty devoted themselves to that purpose with enthusiasm they would find a way.

"And what shall we say when we account to those men who founded our university years ago? Was their thought that character could not be taught, that the college would fail if it tried? Shall we say that civilization must drift on for all of us, even if it drifts to destruction?"

This is interesting, that at Unitarian Harvard confession should be made that human nature lacks something without which we are bound

for the rocks. Mr. Adams' words are lame and futile ones. There is an answer to them.

First, Harvard needs to repent. Its leading theologian wrote a book called "Jesus Christ and the Social Question," which started the pulpits a generation ago on the sand road of "social Christianity."

Second, Harvard has got to recognize, as every other person and institution in the world, that except a man be born again he cannot see the Kingdom of God, that the old nature must be put off and a new nature in Christ formed. For over a century Harvard has denied this. The only character that has come out of the university is character that has been brought into it by boys with a Christian training, and this, too, has often been ruined there.

It is encouraging to find Modernists like Prof. Edwin Lewis, Professor of Systematic Theology, Drew University and Seminary returning to the fold of those who believe in "Historical Christianity." He is now accused of having sold out to the "Fundamentalists." This he does not deny.

He was reminded of books he had written, and asked if he wished to be regarded as having "slipped back into orthodoxy."

His answer was that "consistency is always a consideration, but consistency may come too high. The intellectual record is far less important than the moral record, and it may be that the first must be marred to keep the second intact." So has come "A Christian Manifesto" (Abingdon Press), in which he cries a halt to Modernism.

The hour has struck for all Christians to be true, stand by the truth of "Revelation," remain unshaken by all the changing winds of modernism, and not merely stand on the defensive, but to carry the battle into the enemies' territory in the power of God which is at our disposal. The God of the Bible still lives. Modernism has not unseated the Crucified, Risen, and Glorified Lord—and it NEVER WILL. Praise the Name of the Lord Jesus Christ.

THE BRITISH EMPIRE IS UNITED IN LOYAL WISHES TO DUCAL PAIR

Honour all men. Love the brotherhood. Fear God. Honour the king.—I Pet. 2:17.

Before sunrise in North America on Thursday morning, November 29, the heart of ancient London was a-throb, as well as the rest of the Empire. Historic Westminster Abbey—scene of many important events—the sleeping place of the Empire's illustrious dead—was once again the center of world interest.

Atlantic cables, and the wizardry of radio, conveyed the tidings of the impressive ceremony which united in wedlock the youngest son of Britain's reigning monarch and the daughter of the royal family of Greece. The wedding was attended by kings, queens, princes and princesses, grand dukes and duchesses, premiers, presidents, peers of the realm, envoys of the empire, and statesmen of international standing. These graced the event, and extended their felicitations as well as those of the nations which they represented. The king's wedding present was the restoration of the Dukeship of Kent, and the bestowal of this title on his youngest son. The former Duke of Kent being a bachelor and thus dying without an heir, made this

possible. Thus, they will be known as the ducal pair. The wedding was attended with all the pagentry which the British associate with their important events and seem to invest with more meaning than Americans do. To them it is not all pomp, but recognition of persons holding offices of great and grave responsibilities. It may be that one must live under the British flag to appreciate some of it.

What interested us most, was the religious side of the occasion—that is the ceremony at the Abbey, which was indeed couched in words that ought to grip all worth-while people and great nations. In Canada and elsewhere millions were listening in. It was the first time in the history of the world, that an entire ceremony came across the ether waves into the homes of citizens of every rank. Thus, for the first time, citizens of the Empire and others were privileged to attend a royal wedding.

The ceremony was short, impressive, and true to evangelical standards of the Word of God. It ought to help bind family ties in a nation which despises divorce and remarriage. Great Britain has been—and still is—a bulwark among the nations in defense of the home and sacred things. The ceremony was an effective expression of heart and soul attitudes. The domestic relations of the Sovereign King and Queen of England are blessings the length and breadth of their far-flung empire. For this reason King Carol—divorced from his wife—was not invited, although his wife whom he divorced was, which peeved the king. The British nation has a sacred regard for the marriage bond. This is evident by the words of the ceremony, and the address of the Archbishop of Canterbury.

The Duke of Kent and the Princess Marina, momentarily placing aside their titles, for they were just a man and a woman in the sight of the church, repeated after the archbishop, as he slowly led them, the following lines:

"I, George Edward Alexander Edmund, take thee, Marina, to my wedded wife, to have and to hold from this day forward, for better for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death us do part according to God's holy ordinance; and thereto I plight thee my troth."

Marina, looking slightly toward the kneeling figure of the Duke, repeated the same words under the leadership of the archbishop substituting her name at the start and, at the end, saying, "I give thee my troth."

The rector of the Abbey then spoke concerning the ordinance of God. He said that he hoped they would hear the voice of God ringing in their ears, long after the ceremony, in spite of the universal interest and excitement in their marriage. He said, and that truly, that they had the good wishes of the entire Empire.

The partial text of the Archbishop's address to the newlyweds is as follows:

You cannot choose what changes and chances are to befall you in coming years. But you can choose the spirit with which you meet them. Let it be the spirit of the noble vows in which you just plighted your troth each to the other. . . .

Today your separate lives—with their own memories, hopes, temptations, and trials—are merged in one. You will bring into this new life, each for the sake of the other, the best that you can be,

Let your deepest bond of union be in that inward region of the soul where conscience and true ideals dwell. For there you come near to God and God comes near to you.

Keep there the reverent remembrance of Him. Then His protecting hand will guide you and by His eternal love the love you bear each other will be ever strengthened and enriched. . . .

I am sure that that heart is now speaking through my words as I say "God bless you both, God guide you, God keep you always."

The ceremony was interspersed with the singing of suitable hymns, lastly the benedic-

tion and the signing of the register. Following this, they traveled in the Royal Coach, amid hundreds of thousands who acclaimed with honor the Royal couple en route to Buckingham Palace. They later entrained for Birmingham to the Castle for a brief trip. They expect to live in London, where the Duke will do his work in the interests of the Empire.

STRAIGHT FACTS CONCERNING ALARMING WORLD CONDITIONS FOR STRAIGHT-THINKING PEOPLE

Men's hearts failing them for **FEAR**, and for looking after **THOSE THINGS** which are coming on the earth.—Jesus Christ.

When **THESE THINGS** begin to come to pass, **THEN LOOK UP**, and lift up your heads; for **YOUR REDEMPTION DRAWETH NIGH**.—Jesus Christ.

The first text sent a qualm of fear through my being, the second sent waves of **HALLELUJAH** as I began to write this sketch. Truly my soul felt like shouting, as I thought of the **RAPTURE OF THE SAINTS**, and of how Jesus said, that if we would watch and pray, we would "escape all these things that shall come to pass, and to **STAND BEFORE THE SON OF MAN**" (Luke 21: 36). Read the entire chapters of Matt. 25, Mark 13, and Luke 21.

Let us look at things as they are looming upon the horizon. In the United States we have **THE SPECTER OF COMMUNISM**. The son of the great commoner, Wm. Jennings Bryan, is coming forward to mobilize the forces against the trend represented in the defeated effort in California to establish the "End Poverty" movement on lines which Mr. Bryan claims are none other than communistic. The Liberty League launches a campaign against what it terms the "Leftist" in the New Deal measure. They disclaim that they are anti-Roosevelt, but feel that individual liberty is slipping away from the American people. In the Literary Digest William J. Lovejoy, Chicago, Ill., writes the following warning:

I have a fairly close neighbor, Doctor Wirt, who recently gained an unwelcome national notoriety by reporting that he had heard it said "Roosevelt is the Kerensky of the American Revolution."

May I call your attention to the stark probability that there may be more grim irony than ludicrous humor in that statement?

It is a disturbing fact that President Roosevelt is not controlling the growing unrest in America; it is almost out of bounds even now. It becomes, more and more, every day that passes, a safe prediction that Fate must have up its sleeve for us a Lenin. He doubtless will appear in Washington; but how, and how soon?

To paraphrase Patrick Henry, "The Directory had its Bonaparte, Kerensky his Lenin, and may not Roosevelt profit by these examples?"

While we are quoting, the following from the pen of Richard Marlowe, in the same magazine, is worth pondering:

In your issue of October 13 you published a letter under the heading of "The Established Order." I did not want to answer it before election as it might be construed as political.

Now, no thinking and well-read person has said that there is no precedent for the "New Deal." Whatever else the "New Deal" may be, it is not new. It is the old, old Crooked Deal by which demagogues get the populace to thinking that a nation can become prosperous and happy by the process of robbing Peter to pay Paul. It is the centuries-old method used by governments to usurp the rights of man. This is so because the government that does the robbing for Paul's benefit, in reality robs both Peter and Paul of something more precious than life itself. It robs them of their human right, of their human liberty.

For instance, does the government give to Paul the fruits of its brigandage against Peter

for destroying pigs and crops? Yes, but it also deprives Paul of his human right to run his farm as a freeman and subjects him to the rules and regulations of a despotic bureau 2,000 miles away. It turns him from a free American farmer into an abject European peasant.

There is one basic truth we must ever keep in mind if we are to remain a really free people, and that is this: No government can or will give the people something for nothing. It will always exact its price for such "gift," and that price is and always has been the liberty of the citizen. This liberty-robbing by the government is at first done so subtly and under such sweet-sounding names that the people usually are not aware of it until it is too late. For instance, this brigandage I speak about is called a "process-tax" and the process of robbing Peter to pay Paul is called "social justice." As if slavery under any other name would be less irksome!

This same thing happened to the Roman Republic. The people were given "free" bread, "free" circuses, "free" baths, etc.; and when they finally woke up to the fact that they were no longer a free people, their protest was loud and angry; but Julius Caesar's nephew told them in effect: "You are just a little too late, boys. This is no longer a Republic, but an Empire!" and he promptly declared himself an Emperor and became Augustus I, the first Emperor of Rome. Can't we profit by the experience of history?

And the "brain-trusters" of Augustus who engineered the Roman "New Deal" had the nerve, as their successors now in Washington, to call themselves "liberals!" Liberal, indeed—very liberal with other people's freedom!

It was not for nothing that Washington warned us that eternal vigilance is the only price of liberty. Watch the mailed fist so carefully covered under the velvet glove of "social justice," "a more abundant life," and the "Forgotten Man!"

As for there being no precedent for Abraham Lincoln—read your history, boys, read your history! But why bring in Lincoln's name, anyway? Just to make an un-American thing look respectable?

I remain, as ever, yours for the Constitution, the greatest device ever conceived by the genius of man for the preservation of human rights.

Note also the reason why 75 Colleges refused Federal aid:

The presidents of seventy-five colleges in the central states, meeting at Galesburg, Ill., tabled a proposal to ask the federal government to finance campus construction. President Burghstahler, of Cornell College, Iowa, summed up the argument when he said that the acceptance of the money would mean the loss of independence. And so it inevitably would, as banks and railroad companies have already discovered, as state and municipal governments are beginning to discover, and as individual borrowers are going to discover before long. It may look like easy money today, but the time must come when the borrower will find himself in chains.

Listen to Dr. A. C. Gabelein, N. Y., "I have watched the last year or so—ever since our government began trying to put across the New Deal. It spells nothing in the end but Socialism and Communism. They are looking for something else to save man. This present age is running into the night of apostasy. At a great convention in Moscow, they said they would never be satisfied until the whole world was plunged into a revolution, and the Church of Jesus Christ cast out. That is exactly what the Bible predicts."

With such radicals as Gov. Floyd B. Olson in the governor's chair, with senators like Huey P. Long in the senate chamber, others of liberal dye occupying responsible places in the administration, and with men like Sinclair polling thousands of votes, it is worth while taking notice and sounding the trumpet. It is a challenge to the forces that stand for righteousness to awaken, lest their liberties perish.

The following was penned by the editor of the United Brethren "Christian Conservator."

Some months ago we noted that the Roman Catholics were rejoicing in the fact that President Roosevelt, in the staging of the new deal machinery, was taking his ideas from the Papal Encyclicals and that the program which would solve our present panic was of Catholic origin. There was considerable rejoicing that the program should move forward further in the direction of Catholic thought and inspiration, so that it would only be a question of a short time until the civilization of the United States should become distinctly Catholic. That is the thing that the priesthood has set their hearts upon accomplishing.

It was the announcement of their leading layman, Al Smith, soon after the election of President Roosevelt, that the thing to do was to pigeonhole the Constitution of the nation and with a high hand undertake the solution of the panic situation. Mr. Smith's thought was not fully grasped at that time and is not yet by the rank and file of our citizens, but nevertheless, insofar as it was found possible to do, the Constitution was pigeonholed. It was skillfully and adroitly done, so that up to the present time the courts have not been able to restore it to the people.

Such things always bring public resentment after the people have had time to react. No one is so keen to sense a public sentiment as the priests of Rome. They are inclined to sense the reaction and yet they want more—they want a dictatorship in this nation. They are working hard for the realization of a one-man government, but they are opening the back door to walk out in case the whole plan should fail. They are saying that the movement is in the right direction but the President is not going the whole way with the papal idea and plan, and unless he does so, the movement is likely to fail. They advocate dictatorship and price-fixing. If that is not done, they are inclined to predict failure of the plan. See the back door open ready to walk out in case the plan or structure should crumble!

What Rome wants is to do away with our democracy or Republic. They want autocracy or monarchy. Then in order to have their way and subject and stifle the people, all they have to do is to control a one-man government. That is the way they have trampled over nations and peoples in the past and that is what they would like to do in this country. That would bring the so-called Catholic civilization speedily!

A personal friend wrote lately, asking about THE CATHOLIC CHURCH. He asked whether after all in the United States she has not changed. We want to say emphatically, NO. Note the following from the reliable Evangelical Christian:

Here is an extract from the official Vatican organ, "L'Osservatore Romano," that presents the Papal viewpoint of Protestantism. Our readers would do well to ponder it, particularly any who feel that Rome will ever be tolerant towards the Protestant faith.

"On July 21 the Pope gave an official audience to the leaders and ecclesiastical advisers of the Young Women's section of Catholic Action. In the course of this he drew their attention to the necessity of combating Protestantism, and after dwelling on the main doctrines of the Christian Faith he went on: 'It is all this immense treasure that Protestantism tries to destroy. Protestantism threatens insidiously all these riches, and plants the seed of corruption deep in the soul and in the heart. What remains in Protestantism of the Christian life or of the Sacraments which one by one have been denied? What remains of the Divine Person of the Redeemer? a legend, a human figure, so that even the very work and the very Person of Jesus Christ, true God and true man, are not spared the corrosive forces of Protestantism, and it is precisely this threat that is menacing all Italy. Such is the impressive conclusion which can be gathered from the data which the Congregation of the Council has gathered together with the greatest study, namely that a vast net of insidious destruction and of demolition is being spread from the Alps to Etna. From this,

then, comes the necessity of action sufficient to face such pernicious attempts, and this is a work especially suited to Catholic Action through its very nature. . . . And it is sad to confess that the field is the whole of Italy, because of the 300 dioceses of Italy there are not 100 which have remained immune from the threat of Protestant danger, and Italy, this land so much privileged by God, has become the land of missions for Protestant propaganda.'"

We do not know whether this is supposed to be an ex cathedra utterance of the infallible oracle or not. We do know that it is a tissue of falsehoods. Protestantism never has and never will destroy one essential element of the Christian faith. It destroys nothing but the traditions of men and accretions of superstition that Romanism has woven around Christianity and the Person of Christ. Here is another extract we would ask our readers to ponder. It is not so recent as the other, but it is as pertinent to the times we live in today as when it was uttered. It is part of the speech of the famous French novelist, Victor Hugo, which he addressed to the Clerical Party in the Legislative Assembly in France. He said:

"Ah! You would have nations to educate! Very well. Show us your pupils. Let us see your work. (Laughter.) What have you made of Italy? What have you made of Spain? For ages you have held in your hands, at your discretion, in your schools, under your ferule, these two great nations illustrious among the illustrious. What have you made of them? I will tell you. Thanks to you, Italy, whose name no thinking man can utter without inexpressible filial sorrow, Italy, that Mother of geniuses and of nations, who has shed upon the world the most dazzling marvels of poetry and art. Italy today cannot read! (Deep sensation.)

"Yes, of all the nations of Europe, Italy is the one where the smallest percentage of natives know how to read. (Loud cries and protests from the Right.) Spain, magnificently endowed, Spain who had received from the Romans her first civilization, from the Arabs her second civilization, and from Providence, and in spite of you, a world—America, Spain has lost, thanks to you, thanks to your brutish yoke (applause from the Left) Spain has lost the secret of power she held from the Romans, the genius of art she held from the Arabs, the world she held of God, and, in exchange for all you have made her lose she has received from you the Inquisition. (Movement.) The Inquisition which certain party men attempt to rehabilitate with a modest temerity for which I honour them. (Prolonged laughter from the Left—denials from the Right.)

"Read history! The Inquisition which exhumed the dead to burn them as heretics. (True.) Witness Urgel and Arnauld Count of Forcalquier—The Inquisition which declared the children of heretics infamous and incapable of public honours unto the second generation, excepting only those who, in the words of its own decrees, have informed against their own father. (Prolonged movement.) The Inquisition which at the moment I am speaking still holds in the Library of the Vatican the manuscripts of Galileo, closed and sealed with the seal of the Index. (Agitation.) It is true that to console Spain for what you have taken from her, you have named her the 'Catholic'. (Murmurs from the Right.) Ah! Do you know? You drew from one of her greatest men that cry of anguish which is your accuser: I would prefer to see her the Greater than the Catholic'. (Cries from the Right—prolonged interruption—several members violently address the Speaker.) These are your masterpieces! That light which was Italy, you have extinguished! That colossus who was called Spain you have overthrown! One is in ashes, the other in ruins! This is what you have made of two great nations! What would you make of France?"

And we would like to ask, "What would you make of Canada? What would you make of England? What would you make of the United States?"

Then let us look into the direction of INTERNATIONAL RELATIONS. Disarmament is well-nigh a dead issue. The spirit of nationalism, each out for himself, has so suddenly and powerfully gripped the nations, that reasonable co-operation seems practically impossible. All the major nations are now acting as though regulation of armaments were impossible, and arming to the teeth seems to be the order of the day. Lloyd George has this to say, "All are bidding for opportunity. All are armed for the slaughter. Europe is a seething caldron of international hates, with powerful men in command of the fuel stores feeding the flames and stoking the fires." Albin E. Johnson states in the pages of the Literary Digest, quoting the noted European French Official Joseph Avenol, "The Alternative Before the World is Not a Choice Between the League and Some Other Better System, but a Choice Between League and 'Complete Anarchy.'"

We shall give another example of the "fire stokers." One, however must suffice. We are quoting the Japanese General Sato, "It is our duty to detest and loathe the United States. There is no use using honey-coated words or high-sounding expressions. We must speak out frankly and without reserve. Our enemy is the United States of America. Arise! Exert yourself! Prepare for the coming Japanese-American war! We must chastise our enemy, the United States of America. Japan has never been defeated. She is the only unconquered race in the globe, and is destined for world dominion."

The Episcopal Church in its immense convention sounded the note of warning about "REVOLUTIONARY THOUGHT." Bishop Perry said, "It is no more an idle fancy. Has the world grown so obsessed with the thought of revolution as to cast aside its inheritance of faith and devotion? . . . Worst of all is the defiance of fixed moral standards, the only foundations on which a wholesome civilization can endure."

Note also to the South, Mexico is declaring WAR ON RELIGION. The governor of the State of Tabasco, Carrido Canabal, named his three sons, "Lenin, Lucifer, and Satan." This indicates the extent which official Mexico has gone in discrediting religion, and its attempt to set up an atheistic state. It is true Catholicism is largely to blame, but this does not cool the fires to any large extent.

WHAT IS THERE TO BE DONE? Let the Modernists wake up, and cease their devilish work of playing in the hands of atheism and communism. Let the Catholic Church wash her foul hands in her wrong attitudes, and cease her political fornication—and let the nations alone. Let the Protestant Church get back to the Bible, and preach the Gospel. The Bible, not the alphabet, is the WAY of SALVATION for the United States.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

JOHN L. HORST, Editor

ANNA M. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study	Vineland, Ont.
C. F. DERSTINE, World News	Kitchener, Ont.
J. R. SHANK, Y. P. M.	Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

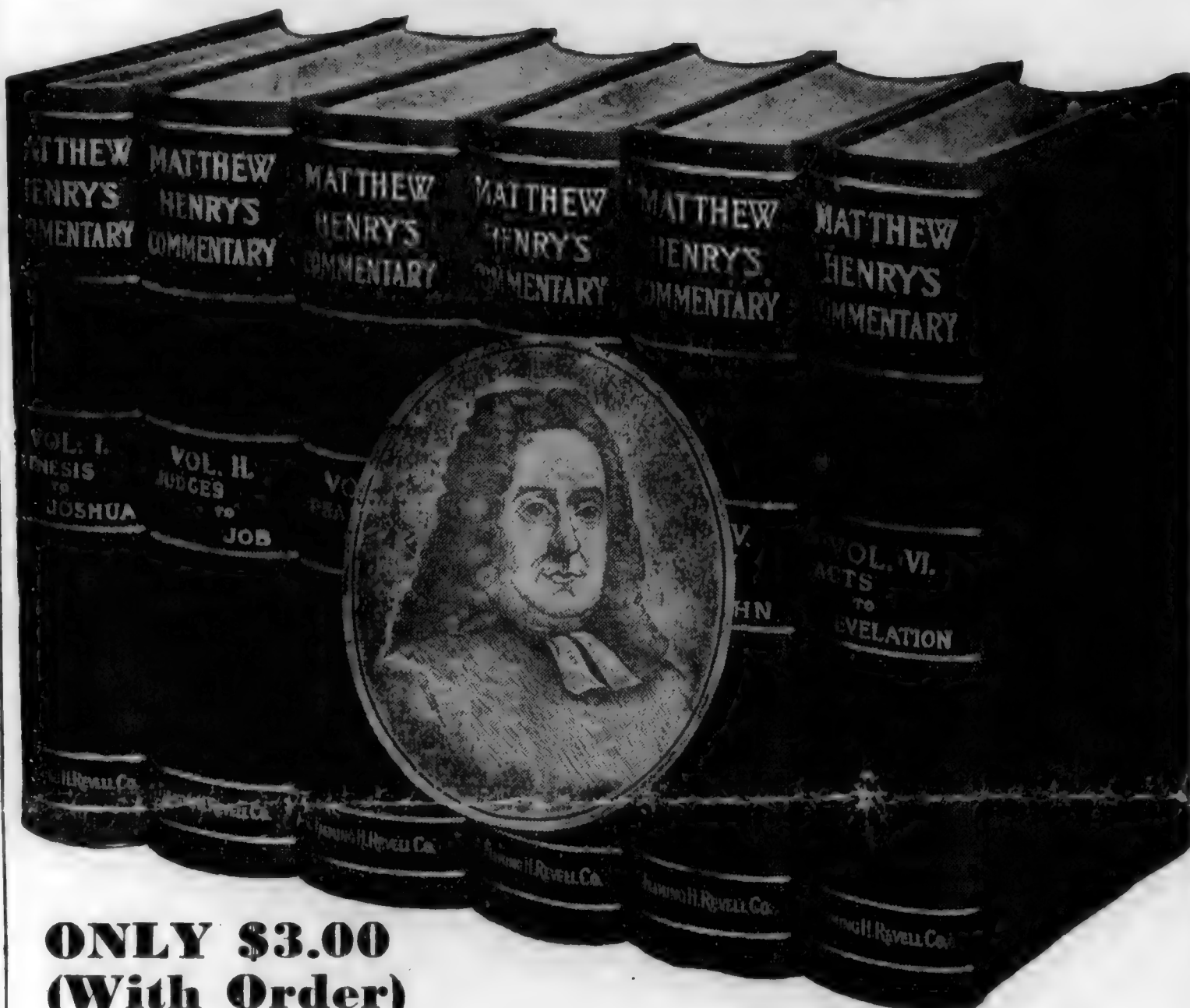
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

An Unprecedented Offer
On Easiest Terms By Urgent Request

Matthew Henry's
Commentary on the Whole Bible

PAY ONLY
\$3.00
WITH ORDER
Balance on
Your Own
Terms
(See Below)



Handsome Fabrikoid
Morocco Binding
Famous for Its Durability

GENUINE "REVELL"

Six-Volume Edition

The *ONLY* Large-Type, Handy Volume
Edition—easy to handle—easy to read

NOTE THE DELIGHTFUL NARROW
COLUMN, LARGE, EASILY READ TYPE

32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

ONLY \$3.00
(With Order)

"Makes Sermon Preparation an Actual Joy"

—writes a delighted user.

❑ No preacher or Bible student should miss the opportunity (*offered this month only*) to secure during these depression times Matthew Henry *on his own terms!*

❑ Recently a great Bible student, Rev. J. D. Jones, of Bournemouth, England, a man whose works are read by millions—whose counsel is sought by thousands—was asked to begin the making of a commentary upon the whole Bible as he had done on some of the Books of the Bible. His reply was:

"That has been done and satisfactorily done by Matthew Henry. He cannot be superseded, and the marvel is that he should have been able to do it as completely and well as he has. It cannot be done again."

Gentlemen:

Enclosed find \$3.00 as first payment on Matthew Henry's Commentary (\$15.00). I will remit the balance as follows:

\$4.00 in.....months
\$4.00 in.....months
\$4.00 in.....months
(Please mention time required)

❑ How can you go wrong in deciding that you have deprived yourself long

enough of this great "Assistant," which has so far eluded your possession, and that this will be the next purchase you are going to make.

❑ Fellow students and fellow preachers will tell you that you cannot equal Matthew Henry for his wealth of inspiration, help, interpretation and the vast store of sermons it offers, ready to be launched from its inexhaustible pages.

❑ The greatest preachers of other days attributed much of their inspiration to this remarkable work. Alert preachers are turning again to it in increasing numbers. After the strife of the battle of criticism, they are finding it a relief in its calm, helpful interpretations.

C. H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable towards the close of autumn."

Theodore L. Cuyler said: "To how many a hard-working minister has this book been a mine of gold! Next to wife and children has lain near his heart the pored-over and prayed-over copy of his Matthew Henry."

Name

Address

Mennonite Publishing House, Scottdale, Pa.

CHRISTIAN MONITOR

FEBRUARY, 1935

The Joy of Waiting

By Stella Kauffman

The Rise of Mennonitism in the Netherlands

By John Horsch

On the Altar

By Nadine S. Roth

Divine Purpose in the Life of a Christian

By J. W. Shank

Marks of the Victorious Life, or Things That Accompany
Salvation

By J. D. Mininger

Missionary Activities in Argentina During the Past Year

By T. K. Hershey

The Awakening Conscience against War

By Edward Yoder

Book Review—Servants of the King, by Robert E. Speer

Reviewed by Wm. G. Detweiler

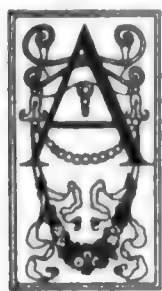
The Upper Room Where Christ Celebrated the Last
Supper

By Anis Ch. Haddad

THE JOY OF WAITING

By Stella Kauffman

They also serve who only stand and wait.—Milton.



ANN set the coffee pot to the back of the big coal range to keep it from boiling over and stirred the delicately browned potatoes in the skillet once more. Dinner would be ready now as soon as the men would come. She had already set the table. The old blue and white dishes that her mother had always used for every day still held a beautiful luster against the pure white of the table cloth. The bread was cut, too. There was nothing to do but wait for Father and Dick.

Looking through the blue-and-white-curtained windows, Ann saw her father unhitching the horses at the barn. The back hall door opened and she heard Dick's steps in the hall.

"Hi, there, Sis," he called as he burst into the kitchen. "Here's a letter from the youngster." He threw an envelope across to Ann. "What's to eat? I'm famished."

Ann opened the letter while Dick lifted lids and sniffed hungrily. She hadn't heard from Elizabeth for more than a week, but of course she would be extra busy just before exams. She began to read the hastily written sheet:

"Dear Ann:

"It's 11:00 already and I don't have my psychology lesson, but I just wanted to write to you; so here goes. The cake was grand, Sis, and you're a dear. Midge and Kate are coming over yet to help finish it up tonight.

"I've been very busy this week. I had a book review to finish, and now we're beginning to review for exams. Tonight I helped in a quartet at prayer meeting. This is only about the third time I've been there, but I couldn't very well get out of it when they asked me to sing.

"Last Sunday evening I had a date with Cliff Schneider, and he took me to a revival meeting. Imagine anyone taking me to a revival meeting! I was laughing inside, but I really behaved very well. I think you would have enjoyed it. . . ."

Ann finished the letter and stood looking through the windows toward the barn. She did not see that her father had put away the horses. She saw instead her sister, dressed in the soft yellow robe she had made for her, bending over her writing table. Yes, Ann knew she would have enjoyed all those meetings that Elizabeth was forcing herself to attend. Why was it that she should be denied those privileges for the sake of Elizabeth, who failed to appreciate them?

The old feeling of resentment was coming over her. Ann had been fighting it ever since her father had decided to send Elizabeth to school that fall. Even when she had succeeded in persuading her to go to their church school instead of to the university, Ann had not been happy. It wasn't that she didn't want Elizabeth to go to college; it was because she herself had had to stand back and forget her own dreams of college and the future.

If their mother had lived it would have been different, of course. It was she who had helped Ann to plan for college and a life of service for the Master. But just when Ann was graduating from high school, her mother became suddenly very ill and was gone with the first roses of June.

It hadn't been hard for Ann to give up the thought of college that first year because Elizabeth was still in high school, and all that year she was thinking there would be a way for both of them to go the next year. But when the crops didn't turn out so well hired help was out of the question, and there was only money enough for one of them to go at that. Ann felt the only thing to do then, was to send Elizabeth to college while she stayed at home. Elizabeth, light-hearted and restless, would never have been contented at home. Besides, Ann knew Elizabeth's high-school friends had influenced her in taking an indifferent attitude toward spiritual matters. If getting away from her friends would help Elizabeth any, Ann was eager to have her go, even if she would have to stay behind.

Probably Elizabeth's unappreciation for the very things Ann would have enjoyed most, was what deepened Ann's feeling of resentment now. While Ann dished up the dinner and sat down

ALL IS WELL

In the center of the circle
Of the will of God I stand;
There can come no second causes,
All must come from His dear Hand.
All is well! for 'tis the Father
Who my life has planned.

Shall I pass through waves of sorrow?
Then I know it will be best,
Though I cannot tell the reason
I can trust and so am blest;
God is love and God is faithful,
So in perfect peace I rest.

With the shade and with the sunlight,
With the joy and with the pain,
Lord, I trust Thee, both are needed,
Each Thy wayward child to train;
Earthly loss, did we but know it,
Often means our heavenly gain.

—I. G. W.

to eat with her father and younger brother, she kept thinking against her will, "It isn't fair. It isn't fair."

"What did Betts have to say in her letter?" Mr. Matthew asked the question twice before Ann realized he was speaking to her.

"Oh, nothing much. She's having a good time."

Mr. Matthew looked at his daughter as if he almost sensed the struggle in her heart. He had wondered at times if it hadn't been quite a lot to expect his ambitious elder daughter to stay while her younger sister went off to school. But Elizabeth had needed new associations and interests that would bring her to find her rightful place in life. Still he couldn't expect Ann to give up everything for Elizabeth's sake, either. Perhaps it had been harder for her than he thought.

That evening when Ann was washing the dishes, her father came and stood near her by the kitchen sink.

"Ann, I've been thinking," he began, "that we haven't given you a fair deal. I can't help seeing

at times that you are dissatisfied."

"Father, please, don't say that. I'm glad to be here with you and Dick, and I like doing the work."

"But you can't help thinking how you'd rather be in college. It doesn't seem fair, does it, that Betts writes only about her good times, when if you were in her place, you would be only too glad to do some real work?"

Ann was silent. "It's only natural that you do think those things," her father continued. "And you should have a chance to—"

"Please, Daddy, let's not talk about it. It won't do any good."

"But it's true, Ann. You were always more interested in your school work. If Elizabeth knew what she wanted to do, it might be different, but she doesn't seem to care. It's you that should be going to college, if any one."

"I want to, of course, Father, but I know it's more important for Betts to have a chance. She never had the right kind of friends around here, and furthermore, she would never have been satisfied to stay here and help me with the work, let alone staying while I went to college."

"That's just what I want you to do, Ann," her father said quietly.

"But, Father, I can't," Ann protested. "You don't know how dissatisfied she would be."

"You're entitled to a chance, too, Ann. I can't send you both, but it's only right for Elizabeth to stay now while you go."

Ann tried to smile bravely. "Father," she said, "I appreciate your concern about me, but I've tried to think the whole thing through, and we've got to give Betts more of a chance. If she were here, she would only be dissatisfied, and her old friends would be her only companionship. I couldn't think of her coming back so I could go. Daddy, just help me to be satisfied in doing this for Elizabeth's sake."

Kneeling for her prayers that evening, Ann poured out her tortured soul to God. She knew her duty, but she still struggled with the resentment that kept coming over her. "Dear Lord," she prayed, "I want to do something for Thee. My life is Yours. But if Thou wouldst have me stay, help me to be satisfied while I wait."

During the remaining winter days and first days of spring, Ann went about her work cheerfully. She was almost contented as she planned her early garden and her summer's work. In a few more days Elizabeth would be coming home for spring vacation, and there was a lot to do yet before she came.

That noon her father came in from the mailbox with a letter from his sister Kate.

"How's this for news, Ann? I've just learned that Ann Matthew is going to college this fall."

Ann's eyes were all question marks. "What are you talking about, Daddy?"

"Your Aunt Kate wrote and asked if she could help us out on the farm. She's lonely by herself and she'd be glad to come while you girls go to school. I can't send both of you, but Elizabeth won't have the responsibility now, and you can go to school this fall."

For a moment Ann's face lighted with the happy prospect. Then her eyes became sober. "Father, you know Elizabeth wouldn't be satisfied. If one of us stays, I will. We'll write to Aunt Kate and tell her that we'd love to have her, but that I'm not planning for college."

Elizabeth came home on Thursday evening of

(Continued on page 59)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTTDALE, PA., FEBRUARY, 1935

No. 2

ON THE ALTAR

By Nadine S. Roth



ONGRESS Declares War!" Edmund Sanderson, who had left his partly eaten dinner to get the mail, read aloud as soon as he was inside the dining room door. He then read the entire article through to the eagerly listening family.

A hushed silence ensued; the portions of the partly eaten meal remained on their plates intact; no one felt like eating now. Mrs. Sanderson sat as if turned to stone, while her husband coughed in a strained way several times.

War had come! Not as a bolt from the blue, but after days, weeks, and months, of threatening.

"Edmund what will you do?" The boy's youngest sister's poignant question finally broke the strained stillness.

"I," asked the boy to gain time. Then, completing the decision he had been debating for days, in a moment he squared his shoulders and said, "I shall go to the nearest recruiting station and enlist, of course. Isn't that what you would have me do? Dad! Mother!"

Three pair of young eyes shifted simultaneously from the young man to his father and mother. Mr. Sanderson looked at his wife. Tears of patriotic pride had welled up in her eyes.

"My son," said Charles Sanderson, "I am glad to give you in so noble a cause. Had we a dozen sons they would all be given when their country needs them."

Mrs. Sanderson could only nod her confirmation; for Edmund, her only son, was a handsome, jovial, lovable boy that would have justified pride in any mother, and the thought of him lying cold and stiff on a faraway battlefield under a foreign sky caused her tears to flow more copiously.

Across the large bare field separating the Sanderson home from its nearest neighbor another family was discussing the news brought by the daily paper. Henry Graybill and his son Daniel had carried the paper into the kitchen where Mrs. Graybill and the girls were washing dishes.

"Well, Mother, it has come," said Mr. Graybill in a voice that showed the effort self-control cost.

"War!" breathed Mrs. Graybill, then with half a sob, cried out, "Oh my poor boy!"

"There now, Mother, don't take it so hard." Daniel's voice was calm and comforting. He, too, had made his decision as he had seen the lowering war clouds. And he prayed for courage to carry it out.

"But, Daniel, you don't know what war means

to our people," was Mrs. Graybill's tearful reply and her husband hastened to add,

"Taunts and persecution will take more valor than dying on the field of battle."

"But," gently replied the young man, "God is with me, and you mustn't forget I have martyr blood in my veins. I hardly think it runs out in a few hundred years."

"Provisions are usually made for people who do not believe in war," volunteered Sadie, who had been studying history in high school.

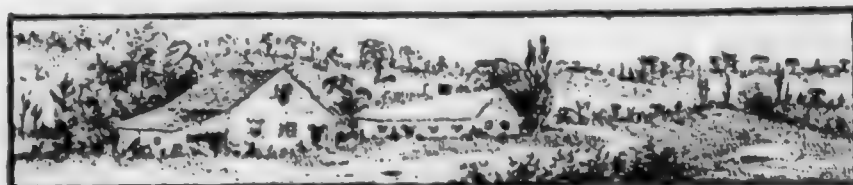
"Let us kneel and ask God to see us through these trying times," suggested Mr. Graybill.

Often during the remainder of that short North Dakota afternoon had Mrs. Sanderson looked longingly across the bleak field at the white house situated at its terminus. At last she said, "I thought Anna Graybill would be here before this. Guess I'll go over and see her."

Her girls smiled and Corinne said to her sisters as she watched her mother go through the front gate and up the road. "Whatever would happen if Mother couldn't run over to Graybills whenever something comes up?"

"I believe the world would stop on its axis for two women, at least, if Mother and Mrs. Graybill couldn't share all their troubles and excitements," laughed Susan.

Nor were the smiling observations of the Sanderson girls without foundation. For the two women had lived in the closest intimacy since childhood. Living side by side in Missouri, they had shared first their school girl secrets, then discussed the respective virtues of Henry Graybill and Charles Sanderson. Then together they had taken their wedding journeys in wagons to the new North Dakota country in



COURAGE

By Grenville Kleiser

Press on! Though mists obscure
The steep and rugged way,
And clouds of doubt beset,—
Soon dawns the brighter day.

Keep on! Though hours be long,
And days deep-fraught with woe,
Let patience have her perfect work,
And vanquish every foe.

Hope on! Though all seems lost
And storms beat high,
Have faith! Be still, and know
That God is nigh.

New York, N. Y.

search of homes. They had taken homesteads side by side and shared all the vicissitudes of pioneer life. Never a threshing or a haying time, never a sickness from the birth of a baby to a case of smallpox that the two women had not helped each other through. The trials of one were the trials of the other. And each rejoiced over her friend's joys. Everything was shared from household necessities to recipes and hints on how best handle husbands and babies.

Mrs. Sanderson was welcomed by Letha Graybill. "Good Afternoon, Bertha. Have off your things and make yourself comfortable in this rocking chair by the fire," greeted Letha's mother.

The face upturned in greeting, though pale and tearstained, was beautiful in its calm serenity softly framed by curling tendrils of hair and crowned by the white devotional covering its owner always wore.

"You have felt it too," sympathized Mrs. Sanderson, noting the tear traces. "Well, anyway, I'm so glad our boys can go together. They are almost like brothers."

"Go together?" Gently questioned Mrs. Graybill, well realizing that a separating revelation must soon follow.

"Why yes, our Edmund is going to volunteer right away and if your Daniel goes with him perhaps they can be together all the time. That will be such a comfort," replied her neighbor.

Mrs. Graybill carefully fitted a patch over the hole in the overalls she was mending before she said, "Daniel isn't going to volunteer."

"Not going to volunteer?" echoed the astonished Mrs. Sanderson: "But you can't mean that. His country needs him. And if he doesn't volunteer he will be drafted anyway. It will be much better to volunteer."

"If Daniel is drafted," said his mother, "I hope God will give him grace to do anything rather than help take the life of his fellow men."

"Oh, but the Germans are such brutes, not worthy of consideration at all. Think of their unspeakable cruelties to the helpless Belgians and the wanton destruction of life when they sank the Lusitania with all the helpless victims on board." Mrs. Sanderson's voice shook with suppressed excitement.

"But they are human beings. And the Bible tells us to love even our enemies," was the gentle rejoinder.

"Well, but the children of Israel fought many wars and at God's command too," persisted Mrs. Sanderson.

"Nevertheless it is contrary to the principles and teachings of the entire New Testament, and we are no longer living under the Old Testament dispensation."

"But," interrupted Mrs. Sanderson, "This

will be a war to make the world safe for democracy, a holy war, a war to end war."

"God surely wouldn't use war to end war? Evil is never overcome of evil, but the Bible says 'Overcome evil with good,'" was Mrs. Graybill's reply.

"Where did you get such queer ideas? It takes poison to counteract poison. I don't see what makes you so unreasonable, so unlike yourself." Mrs. Sanderson's excitement was giving way to anger.

"Our church has always held war to be wrong," stated Mrs. Graybill. Then she heard that which they were often to hear in the future.

"Well, aren't most Mennonites German? Is that why you take such a foolish attitude? You are pro-German, Anna. I can't believe my senses. You of all people!"

"Bertha, Bertha, let's not quarrel. You are not yourself, but under a strain."

"And you are crazy, one can't tell you anything," snapped her neighbor and she hastily arose, took her wraps and left, slamming the door behind her. "Why! Why!" said Sadie in astonishment, "I never thought Mrs. Sanderson would act like that."

"It's the war fever, child. People are too stirred up to act normally," replied her mother, wiping away another tear.

Brave, handsome Edmund Sanderson enlisted, trained, and marched away with head up, stepping sprightly to the stirring tune of a military march. His mother and sisters went to the station to see him off. They waved their last farewells with smiling faces, but heavy hearts.

His boyhood companion, Daniel Graybill, helped his father on the farm until he was called by the first draft; then went to camp. True to his convictions he refused to train for the business of war and was listed with the other conscientious objectors. He bore the threats, sneers, heckling, and physical indignities that were his lot with manly fortitude; marching truly, and fighting bravely in a holy cause. No stirring martial music or cheering comrades stirred him on. Yet he was not without encouragement for always he heard a still small voice saying, "The weapons of our warfare are not carnal, but mighty through God."

At home the Sandersons made many noble and patriotic sacrifices, giving liberally of time and money to help win the war. A service flag hung in the window and they talked much of "Our son in France." Across the field a yellow line ran around the Graybill barn, put there by those who felt it portrayed the character of its owners. But they too made brave sacrifices and went quietly on their way living out their peace principles in wartime. How keenly they felt their neighbors' scorn and especially the estrangement of those who had been lifelong friends! Only He whose teaching they tried to practice knew.

"Mother, look here." Again Henry Graybill had brought the daily paper out into the kitchen where his wife was working. He was pointing to a name in the long list headed, "Killed in Action."

"Edmund Sanderson," read Mrs. Graybill aloud. Then "Oh dear! His poor mother! I must go to see her." Her husband answered, "Do as you think best."

It was late spring. The warm sun was daily pushing along the green wheat. Mr. Sanderson and his girls were planting corn. A hen with

her brood of chicks went clucking away from the gate as Mrs. Graybill turned into the Sanderson yard. Everything else was quiet save for the calling of the red-winged blackbirds in the field across the road. The front door was standing open and through it Mrs. Graybill saw the stricken mother staring fixedly at the newspaper in her hand. Forgetting all about their estranged relations and thinking only of her friend's sorrow, she walked in swiftly and putting her arms about Mrs. Sanderson began in her low sweet voice to speak comforting words.

The grief-stricken woman looked up and seeing who it was could only think that this woman had her son safe and alive while her own son was no longer living. "You—you," she choked, "You who still have your cowardly slacker son while mine is dead—gone. He died—my boy died for such as you and yours, and now you come to gloat over my sorrow."

"B-b-but Bertha," remonstrated the shocked woman.

"Don't you, 'But Bertha!' I don't need your sympathy or maudlin tears. Go. I never want to see you again," and she pushed Mrs. Graybill violently away.

The white star in the service flag had changed to gold. And Frank Harken, another neighbor boy, who had gone overseas in the same company with Edmund Sanderson wrote a beautiful letter to the dead lad's mother telling her how much the whole company had thought of her brave son. Finally the dreadful nightmare ended and hostilities ceased in the signing of the Armistice.

Almost immediately after his discharge from the army Daniel Graybill volunteered to do relief work in the wartorn countries over the Atlantic.

"I see by the paper," said Mr. Sanderson at the supper table one night, "that Floyd Harken is with the army of Occupation of the Rhine, and I also read that Daniel Graybill went to do relief work."

"Perhaps," said Corinne Sanderson softly, "The Graybills aren't so cowardly and selfish as we thought, after all."

Her mother seemed not to hear and no more was said.

The body of Edmund Sanderson was shipped home and laid to its final resting place in the little Plainville cemetery. And in time Floyd Harken returned with a German wife. The war fever was gradually diminishing. And the Sandersons, for the sake of what Floyd had been to Edmund, were kind to his wife. The war wounds were healing and gradually the whole neighborhood learned to love the pretty, blue-eyed, flaxen haired woman who so adored her American husband. From her and through her they began to see both sides of the struggle.

The same paper that reported the return of President Wilson from the European Peace Conference also carried a small notation in an obscure corner that Daniel Graybill, a North Dakota boy, had been moved from France to Russia to do relief work. Then one day the daily paper brought the news that Daniel Graybill had been shot and killed while helping a famine refugee escape from a town that had been taken by the Red Army.

Mrs. Sanderson read and reread the article a number of times. Nor could she think of anything else all day. Was this not the most auspicious time to again make up with her

friend? Ever since that day when Anna Graybill had come to offer her sympathy and had been so rudely thrust away, Mrs. Sanderson wished she had been less vituperative. Life had not been right at all without Anna to share it, and she knew she was at fault. Only her pride kept her from humbly begging forgiveness, and again being friends. Today an overwhelming sympathy for the bereaved mother added its force in battle against her pride; and justice, friendship and sympathy won before the sun set in the western sky that night. That luminary was just casting the last rays of glory on the fields of golden wheat when Mrs. Sanderson walked along the petunia bordered path leading to the Graybill's porch. Mrs. Graybill who was sitting on the porch, gazing into the west, turned at the sound of some one coming up the path and saw her neighbor.

"Good evening Bertha. Come and share the sunset with me. Here, have this rocker." Thus easily and naturally was the rift in that life-long friendship healed almost in a moment.

The curling tendrils of hair surrounded a still placid face, but they were no longer brown, but almost as white as the little prayer cap Mrs. Graybill wore. Their silveriness smote Mrs. Sanderson, for she blamed herself for some of those gray hairs.

"Oh!" she sobbed, "I have been so mean and selfish and blind, can you ever forgive me?"

"Of course," returned Mrs. Graybill, arising and going to the contrite woman, "You may have been blind, but never mean or selfish. Come, all is as it was before."

"But you forgive me?" questioned Mrs. Sanderson wiping her eyes.

"Certainly!"

"An-and will you accept my sympathy when I turned yours down as I did?"

"Bertha, your sympathy means more to me than anything else save God's comfort," was the warm hearted reply.

"How can you be so serene and loving? I was so bitter and almost insane with grief when I heard of Edmund's death."

"I was glad to give him in a noble cause, glad he died in the act of helping someone else, and it isn't as if we had no hope of seeing him again; even if it isn't in this world," softly said Mrs. Graybill.

Both women were silent, occupied with holy thoughts as they gazed into the sunset. "I guess," said Mrs. Sanderson at length, "we both gave our only sons. I laid mine on the altar of the red Moloch of war whose ruling passion is hate and who leaves only destruction, bitterness, and sorrow in his wake. You gave your son and laid him on the altar of God, who is love, and who delights to bring comfort and show mercy and kindness."

And the little breezes that gently rippled the golden wheat and fanned the flushed cheeks of the two women looking into the sunset seemed to whisper that love is the most powerful force in the world.

The enemy is having control to a great extent for the present time, but this only to make the supreme victory of the Son's soon coming so much more glorious. Let us not become discouraged at appearances. The Lord will shortly take all authority over into His hands. Patience, brethren, till He comes. —R.

THE RISE OF MENNONITISM IN THE NETHERLANDS

I. Preliminary—Melchior Hoffmann, the Enthusiast

By John Horsch

We have stated in previous articles that the first congregation of the Mennonite denomination (the name is, of course, of later origin) was organized in January, 1525, at Zurich in Switzerland. The Swiss Brethren, as further indicated, spread through various countries, not to Northern Germany and the Netherlands, however. In the latter country the Mennonite Church arose about a decade later, independently of Swiss Brethren influence. Between the teaching of the Swiss Brethren and the Mennonite Church in the Netherlands there were some doctrinal differences on minor points, indicating that one is not a copy of the other, yet both groups recognized each other as brethren. The founder of the Mennonite Church in the Netherlands was Obbe Philips. Since Obbe Philips, after he had received light concerning the errors of Romanism and before he became the founder of the Obbites or Obbenites (later named Mennonites), was a follower of Melchior Hoffmann, the latter will now have our attention.

Melchior Hoffmann was born about 1495 at Hall in Swabia, South Germany. By trade he was a furrier. He had a good common school education and had extraordinary talent as a speaker. Through Luther's writings he was won for Lutheranism about 1522. In 1523 he made a business trip to Livonia and Esthonia on the Baltic Sea and, though unordained, preached in various places. Driven from Wolmar where he had labored for a short time, he went to Dorpat in Esthonia. Here, in January, 1524, he incited the populace to a general destruction of the images of Christ and the saints (the adoration of images was a prominent feature of Roman Catholic cultus). In consequence he was arrested but was soon released.

When later on in the city of Riga in Latvia his orthodoxy was questioned, Hoffmann went to Wittenberg and obtained from Martin Luther himself a recommendation attesting his doctrinal soundness. At Stockholm, in Sweden, he published an exposition of the twelfth chapter of Daniel and expressed the opinion that in 1533 the end of the world would come. Later he went to Kiel, in Holstein, where he found favor with the Lutheran king, Frederick I, and the crown prince Christian, of Denmark. Here he published a number of books in which he referred to himself as "the court preacher of his majesty, the king of Denmark." When however, in 1529, he began to defend a view of the Lord's supper deviating from the Lutheran and approaching the Zwinglian view, he was banished from Holstein and went to Strasburg in Alsace, where the Zwinglian reformer, Martin Bucer, gave him a hearty welcome.

In Strasburg Hoffmann made the acquaintance of a few persons who believed themselves to be prophets, receiving direct divine revelations. Outstanding among them were Ursula Jost and her husband Lienhard. Hoffmann made the mistake of accepting the visions of these prophets as divinely inspired and infallible, and published some of them. The first of these visions dated back to the year 1524, that is to say before the

beginning of the Anabaptist movement. Through these prophecies and through strangely fantastic interpretation of certain passages in the book of Revelation he was led to accept various fanciful views concerning the end-time.

One of the prophets proclaimed Hoffmann to be Elijah, whose coming was to precede the second advent of Christ. Hoffmann, after some hesitation, accepted this revelation and claimed to be Elijah. On the ground of the new prophecies he also believed himself to be one of the two witnesses of Rev. 11:3. He named himself an "apostolic herald" and believed that, as foretold by the new prophets, 144,000 heralds of the Gospel would rise to preach the truth. They would be endowed with such spiritual gifts and power to work miracles that no one would be able to withstand them. Their labors would result in the granting of liberty of conscience and finally in world regeneration. Proceeding from Strasburg, they would win the nations for Melchiorite teaching. Hoffmann, as one of the two witnesses of Rev. 11:3, would be put to death but would be raised to life again. The second witness was supposed by some to be Cornelius Polterman, of Middleburg, in Holland. These curious views Hoffman accepted gradually and held them at the time of his imprisonment in Strasburg in 1533. He was led to see the unscripturalness of infant baptism but decided that believers' baptism should not be practiced before the expected time of religious liberty.

In passing it may be worth noticing in this connection that Martin Luther also was believed to be Elijah.¹ Again, the thought of impending judgments of God over the opponents of the Gospel was not original with the Melchiorites; it was also shared by Martin Luther and his followers.²

The prophets of Strasburg had left Hoffmann in the dark as to the exact point of time of the beginning of the new era. A remarkable experience in 1530 led him to conclude that the time of the fulfillment of the new prophecies had come. In the month of May of that year he went from Strasburg to the city of Emden in East Friesland, which place he had visited also in the previous year. He was given opportunity to preach in the largest church of the city, and such was his success that, as just indicated, he believed that the expected time of liberty for the expansion of the kingdom of God was at hand, and that baptism could now be practiced without persecution. Very remarkably, he found it possible to baptize about three hundred persons in the vestry of this church at Emden.

Until that time he had not made mention of baptism in his writings, but now he published a book in which he declared himself against infant baptism. It is improbable that he himself was baptized at Strasburg before his coming to Emden. There was at that time in Strasburg a congregation of the Swiss Brethren as well as a circle of followers of Hans Denk. Hoffmann kept aloof from both groups. The Swiss Brethren had by that time spread to various countries: to Alsace, South Germany,

Tyrol, and Moravia. Hoffmann and his followers were the first Anabaptists to labor and administer baptism in northern Germany and the Netherlands.

The large group of persons who had been baptized by Hoffmann at Emden were not immediately subjected to persecution, though Hoffmann was soon banished from the city. He left Jan Volkerts, called Trijpmaker, in charge of the work, but within a few weeks the latter also was banished. Apparently Hoffmann now began to waver in his belief that the period of liberty foretold by the prophets in Strasburg was here. At any rate, for the following one and a half years he traveled in South Germany and Holland during which time he seems to have abstained from special public effort to propagate his teaching. However, Jan Trijpmaker had gone to Holland and at Amsterdam had baptized many persons without interference, the authorities of this city not deeming it necessary at that time to take measures against the Anabaptists. When in the autumn of 1531 Hoffmann also came to Amsterdam, the magistrates gave orders to have him arrested, but he escaped from the city.

In November of the same year the magistrates of Amsterdam received orders from the state authorities to suppress Anabaptism. Bailiffs were then sent to arrest Trijpmaker, but did not find him at home. On the following day he went to the residence of the mayor of the city to surrender himself, probably due to the Melchiorite belief that no harm would befall him, since the power of the persecutors was supposed to be broken. If this was his expectation, he was sorely disappointed. With eight other men who had been baptized, he was sent to the Hague to be sentenced. The nine men were executed by decapitation at the Hague on December 5, 1531, and their heads sent to Amsterdam to be set upon poles in a prominent place "for an example and terror to others." Shortly afterwards the mayor of Amsterdam received orders to arrest all Anabaptists. Being warned by the mayor's wife of the threatening danger, they fled the city.

Needless to say, the martyrdom of the nine men at the Hague convinced Hoffmann and his followers of the fact that the persecution of Anabaptists had not abated. In their perplexity prophecy apparently came again to their rescue. One of the prophets announced that, as the work of building the second temple in Jerusalem had been interrupted for a space of two years (Ezra 4:24), so the building of the spiritual temple was to be put off for the same length of time. From Strasburg, whither he had returned from Amsterdam, Hoffmann wrote to his followers in the Netherlands, ordering suspension of baptism and of the organization of churches for two years, during which period those who were won for Hoffmann's doctrine should form secret circles without separation from the dominant church (which in the Netherlands was yet Roman Catholic).

Again, one of the prophets predicted that before the expiration of the two years of "standing still" Hoffmann would be arrested and imprisoned at Strasburg, and that his release six months later would mark the beginning of the expected time of liberty and expansion for the kingdom of God. Accepting this prediction at its face value, Hoffmann who had meanwhile gone to the Netherlands, returned again to

Strasburg in May, 1533, and surrendered himself to the authorities. He was jailed, as he had expected, but the part of the prophecy that had reference to his release was not fulfilled. He was never released, though after an imprisonment of about six years he recanted his teaching on infant baptism and predestination, and declared, "If I myself had children, I would have them baptized in infancy." Hoffmann died a prisoner at Strasburg in 1543 or 1544.

Malchior Hoffmann, as we have seen, was an Anabaptist (at least for a number of years) but differed fundamentally and radically from the Swiss Brethren and other evangelical Anabaptists. His fantastic interpretation of certain Scripture passages was offensive to them. They did not believe in new revelations which would be of equal value and authority with the Scriptures. While Hoffmann always enjoined upon his followers the duty of obedience and subjection to the civil authorities, he differed from the Swiss Brethren on the principle of nonresistance and the oath. Furthermore, he taught that all sin committed after conversion is sin against the Holy Ghost and cannot be forgiven.

The Swiss Brethren, on the contrary, emphasized the duty of endeavoring to lead backslidden church members to repentance. Again Hoffmann differed from them on the relationship of the church toward the world. As stated above, his world program looked for the actual Christianization and regeneration of the world. Again, Hoffmann held strange views concerning the millennium. He believed that the angel who bound Satan for a thousand years was the apostle Paul. After the expiration of that period, Satan was loosed again, and the consequence was the sad spiritual and moral conditions prevailing.

Hoffmann's idea of "standing still" and postponing the observance of Christ's commands to "a more convenient season," was not by any means shared by the Swiss Brethren but was expressly repudiated. In this regard Hoffmann took an attitude similar to that of the so-called Semi-anabaptists in Switzerland, who although they recognized believers' baptism as scriptural, abstained from it because of the persecution. We have indicated elsewhere that, while the Swiss Brethren and other evangelical Anabaptists did not ascribe saving virtue to the act of baptism, they nonetheless held scriptural baptism to be of great importance, being a commandment of Christ and a natural requirement for a New Testament church as a body of "called out" believers.

In passing we may recall that the idea of "standing still" was not original with Hoffmann. Before his time Hans Denk and Caspar Schwenckfeld had advocated "standing still" as concerns church organizations and practicing the ordinances.

Apparently Hoffmann never baptized any one in Strasburg. He predicted the conversion of the magistrate of this city and hence was disinclined to prejudice them against Melchiorism. He testified in 1533 that he had never preached nor attempted to spread his teaching in Strasburg. His followers here, after the prophecies had failed, continued in an attitude of "standing still." According to a statement made in 1534 by Hans Frisch, an Anabaptist, the Melchiorites and the followers of Denk in Strasburg were "somewhat amalgamated" (*ein wenig mit einander vermischet*). Neither of these two

parties approved of separation from the state church, and neither gave the Scriptures the same place of authority as did the Swiss Brethren. In 1546 the magistrates of the city received information that only five persons were present in a meeting of the Melchiorites while about one hundred had come together in a meeting held by the Swiss Brethren. The magistrates of Strasburg always distinguished between the Melchiorites and the Swiss Brethren.

Hoffmann, even before his recantation, spoke of the Swiss Brethren in unmistakable terms of disapproval. He made the statement that before his rise no one had taught or preached the truth. He held the Swiss Brethren responsible for the well-known fratricide of Thomas Schugger in St. Gall. As for the attitude of the Swiss Brethren toward Hoffmann, they declared in the debate held in Bern in 1538 not only that he was not of their brotherhood but that his teaching was resisted by them "with all earnestness." The supposition, that Hoffmann was virtually at one with the Swiss Brethren is absolutely unfounded.

1 As early as the year 1523, Michael Stiefel, a Lutheran minister, published a booklet proclaiming Luther to be Elijah whose coming was to precede the second advent of Christ. Johann Mathesius, one of Luther's first biographers, wrote: "The beloved Melancthon speaks of our Doctor Luther as the last Elijah concerning whom always a prophecy obtained in Christendom." And again the same author says: "Thus the Holy Spirit prophesied of this third Elijah, Dr. Martin Luther" (John the Baptist being regarded as the second). Furthermore, Mathesius mentions various prophecies spoken by Luther which were fulfilled, and then remarks, "With many sure prophecies he confirmed his doctrine." Flacius Illyricus, a prominent Lutheran leader, in a book published in 1548, referred to Luther as Elijah. Needless to say, the idea of Luther as Elijah failed to appeal to the Melchiorites.

2 From the writings of Martin Luther many quotations could be given showing that he believed that the power of the pope who was supposed to be Antichrist, and his adherents would be immediately broken and destroyed. And Luther's followers held the same opinion. The Lutheran reformers of Nuremberg, in 1524, published a tract in which they asserted that "just now is the time in which the Lord Jesus will destroy Antichrist." "Therefore his power should be no longer feared: he has it not in his power to further harm any land, kingdom or city." Naturally the question of the cessation of the persecution agitated the persecuted dissenters more than the representatives of the state church type of the Reformation.

Scottdale, Pa.

A NEW CREATION

A minister was preaching the gospel on a street corner. After listening attentively for a few minutes, a shabbily-clad, despondent-looking man inquired of the speaker: "Mr. Preacher, can your God put a man in a new coat?" The minister's face brightened. "Yes, my friend, and He can do better than that; He can put a new man in a new coat!" "If any man be in Christ, he is a new creature" (II Cor. 5:17).—(L. M. S.)

Sometimes just before the greatest victory things take on the worst appearance. It may seem as if everything is going the contrary, but it may only be the forerunner of a signal victory.—R.

RENUNCIATION

By Lois Hershey Guengerich

One day I stood in agony
With vision blurred—I could not see;
A tidal wave was surging through
My soul, creating restless apprehension.
And as I stood, and while I thought—
('Twas woe that mine own hand had wrought)—
The task I had set out to do
Was pleading for my truant mind's attention.

I longed to revel in my grief,
Pour out in prayer and find relief—
Or give my pent emotions vent
By bearing record with my pen and ink;
'Twas "least resistance" that I chose,—
When Fancy's finger seemed to close
Upon a vital truth, as bent
On conquest of my brain, to bid me "think."

(But truth is bitter, ere the motive mellows;
We love to lay the truth upon our fellows—
Yet, thanks for that sweet quality of grace
Which, bringing us the truth, constrains to
own it.)

"This mournful reverie is waste of will:
Brace up! You need possess no master's skill
To do your duty in the human race.
Arise, perform it, now that I have shown it!"

I'd thought my purposes were misconstrued
And cherished visions treated rather crude;
I now began to question seriously
The wisdom of my methods, the value of my
aims:

My fears, perhaps, were groundless—
My faults I knew were countless—
—"And so"—thought I (a bit unwillingly),—
"Perhaps I'm making artificial claims."

"Some pruning, purging discipline, my child,
Will make your spirit tractable and mild;
This process will release the ore and sand—
These baser alloys are not worth their
weight."

And when my slow heart gripped this strange
advice

And mist had vanished from before my eyes,
I gratefully resumed the task at hand
Nor idly pondered on relentless Fate.

Had I believed the fact
Revealed by many an act
That greatest gain is borne on sorrow's wings—
I'd gathered me a nugget from the earth.
This truth if seen but long before
Had helped avert that inner war
Which such confusion made, of thoughts and
things—
This treasure of inestimable worth.

When I arose from pensive gloom
To give my best convictions room
And ask my God, "What can this sadness
mean?"

Show me, my Lord, its beauty."
He promptly answered from behind the veil
"I'll show thee soon, my tactics never fail."
And through the shaded depths that inter-
vene

He takes the strain, the sternness out of
duty,

Replacing it with love and confidence,
'Till won'dringly I venture, "Master, whence
Should come a change so great! How kind
Thou art!"

Serenely He unfoldeth, part by part,
The glory of His marvellous design,
The deft construction framed about the hu-
man heart,

The wonder of His way,

Till gladly I can say,

"I am undone,

Let us be one—my self, my all, be Thine."

Wellman, Iowa.

CHRISTIAN MONITOR PULPIT

DIVINE PURPOSE IN THE LIFE OF A CHRISTIAN

By J. W. Shank

TEXT: For this cause came I into the world.—John 18:37.

It was a day of trial. Jesus, the Savior of mankind, stood before Pilate. His earthly life was in the balance, before a judge of this world. How little did Pilate dream that this common Jew who calmly stood before him was the greatest reformer the world had ever known or ever would know! There was a sublime purpose back of the life of that simple Jew, but Pilate knew nothing of it. The life of Jesus was supremely planned by an all-wise God. There was a great mission to fulfill, and even Pilate was to play a small part in the great accomplishment.

Every life is divinely planned. Is there not a touch of sublimity in this thought? It is a thought that, when properly reflected upon, may change the whole course of one's life. Each life has a place to fill in this world, sometimes a very small place, yet one that God takes into consideration in the world plan.

Abraham was once a little child. Do you suppose his father ever thought of the possibilities bound up in that little life? It mattered not how much or how little the father thought, we know that, as that life unfolded, the divine plan was carried out through Abraham. Why do we not think of Terah as the father of the Israelites? Is it not because Terah did nothing remarkable except to bring up this noble son? That was a mission in itself and not to be despised. But Abraham did much more. He laid hold of faith, building upon it, co-operating with God at every turn of the road. This principle of faith became a unifying force in the nation that was born from him.

Think of the divine purpose in the life of Moses. Every detail of his life story from childhood onward shows the moving force of divinity. He was saved from death, as one from thousands who died; trained in the wisdom of one of the leading nations of the world; schooled in the life of the desert; and led through the desert wanderings as leader of his people with the strong arm of Providence.

Abraham, Moses, Jesus, each in his own time and each with his special task; Abraham launching out in the sea of faith; Moses organizing his people and leading them into a definite religious experience and hope; Jesus, the great fulfillment of the plan, revealing to humanity the very heart of religion, the infinite love of the Father.

We behold a great palace, adorned with all the beauty that human mechanism and art can devise. No one would say that such a palace was reared without purpose and plan. As we gaze upon it we may not be able to see the unifying principles upon which the

building was planned, but the wise architect has seen it. Lovingly he toiled through the night hours perfecting and beautifying the plans; but that was long before the house was raised to its stately grandeur.

Here is another palace—a human life. The Divine Architect has made a plan. There are no bricks and no mortar, no beams of wood and iron; it is body and spirit. It begins simply. There are endless possibilities for its development. Since the principle of free will enters into the building of this life, there may be some changes, not willed by the Father, but made through the little human choices. Sometimes the clay is marred in the hand of the potter. It must then be remolded through a long and toilsome process. The thing to remember is that every life has been planned. Its design is perfect and beautiful. The question is: Will the little choices of that human spirit be such as to allow its highest development?

Let us look at the matter of responsibility in a life. It is true that there are some things surrounding our lives that we are unable to control. A child can not control his environment. No matter what his people may desire for him, it will be impossible to avoid his being influenced by that environment. A child can not control his parentage. Our fathers before us give us our physical make-up and our tendencies. We may be able to overcome environmental and hereditary handicaps to a certain degree, but we are always subject to their influences.

The teaching a child receives during his tender years, the natural traits of character which he has inherited, the religious and moral atmosphere surrounding him; all of these are things he can not entirely control. They help to determine the course of his life and character.

But responsibility must begin somewhere. Where does it begin? When one has arrived at the age of personal accountability, his responsibility for his acts becomes greater and greater. The question that should come to each one is this: What shall I do with what I now have? How shall I put down bad tendencies. How shall I develop noble ones? How shall I develop my character? What are the motives of my life? How shall I make them conform to the higher and nobler standards set forth by Christ?

There is much about the life of each one of us that no one but God knows. He knows whether there were criminals among my ancestors; whether some subtle influences of evil have played upon those who gave me my life's physical and mental heritage. It is God whom I should consult about my life.

He alone can show me the remedy for the evils that have victimized me thus far. He will help me to decide about the special contribution I should make to the world. He will help me to choose the most honorable work, if perchance my present work is not of the type it should be. He will help me to decide how I should use my time; how I should exercise a good influence upon others; how I might lift the burden of sorrow or of care from some needy one.

The tragedy of life consists in the fact that most of us misuse our endowments. The bodies and minds of men and women become spoiled by sin. Sin always takes a heavy toll of our inherited riches. The longer we let the evil one control, the greater will be the disaster. At our best we are but unprofitable servants in the presence of our Lord. Realizing our unworthiness, let us approach our great Helper with more confidence. He has plans for us. We need but to put our hand in His and let Him lead us to the worth-while things of life.

Looking back through the centuries we see the records God's faithful ones have left behind. They were not all perfect. Many of them came from the very common walks of life—the Luthers, the Careys, the Livingstones. For each of their lives God had a perfect plan. They fulfilled that purpose in a measure. Each one made his contribution to world betterment. The rest of us may not feel called to fill so large a place as a Carey or as a Moody, but our responsibility is not therefore less than theirs. Each one must do what he can, putting to use his personal endowments and then increasing his capacity for service as God gives grace.

Let us profit by the searching lines from Whittier's, "My Soul and I":

"Stand still, my soul, in the silent dark,
I would question thee,
Alone in the shadow, drear and stark,
With God and me!

"What, my soul, was thy errand here?
Was it mirth or ease,
Or heaping up dust from year to year?
'Nay, none of these!"

"Speak, soul, aright in His holy sight,
Whose eye looks still
And steadily on thee through the night:
'To do His will!"

"What hast thou done, O soul of mine,
That thou tremblest so?—
Hast thou wrought His task, and kept the line
He bade thee go?

"Leaning on Him, make with reverent meekness
His own thy will,
And with strength from Him shall thy utter weakness
Life's task fulfill."

Pehuajo, F. C. O., Argentina.

Editorials

Jottings

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

* * * *

The profit motive is one of the basic principles of business as it is generally conducted. It is a principle for which nations not under the domination of communism or communistic influences are still contending and which they strive to maintain. In the question cited above Jesus appealed to that principle as a deciding factor on the greatest and most important question in the world—the question of the salvation of the soul.

* * * *

This question of Jesus brings up the subject of values. It brings us at once to the contrast between earthly values and spiritual values. Earthly values are uncertain and fleeting. During the past year by an order of the president the value of the gold dollar was reduced to about one half of what it had been before. During the past five years the fortunes of many rich men have gone tottering down, until they are now poor men. Thus we see the uncertainty of earthly riches. But even if men can amass and hold on to their immense fortunes the time still comes when they have to give them up, for we can take nothing out of this world when we give up this life.

* * * *

What does it profit people, then, if they give all their time to the service of greed and gain and give Christ no place in their lives? Absolutely nothing. As they pass into the spirit world, they have stored up no spiritual riches. They had a wrong idea of values. They failed to recognize that the greatest values are spiritual, not temporal. All the wealth and honor and pleasure of this world that any one can acquire and enjoy are as nothing in the balance compared to the "riches in glory by Christ Jesus." In Him we have true riches, for our Heavenly Father "holdeth the wealth of the world in His hands," and has "riches untold" which He gives to His children. In Him we have true honor, for He has said, "Them that honour me I will honour." In Him we have true pleasure, for in His presence is "fulness of joy," and at His right hand "there are pleasures for evermore." If we have a sense of true values we will forsake the world and follow Jesus. Thus we will find life eternal, the greatest gift of a loving and wise Heavenly Father to those who through faith in Christ are His sons and daughters.

The Ten Commandments

This is the title subject for the Young People's Meeting for February 17. We will then turn back the pages of history and study a code of laws that was given by Moses to the people of Israel about 3500 years ago. It will indeed be ancient history that we shall study. The question might be raised as to why we should study these ancient laws, for nowadays people are urging the need of new codes of conduct and morality, because, they say, the old moral standards do not fit our modern times and conditions.

But we may be assured that what we need is not new codes of morality but a better observance of the old. For the Ten Commandments were not the product of the brain of the great lawgiver, but were given direct to him by the allwise God who knew the kind of standards of conduct that man should live by if he would be really useful and happy. We may say that these commandments were given primarily to the Israelites, which is true. But it is just as true that they contain eternal religious and moral principles that can never be violated without injury and suffering. "The real thing needed is not another moral code but the character and courage to practice the one we've had this long time."

There is only One person who ever lived up fully to this code of conduct. Our Lord Jesus Christ obeyed the law fully in every point. And now the only way that we can live up to this high standard is to accept Him as our Savior and Lord and to live by the power of His indwelling Spirit. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

Let us study anew the great principles of conduct toward God and man as enunciated in the Ten Commandments and try, by the grace of God, to live up to them through the power of the Holy Spirit.

Signs

There are signs and signs. Everywhere we meet them—in the office, in the hall, on the outside of buildings, on the street, by the roadside. They serve a good purpose, at least many of them. They give us helpful and valuable information that we could acquire otherwise only at considerable inconvenience. Often they tell us what kind of business is being conducted at a certain place; at other times they tell us which way to go when roads lead in different directions. Many times they warn us of impending dangers because of dangerous curves or steep hills. We are thankful for the ministration of the right kind of signs.

One sign that we see all about us and which has sprung up within the past two years is the beer and liquor sign. We regret to see this very much, as do many other people, for after all, America is far from being one hundred per cent wet. When observing the signs one would be tempted to think that every proprietor of any kind of eating place thinks that in order to serve the public properly it is necessary to sell beer or liquor. However, this is far from the case. There are many people who travel who are constantly looking for places to eat where no alcoholic drinks are served. And how they welcome the places where the beer sign is missing! Sad to say, sometimes these places deceive you, and you find upon entering that liquor signs are displayed inside or are printed on the menu cards. It would certainly be encouraging if those who do not sell liquor would come out boldly with a sign telling the public that they are dry.

A writer in a recent number of *The Presbyterian*, Vincent D. Beerv, pastor of a church in Philadelphia, writes interestingly on this question. He says:

"Looking for a Sign! We motored twenty-three hundred miles last summer, looking the while for a hotel or restaurant sign, 'No liquor sold here.' Before starting we

said, 'I wonder how far we shall travel before we find such a sign.' Our journey was up the New England coast to Portland, Maine, back to Boston, westward through Massachusetts, New York, Pennsylvania, and return to Philadelphia. In the round trip we found only three first-class dining places that boldly announced 'no liquor sold here.' Only one had the sign displayed in the window. All three were dry on principle, and all three were prosperous."

The writer then goes on to say that the three places were in Hampton, N. H., Concord, Mass., and Jennerstown, Pa., and expresses the belief that more such signs will appear as time goes on and people show that they prefer to eat at places where they are not thrown into contact with liquor drinkers. And in concluding the article he asks among other things: "Why do we aid and abet one of the arch enemies of religion by compromising our dry convictions? Have we slumped into the immoral mass of indifference that prevails on the liquor evil? Are we tacitly lending our aid to make liquor-selling and drinking 'accepted,' approved, and customary?" We do well to consider these questions seriously and see that we are not carried away by the modern wave of indifference on all moral and religious questions.

We are thankful for the signs if they are the right kind. We detest the kind that advertise the things that are immoral and degrading. And may our lives be a continual sign for the right, the good, the true, and for our Master who has given us the moral and religious precepts by which to live.

Growth of the Mennonite Church

The time of the year is here when the statistics for the Mennonite Year Book and Directory are being gathered. They are so nearly all in that a few advance statements can be made. We are glad to note that the Mennonite Church is a growing church. She is still at work in the great business of carrying the Gospel to the uttermost parts of the earth, according to the Great Commission which our Lord gave just before His ascension to heaven.

Four new mission stations will appear in the Year Book for the first time. One of these is a foreign mission—the new Mission in Africa which was established in 1934. This is the first mission in Africa by the main body of the Mennonite Church. Four workers are already on the field, with two more under appointment. Then there are three city missions—The Mennonite Gospel Mission at Hannibal, Mo.; The Mission for the Colored at Lancaster, Pa.; and The Mission at York, Pa. A few of these were started before 1934 but had not yet been recorded in the Year Book. Work has also been opened in other places, no doubt, but official information has not been sent to the Year Book. We are glad for these new outposts where the Gospel is being proclaimed and where souls are being won for the Kingdom. Work is being done at many other mission Sunday schools and outstations that are not recorded in our church statistics. We are glad for them also, and know that the Lord records everything that is done in His name even though human statisticians may know nothing about such unheralded deeds. However, as these efforts assume a degree of permanency they too find a place in our official church records.

A glimpse over the record of bishops, ministers, and deacons shows that many have answered the last call during the past year. A tabulated list of these will be found

in the Year Book. The new ordinations, however, just about balance the number who have laid down the work. And so, amid the changing scenes that each year brings, the work of the Lord still goes on. And we believe it will continue to do so until He returns to take His people to Himself.

The membership in general has also grown. A glimpse at the memberships of every one of the seventeen conferences that are included in the main branch of the Mennonite Church shows that there is none which has not made gains in membership. In some cases the increases are small, in others they are greater, but in the aggregate the increase in membership amounts to about 1,100. This is not a phenomenal increase in a membership slightly over 50,000, but, after all, in a time when there is much talk of the churches in our nation losing out, it is gratifying to know that in our church the trend is in the right direction. The total membership is now approximately 52,403. May the Lord bless the work in 1935 so that many more souls may be saved from sin and added to the visible Church of Christ.

Mennonite Peace Problems Committee

This is one of the standing committees of Mennonite General Conference. It was created by an action of this body at its regular meeting at Harrisonburg, Va., in 1919. The recommendation that this committee be appointed stated that its duty "shall be to study any legislation of the nation, or its several states, that may come up for consideration which affects our faith, who, in co-operation with the Executive Committee of General Conference, shall take such steps as they deem necessary to give such information to the Church as may tend to preserve the unity of the faith, and to bring our position before any officials or representatives of Government for their consideration, that we may continue to enjoy religious freedom as provided by the constitution of the United States."

We see from this that our Peace Problems Committee has a large and important task. Ever since its appointment it has done very good work along the lines stated above, and it is continuing this work in studying the problems connected with the peace position of the Mennonite Church and in giving out peace information. Pursuant to this latter task the Committee has been furnishing articles for our church papers in which the peace problems of the time are given consideration and in which helpful information is given for the purpose of unifying and strengthening the Church in its stand for peace and its opposition to war and strife. In this issue of the Monitor our readers will find a timely and helpful article by Bro. Edward Yoder on "The Awakening Conscience against War" which was furnished as part of the publicity program of the Peace Problems Committee. Other articles will be furnished for the Monitor, as well as for our other church papers. We suggest that you watch for them and read them and thus keep posted on the peace problems of the day, especially as they affect us as a Church.

The Mennonite Peace Problems Committee is at present composed of the following brethren: United States Committee—E. L. Frey, Orie O. Miller, H. S. Bender; Canadian Committee—S. F. Coffman, A. L. Fretz, Jesse B. Martin. They have an important place to fill in the work of the Church. We suggest that you remember them in prayer as you think of the work of maintaining our historic and Scriptural position on the matter of peace and war.

Christian Life

VICTORIOUS LIFE SECRETS

II. Marks of the Victorious Life, or Things That Accompany Salvation

By J. D. Mininger

Today we want to note twelve marks characterizing the Victorious Christian. The first thing that we want to observe is that here is a person that has his

I. Sins Forgiven.

It is most comforting and assuring to know what God says regarding the sins of the one who repents and believes the Gospel. Below we mention a few of these statements given by divine inspiration.

1. No condemnation.

There is therefore now **no condemnation** to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. 8:1.

2. Abundantly pardoned.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for **he will abundantly pardon**.—Isa. 55:7.

3. Removed as far as the east is from the west.

As far as the east is from the west, so far hath he removed our transgressions from us.—Psa. 103:12.

4. Cleansed white.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be **as white as snow**; though they be red like crimson, they shall be as wool.—Isa. 1:18.

5. Forgiven.

And be ye kind one to another, tender-hearted, forgiving one another, even as **God** for Christ's sake **hath forgiven you**.—Eph. 4:32.

6. Covered.

Blessed is he whose transgression is forgiven, whose sin is covered.—Psa. 32:1.

7. Cast behind God's back.

Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast **cast all my sins behind thy back**.—Isa. 38:17.

8. Cast into the sea.

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt **cast all their sins into the depths of the sea**.—Micah 7:19.

9. Blotted out.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.—Isa. 44:22.

10. Forgotten.

For I will be merciful to their unrighteousness, and their sins and their iniquities will **I remember no more**.—Heb. 8:12.

And their sins and iniquities will **I remember no more**.—Heb. 10:17.

I, even I, am he that blotteth out thy transgressions for mine own sake, and will **not remember thy sins**.—Isa. 43:25.

11. Not to be mentioned.

None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.—Ezek. 33:16.

Are You a VICTIM or a VICTOR Today?

There hath no temptation taken you but such as is common to man: but **God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it**.—I Cor. 10:13.

12. Not imputed to us.

To wit, that God was in Christ, reconciling the world unto himself, **not imputing their trespasses unto them**; and hath committed unto us the word of reconciliation.—II Cor. 5:19.

13. Laid on Christ.

All we like sheep have gone astray; we have turned every one to his own way; and the **Lord hath laid on him the iniquity of us all**.—Isa. 53:6.

14. Borne by Christ.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.—I Peter 2:24.

15. Remitted.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive **remission of sins**.—Acts 10:43.

16. Passed away.

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused **thine iniquity to pass from thee**, and I will clothe thee with change of raiment.—Zech. 3:4.

17. Purged.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself **purged our sins**, sat down on the right hand of the Majesty on high.—Heb. 1:3.

18. We antedate the judgment bar when we believe.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and **shall not come into condemnation**; but is passed from death unto life.—John 5:24.

19. Of God, Christ is made unto us—righteousness, and sanctification and redemption.

But of him are ye in Christ Jesus, who of God is **made unto us wisdom, and righteousness, and sanctification, and redemption**.—I Cor. 1:30.

20. Our security.

And the blood shall be to you for a token upon the houses where ye are: and **when I see the blood, I will pass over you**, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.—Ex. 12:13. "My sin—O the bliss of this glorious thought—

My sin—not in part, but the whole.
Is nailed to His cross and I bear it no more—
Praise the Lord, praise the Lord, O my soul!"

The next mark of the overcoming life that we want to see is that the believer is

II. Born of God.

Just as the deaf man can not hear nor enjoy melodious strains of music and just as the blind man can not appreciate the beauties of nature, so the unregenerate man can neither see nor understand the things of the Spirit. But the Victorious Christian is born again. He has a new sense, a new nature, even God's own divine nature. He loves the things that God's Word commands. He hates the things that God's Word renounces and condemns. The one thus "born again," has experienced what Paul speaks of in II Corinthians 5:17, where he says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He has a new pardon, a new peace, and new power, a new purity (of heart), a new hope, a new joy, a new life, a new song; he has new ideals, new loves; he is hopefully looking forward to a new home in a brighter world than this.

"Though Christ in Bethlehem
Ten thousand times be born,
If He be not born in thee
Thy soul is still forlorn."

Another mark of the Victorious Life is

III. Yieldedness to God.

I shall never forget a prayer I heard the late Bro. M. C. Lapp utter before going as a missionary to India the first time. The substance of it was this: "Lord, if unknown to myself there is any part of my being that is not totally yielded to Thee, take that part of my will and life and break it into smithereens, only so that Thou canst work through me unhindered."

Remember it was **after** God saw that Abram had offered up his son Isaac that He said, "Because thou hast done this thing, I will bless thee."

It was **after** the little lad had given the loaves and fishes into the hands of Jesus that they were miraculously multiplied.

A well-known Christian worker visited a man mightily used of God. The latter was asked as to the reason for his success in the Lord's work. In substance his reply was, "Others have had greater intellect than I, others had greater wealth and greater opportunities in life than I, but so far as I know, God has had all that there is of me."

Can that be truthfully said of us? That person who is greatly wielded by God is also yielded to God. Can we honestly sing?

"I've surrendered all,
I've surrendered all,
Everything is on the altar,
I've surrendered all."

Another feature about the overcoming life that we want to notice is that here is a person having

IV. Assurance of being Saved.

We know that we have passed from death unto life, because we love the brethren.—I John 3:14.

Beloved now are we the sons of God, and it

doth not yet appear what we shall be, etc.—I John 3:2.

Rather rejoice, because **your names** are written in heaven.—Luke 10:20.

These things have I written unto you . . . that ye may know that ye have eternal life.—I John 5:13.

The victorious Christian has the happy assurance as taught by the above Scriptures that he is saved. Though formerly he had been without hope and without God in the world he now in Christ Jesus is made nigh by the blood of Christ, and the Spirit of God bears witness with his spirit that he is a child of God. He jubilantly sings:

"Blessed assurance,
Jesus is mine."

V. Purity of Heart.

Here we have another blessing that accompanies the overcoming life. Just as the water lily is a constant reminder of purity in the midst of impurity, so the heart of the victorious Christian is a channel of great blessing, even though surroundings may not be congenial.

With the sins of the past forgiven, with the heart purified by faith and filled with the love of God—filled with the Word and Spirit of God, the believer realizes in part at least the preciousness of our Savior's words when He said, "Blessed are the pure in heart: for they shall see God."

The pure in heart see God in nature, see God in the firmament, see God in the providential circumstances of life, see God in His people, see God in the Bible. Truly, "Blessed are the pure in heart: for they shall see God."

VI. Fervency in Prayer.

This is another accompaniment of real salvation.

"Out of the rush of care
Into the hush of prayer."

The person praying effectively, not only gets things from God, but in like manner is relieved of things by Him. When but children, George Truett and his brother noticed at times the careworn expression on the face of their godly mother. Again at other times they noticed that she seemed so happy and carefree. One day when their mother seemed to be under a heavy burden, these little boys followed their mother to her usual place of prayer. Listening to her, they heard her pray after this fashion, "Heavenly Father, you know I am just a poor ignorant mother; unless You come to my rescue, I will surely make a miserable failure in trying to raise these boys," etc. As at other times she came away with peace, and joy, and victory seemingly written on her countenance. George Truett is one of the outstanding preachers in the United States today.

The person who is victorious in his prayer life leaves his sins, his sorrows (largely), his fears, his cares, his burdens at the cross.

"Go carry thy burden to Jesus,
To Him let thy heart be outpoured;
Thy Father who seeth in secret,
Will give thee a gracious reward."

Recall how that the Lord Jesus, the world's greatest Victor was pre-eminently a **Man of Prayer**.

VII. Good Stewardship is another Mark of the Victorious Life.

Christian Stewardship involves among other things, stewardship of Self, of Substance, and of Service.

It was David Livingstone who said, "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ."

"When the heart is converted," some one said, "the purse will be inverted."

A man of wealth lay dying. Summarizing his life and fortune, he said, "What I have used is gone; what I have saved I must now leave behind; what I have given I still possess and shall enjoy forever."

The following incident related in Tarbell's Teacher's Guide, was told at the Kansas City Week Day School recently:

"It was Christmas day at a mission station on the west coast of Africa, and a little girl had come with all the negro Christians to the mission to celebrate the Lord's birthday. They did not come to receive presents from the mission nor from each other. They came to bring Him, whose birthday it was, the best gift they had. After the service of prayer and praise was over and they had sung about Jesus, just as we do on Christmas, the people came forward in a long procession to the front of the church, each one laying in the hands of the minister the gifts that had been brought for the Savior and His work. They were very, very poor and their gifts were very humble.

"They brought, some of them, a handful of vegetables, or a handful of flowers, or a penny. Among the Christian givers that year there was a new face. I do not know her name. We will call her Queen. She was a fine-looking girl of sixteen. She had been an idol worshiper, and from under her old dress she brought forth a silver coin and put it in the hand of the missionary. It was worth 85 cents. He was so surprised and amazed at her gift that he at first refused to take it, and told her to come to him after the service, when she could tell him quietly where she had gotten such a fortune, for he feared she had perhaps stolen it. What was his surprise to find that, in order to give Jesus an offering that would satisfy her heart, she had sold herself to a neighboring planter as a slave for the rest of her life for this 85 cents, and had brought all of it—every cent—and laid it down at the feet of her dear Lord, who had redeemed her from a worse slavery than that would be into which she had sold herself."

"Give, as the morning flows out of heaven,
Give as the waves when their channel is riven,
Give, as the free air and sunshine are given
Lavishly, utterly, carelessly, give.

Not the waste drops of the cup overflowing,
Not the faint sparks of thy heart ever-glowing,

Not a pale bud from the June rose's blowing;
Give as He gave thee, who gave thee to live.

"Pour out thy love like the rush of a river
Wasting its waters, forever and ever
Through the burnt sands that reward not the giver,
Silent or songful, thou nearest the sea.

Scatter thy life as the summer showers pouring,
What if no bird through the peart rain is soaring,
What if no blossom looks upward adoring?
Look to the life that was lavished for thee."

VIII. Consistency in Attire is an added mark of the one who reigns in life through Christ Jesus.

The School Board of a certain community was about to employ a teacher. Over one hundred applicants were eager for the job. The School Board decided to hire a lady applicant, who was a member of the Mennonite Church. She was modestly attired, conforming to the dress standards of the Church and the Bible.

One of our well-known bishops later inquired of the School Board, as to why they hired the particular teacher that they did. He was told that her predecessor gave plenty of evidence that she cared more about her face than she did about her pupils and the board members felt confident that this would not be true of the newly hired teacher.

IX. Self-denial is sweet to the real lover of the Lord and goes along with whole-hearted Christianity.

"Can you think of anything," says a certain writer, "that God has created that He has not intended should give itself for another and that does not lose its usefulness if hoarded to itself? Wheat is of no value until it surrenders itself for food. Coal in the mine is useless until it is burned up for fuel. The pond of water which has no outlet becomes stagnant and germinates disease. Imagine a rosebud saying, 'I will not give my beauty and fragrance away.' So it draws its petals tight. Unopened buds have neither fragrance nor color."

It is heart-touching to note in what connection our Savior said the familiar words, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Remember, He said this after He foretold the manner of His death in the preceding verse.

The Christian Life Missionary says, "Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals, and he gave to foreign missions 5,000,000 pounds on the condition that it was all spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: "Gladly will I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for want of the knowledge of Christ."

A little more faith in the literal truth of our Lord's words would work a revolution. "When the Puritans made their fortunes," Lowell remarks, "they lost their religion."

Did you ever stop to think of the great reward that Christ promises for self-denial and sacrifice for His sake? Read Mark 10: 29, 30, and you will see that "He whose word can not be broken" promises the equivalent of ten thousand per cent here "with persecutions"; and eternal life in the world to come. It was by choice, that Paul the apostle "suffered the loss of all things."

Profane history says that eleven of the twelve apostles died as martyrs. Truly self-denial for the sake of Christ and His Gospel is one of the marks of the Victorious Life.

"There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet;
Lord if I may, I'll serve another day."

X. A Deep Concern for the Salvation of the Lost, always characterizes intelligent Victorious Christian Living.

An evangelist friend of mine relates the following true incident. While holding meetings in a large city, he was urged to visit an invalid lady. Upon entering her room he noticed a writing tablet on her table, near her bed. He glanced at it and noticed a long list of names. Upon inquiring what these names indicated he was told that they were the names of visitors led to Christ by the invalid lady. The list numbered over one thousand.

The Victorious Christian furthermore has

XI. An Excellent Spirit.

At least in two different places in the Word of God we are told that an excellent spirit was in Daniel. Daniel 5:12; 6:3.

Daniel was an illustrious, loyal, victorious man of God.

At least six times we find the command, "Be of good cheer," in the Bible.

There is a vast difference between the silly, foolish, proud, haughty, selfish spirit of the worldling and the cheerful, excellent spirit of the true believer.

Of the Lord Jesus it is said:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isa. 61:1.

To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—Isa. 61:3.

Christ Himself was anointed with the oil of gladness "above His fellows."

The Victorious Christian of today is dominated by the same spirit.

XII. An ardent love for God's Word is another mark of the life that wins.

A well known Bible teacher says, "The Bible is a bundle of love letters written by the Heavenly Father to His dear children." It is no task to read love letters; another thing they are usually read more than once.

Marion Lawrance says: "One time a young lady was presented with a book by an older lady friend. The young lady took the book home and tried to read it, but found it so dry that she gave it up. She said to herself: 'I wonder why my friend gave me such a dry book.' The next day she saw this friend, and was so afraid that she would ask her if she had read the book that she was very uncomfortable in her presence, and made up her mind she would go home and read that book even if it was dry. So she tried again, and again she was compelled to give it up. Three times she tried, and then laid the book away. Some time afterward she met a young man in whom she became very much interested. He became interested in her too, and

in due time they became engaged. Shortly after this she happened to pick this book up and noticed that the name of the author was the same as that of her lover.

"The next time he came to see her she said: 'I have a book here which has your name in it, initials and all.' He blushingly acknowledged himself to be the author of it. That night **she sat up all night to read it**, and wondered why she had ever seen a dry line in it. What was the difference? Simply this, **She was in love with the author.**"

If we are acquainted with the Author of the Bible and in love with Him, the Bible will be the most precious book in all the world to us. The victorious Christian is a Bible-loving, Bible-studying Christian.

COMING TO CHRIST

By Gladys Weaver

This paper was read before the Pacific Coast Sunday School Conference, Held at Nampa, Idaho, last year.

Present World Conditions

The world today is in a chaos of turmoil and unrest politically, economically, socially, and spiritually. Everywhere we hear of political disruptions, and oppression of the poor, while morals and activities of the social world have become degrading. Men differ as to just what the malady is and as to the cure that is required.

There are those who say that the trouble is economic and that poverty is the curse of the masses. Men are bad, it is conceded, because they are hungry, hungry for a legitimate share of the world's fruitage, and being denied their just demands they seek their ends through unjust means. An adjustment of the economical arrangements that would insure a just distribution of the products of industry, would, it is claimed, correct the conduct of man as a natural consequence. The fundamental error in this theory is that man is simply treated as if his desires were confined to the physical. Experience and observation prove that men invent new forms of wickedness to meet the changing conditions from time to time and age to age. The unnamable wickedness of ancient Sodom was based upon her pride, fullness of bread, and abundance of idleness. Ezek. 16:49. The example of the idle and wicked of our own time is sufficient proof that there is a deeper need in man than the cravings of his physical nature. Ease and comfort do not make men better. We cannot spend our way to prosperity, we cannot drink our way to prosperity; but we can have prosperity if we do the will of God. Josh. 1:7, 8.

It is evident that the world is all "in a muddle" concerning both economic and spiritual things. Even from the earliest antiquity, men have longed to know from whence they come, the purpose for which they exist, and whither they go when this present life is over. The explanations of philosophy and science have only served to irritate; for they have not met the demands of man's deeper spiritual nature. Plato taught that man's highest employment in life is speculation, yet even Socrates, his teacher and ideal, turned his eyes toward his last sunset, and said, "I think I see the Golden Isles; but oh, that we had a stouter ship and a stronger hope!"

By Way of Review

Summarizing then, the marks of the Victorious life referred to, are:

1. Sins forgiven.
2. Born of God.
3. Yieldedness to God.
4. Assurance of being saved.
5. Purity of heart.
6. Fervency in prayer.
7. Good stewardship.
8. Consistency in attire.
9. Self-denial.
10. A deep concern for the salvation of the lost.
11. An excellent spirit.
12. An ardent love for God's Word.

Kansas City, Kans.

Who is there among us who has not wrestled with some of these very problems and has been overcome? You have fought with evil passions, but have been defeated; you have made vows, only to break them; you have resolved to live right, but you have not found strength to do so; you have depended on friends, and they have failed you; you are agreed that you have gone wrong, but you have found no relief from your burden of guilt, and no refuge for your storm-torn soul. Some have tried to crush out their heart's cry for a better life, they have even tried to believe there is no better life—still the soul has not found rest, and is it any wonder? "For the soul was made for God and it is like a dove sent forth from the ark upon the face of a world covered with water, debris, and decaying carcasses. It must get back to God or go lonely and homeless forever."

When the fall presented man as helpless and in need of a Savior, immediately that Savior was promised. Jesus Christ came into the world in the course of time to fulfill God's early promise to lost mankind. His very name is a voucher of success in the saving of men. Sin is the curse of the world; it is the one blot upon God's fair creation. Sorrow, suffering, and death are but results of sin. The mission of Jesus as Savior was directed, not at the mere result of sin, but at sin itself. He came "to seek and to save that which was lost." He came that we might have life and that we might have it more abundantly. John 10:10. He is indeed "The Lion of the Tribe of Judah," and He can "break every chain." "He is a Physician that can cure every ill of the soul, a Warrior that can defeat every foe, a Counsellor that never goes wrong, a Friend that sticketh closer than a brother, and a Priest whose word is power." "He will be your strength in time of weakness, your rock and strong tower when danger comes. He is bread for the hungry, water for the thirsty, rest for the weary, and freedom for the oppressed. He will grant pardon to the guilty, and cleansing to those who are defiled. He is the Gospel of glad tidings to the meek. He came to heal the broken-hearted, to proclaim deliverance to the captive, and the recovery of sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord. He will give beauty for

ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

The Invitation of Jesus

This same Jesus stands before you now with outstretched arms inviting you to come and follow Him. Oh, the provision He has made for us! How anxious we should be to accept His plan! Listen to His entreaties and tender pleadings: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which satisfieth not?" (Isa. 55:1, 2)? Oh, so many spend all their time and energy in laboring for the material needs—those which satisfy the physical. After all, "What doth it profit a man if he gain the whole world and lose his own soul?" "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:3).

We find Christ throughout His ministry sending forth the gracious invitation to come. On another occasion we find Him before a great company at the feast, and as He stood His heart was weighted with a burden for the salvation of souls and He cried, saying: "If any man thirst, let him come unto me and drink." Don't be content just to know you have come once or twice and have not been satisfied but are still thirsty. Jesus doesn't say come once and get filled and stay filled. But if we thirst, come. Psa. 42:1, 2. As we constantly thirst, we should continually come for new infillings.

Again He pleads: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). On this occasion Jesus was standing before a great throng, there being multitudes of the poor, the penniless, the sick, and all manner of diseases. In other words, a vast mass of sin and misery was before Him, and He cast His loving eye over that great multitude and sent forth the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Labouring because of some secret sin in the life you are not willing to confess. Such a handicap! Jesus invites you to come to Him and find rest. Crushed by the tempter, burdened with weighty sins, disappointed, heart-broken, and discouraged—we are entreated to bring our all to Christ, and He in exchange will give us rest for our souls.

Even with all these provisions for us we find many spurning His offered mercy and accepting the foolish and vain things of life. It was for this reason that Jesus in John 5:40 says, "And ye will not come to me, that ye might have life."

Will you now go with me for a moment to the Isle of Patmos? There we see in that lonely place the exiled apostle. Before him we see the rough surging sea casting its foam high upon the rocks along the shore. Behind are pillars of rock rising high above the sea. Not a single soul is there to share his lonely days. All is desolate and dreary. We see him seated upon a rock with one hand upon his brow and the other upon a pen gliding across the parchment roll. The wonderful Revelation is being written. Warning after warning has been given to sinners; invitation after invitation has been extended to wandering souls. The exiled minister of God is ready to end his writing. He has come to the twenty-second chapter and the ninth verse, and is just in the act of sealing his work

when the angel called a halt—"Seal not the sayings of the prophecy of this book."

It is as if the angel had said, "Many have been the invitations to lost wandering souls, but yet one more clear sweeping invitation must be given. Let us be sure that all have been invited and will understand. Let us give no sinner one chance for doubt, but make it so plain that everyone will know it is for him. Write the grand 'whosoever will.'" Thus we find the following: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." I trust you too have such a burden upon your heart for the lost, that this invitation must still be heralded to the world.

As I read the sacred volume from cover to cover, I find it filled with a continual invitation of "Come! Come! Come!" The sum total of God's voice to man has been "Come!" When I listen to the tender pleadings of the Spirit, I hear in loving tones the words, "Come home." When I listen to the pleadings of the sinner's conscience, I hear it say, "Why don't you come?" When I listen to the pleadings of the bride, the church, I hear the voice, "Come." When I listen to a loving mother's voice, I hear the tender words, "My son, my daughter, come home." Dear sinner, can't you hear that voice calling you home? Don't ignore the call, but unlock and unbolt the door of your heart and say to the voice, "I will come."

"There is Mother love, a blessing
Most like love divine;
There's the friend that true abideth,
Cometh rain or shine.
But the love that all surpasses,
Boundless as infinity,
Is the love of our Redeemer,
Calling now, 'Come unto me.'"

Just as God has opened a fountain to the house of David for sin and uncleanness, He has placed the Holy Spirit as a guide. We can enter only by the Holy Spirit and His kindness and courtesy for pardon and cleansing. "No man can come unto me, unless the Father which hath sent me draw him." It is this definite work by the Holy Spirit that brings the sinner to the realization of his lost condition and need of a Savior. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11). While it is the Holy Spirit who convinces the world of sin, He does it through the instrumentality of believers. He may work through sermons, teachings, a kind word or deed, a mother's teachings, or a prayer. All of these are blockades or barriers set before the soul to get it to turn to God. For God is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). Can it be that a soul could pass over all these blockades and plunge swiftly down into darkness?

Which Way Will You Take?

Two definite and distinct paths are plainly set before us. One is a life of self, pride, and pleasure, which for a moment seems joyous, but in the end is a life of eternal torment. The other is a life hid with Christ in God, a life of humility, love, service, peace, joy, and satisfaction, and is in the end life everlasting. It is for us to choose our destiny. We cannot evade

it, but everyone must meet it face to face. "Choose ye this day whom ye will serve" (Josh. 24:15). You simply must choose, for no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Just think, we hold the destiny of our own souls in our hands! Is it not a serious matter? God has always been kind and longsuffering in His dealings with mankind. He does not compel any one to serve Him, but simply places life and death before us with the responsibility to choose left for us. He has made every provision and has done all in His power to get us to choose rightly, but He cannot do the choosing. He has warned us that "the wages of sin is death," and has pleaded that we choose life that we might live. Is it not a little thing for us to accept His plan when He has given His all for us? Have you ever stopped to count the cost and seriously consider the issue? Does it pay to live for self and the world?

You may think you are enjoying the best there is, but—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9-11). Of course, the Christian life is not all a path of roses, but Moses chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). Yes, you may have your joy, but oh, how shallow, while the Christian's life is joy unspeakable and full of glory and will grow and enlarge until that great day. You will find many disappointments, heartaches, and misunderstandings in both paths. But the child of God can take them all to his Father who is his Burden-bearer and Comforter. But to whom will the sinner go? Friends will fail you, and you will be tossed to and fro with no compass and no guide. We are glad to recommend to you One who has been tested, tried, and has proved to be genuine. He is ready and willing to guide your vessel and is acquainted with all these rough waves and storms. He is at the helm and when we have Him we need not fear. He sticketh closer than a brother, comforts like a mother, and can give peace and joy when all about is rough and stormy. Oh, how my heart reaches out to that one who has not the true and faithful Guide. Indeed, to have no Christ, no Savior, how dark this world must be!

Now that we have seriously considered this vital and important issue and have counted the cost, blessings, and results of both paths, we trust that you have concluded that there is only one reasonable thing to do—acknowledge Him and accept His plea to come and follow Him. Will you not say:

"I hear Thy welcome voice,
That calls me, Lord, to Thee,
For cleansing in Thy precious blood
That flowed on Calvary.

"I am coming, Lord,
Coming now to Thee,
Wash me, cleanse me in the blood,
That flowed on Calvary."

When you have done this you will be able to say:

"And He assurance gives
To loyal hearts and true,
That every promise is fulfilled,
To those who hear and do."

THE SPIRITUAL HOUSE OF GOD

By Anna Hallman

God has had three temples on earth. The temple of stone which was destroyed and swept away; the temple of Christ's body which was removed and is now in heaven; and the temple of the Church which will continue to grow until the top stone be brought forth.

The House of God is first mentioned in Gen. 28:17, when Jacob took stones, built a pillar, and poured oil upon it. "And this stone," said he, "which I have set for a pillar, shall be God's house" (Gen. 28:22). He named the place Bethel, which means House of God.

We find that the first sanctuary in which God's people worshiped Him was the tabernacle, and it was there that they came to seek guidance of Him. In Judges 20:18, the children of Israel went up to the house of God to ask counsel of God concerning battle. The next sanctuary was the temple, and in II Chron. 5:14 at the time of its dedication the temple was filled with a cloud so that the priests could not stand to minister because of it, for the glory of the Lord had filled the house. God used that method as a means of meeting His people. Then came the second temple, and in Ezra 5:15, after Nebuchadnezzar had carried the vessels of God to Babylon, Cyrus the King commanded, "Take these vessels, go, carry them into the temple that is in Jerusalem, and let the House of God be builded in his place."

For a time God dwelt among men in the form of His son. Christ speaks of Himself as the Bread of Life, the Living Water, and the Way. But He prepared the way for another form of worship and in John 4:23, 24, He says, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

The last house of God on earth is the living temple of the Church. In I Peter 2:5, we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

It was natural for the Jews to say that the Christian Church had no glorious temple and nothing of the pomp and grandeur which the Jewish dispensation had. But the Christian Church is a much nobler fabric than the Jewish temple; it is a living temple, consisting not of dead materials but of living parts, for Christ, the foundation, is a living stone. Although to some this description of Christ as a stone may seem rough and harsh, yet to the Jews who placed much of their religion in the magnificent temple, it no doubt seemed very elegant and proper. They understood the prophetic style, as in Isa. 28:16, which calls the Messiah a stone. He is called a stone to denote His invincible strength and lasting duration, and to teach His servants that He is their protection and security, the foundation on which they are built, and a rock of offense to all their enemies. He is the living stone, having eternal life in Himself, and being the Prince of Life to all His people.

The figure of the foundation is somewhat difficult for us to apprehend, because our buildings do not in any sense rest upon a single stone. The right thought might come to us through the schools of philosophy, systems of theology,

or other religions. We speak of Socrates as the founder or foundation of the Socratic School, and of Calvin as the founder or foundation of the Calvinistic system of theology. In each case we mean that on one man's thoughts, doings, and teachings rests the house of thought or truth which he has reared. Just so, Christianity is the house of truth and life reared upon the thoughts, doings, teachings, and sufferings of the Lord Jesus. Jesus is also the very foundation stone of all our hopes and happiness. He communicates the true knowledge of God (Matt. 11:27), by Him we have access to the Father (John 14:6), and through Him are made partakers of all spiritual blessings. Eph. 1:3.

The tabernacle and temple were material houses in which earthly men fulfilled temporal duties, and carried out a ritual and ceremonial system. The present temple is a living spiritual house of living spiritual sacrifices. Yet there was a spiritual within that old material. In the passage (I Peter 2:5) the spiritual temple suggests that the tabernacle and temple were type and symbol of the true Church of God and even of the individual believer. The terms of communion with God are set forth in the altar of burnt offering, and the laver; one signifying expiation by blood, and the other the washing of regeneration and renewing of the Holy Ghost. The Holy Place, with its three articles of furniture—the golden candelabra, the table of shewbread, and the altar of incense; typifies the forms of communion. Here we are first taught of the duty of a burning and shining testimony for God; second, of consecrated and constantly renewed offerings; third, of increasing prayer and heart worship. The Holiest Place, with its cherubim, mercy seat, and Shekinah, or the cloud of God's presence over



IN THE MORNING

I met God in the morning
When my day was at its best,
And His Presence came like sunlight
Like a glory in my breast.

All day long His Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I too, had left the moorings
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way.
You must seek Him in the morning
If you want Him through the day.

—Author Unknown.

the Ark of the Covenant, may represent heavenly and complete fellowship in the immediate presence of the glory of God where a redeemed and glorified humanity communes within the veil of Jehovah.

This Church of God, then, is a spiritual house. "The foundation is Christ (Eph. 2:30), the builders are ministers (I Cor. 3:10), the inhabitant is God. Eph. 2:22. It is a house noted for its strength, beauty, variety of parts, and usefulness of the whole. It is a spiritual house in its foundation, Christ Jesus; in the materials of it, spiritual persons; in its furniture, the graces of the Spirit; in its connection, being held together by one common faith; and in its use which is spiritual work, to offer up spiritual sacrifices."

But let us make the application more individual. In I Cor. 3:9, Paul says, "Ye are God's building," each one of us. Peter speaks of his body as "this tabernacle." On the Mount of Transfiguration, Peter uttered the prayer, "Let us make three tabernacles." He used the same imagery in speaking of his body, for he had now learned that the true tabernacle of Christ was his own human body, which was also the tabernacle of His Spirit. Is your temple a fit dwelling place for the most holy God? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17).

Hesston, Kansas.

SERMONOGRAMS

There is practically no danger of developing eyestrain from looking at the bright side of things.

No one can ever be happy until he has learned to enjoy what he has and not worry about what he has not.

It is up to us to keep the windows of our souls so clean that the light of hope and joy can shine in.

It is better to incur the wrath of man by our faith than the wrath of God by our unbelief.

Many a man thinks he is following his natural bent when he is just too lazy to straighten up.

Some people are born with a silver spoon in their mouths; the others have to stir for themselves.

Generally the fellow who thinks others are holding him back, is merely rumbling along with his brakes dragging.

Sometimes the best inspiration is born of desperation and perspiration.

There may be some substitute for good nature but so far it has not been discovered.

When a man is set in his ways, it's no sign that he is likely to hatch out new ideas.

Do what you can where you are with what you have.—Theodore Roosevelt.

One's destiny is determined not by what he possesses, but by what possesses him.

The man who has a right to boast does not have to.

You don't need bank references in order to borrow trouble.

The hard part of being poor is trying to save while spending as much as the rich do.

The stronger a man's character the greater the danger when he jumps the track.—D. Carl Yoder.

MISSIONS

MISSIONARY ACTIVITIES IN ARGENTINA DURING THE PAST YEAR

By T. K. Hershey

Church Conference

The Argentine Church Conference of 1934 was the best we ever had, considering it in the light of the following reasons: Never before were there so many young people in attendance; the spiritual atmosphere was very marked in consecration; a congenial spirit reigned throughout; and the subjects were discussed in a frank and helpful way. It was especially gratifying to see our young native brethren take such a decided stand on the topic—"The Attitude the Church Should Take with Respect to Peace and War." Also the general missionary activities of the Church were ably discussed, and resolutions accordingly were made as well as new committees appointed to further develop its work. Practically all phases of the work of the Mission were discussed, and always in a brotherly way.

Bible Coach and Tent

This work began in September, 1933, and continued until April, 1934. The tent, which holds approximately three hundred people, was full each night with often double that number standing in and around it. During the campaign all the main stations and a few of the outstations were worked. We generally stayed a week or ten days in each station. It is a wonderful way to arouse interest in the Gospel. Many public confessions were made, and people, in general, better understood the work of the Mission. Then, too, the entire brotherhood was greatly strengthened and encouraged.

This evangelistic campaign was supported by donations and offerings at home and on the field and the sale of books and Bibles. The latter were donated for the purpose by the American and British Bible Societies. God surely has blessed the work of the Bible coach and tent meetings in the Argentine Mission.

Printery

Another agency which is a strong factor in the spreading of the Gospel is the printery. We always looked forward to the time when we could have our own church paper. This desire has been fulfilled and we are now publishing a 24-page monthly paper called "La Voz Mennonita," "The Mennonite Voice." About five hundred copies are mailed every month to Mennonite homes.

The paper is divided into six different departments—Editorial, Doctrinal, Young People, The Home, Children, News. Each department has its own editor. This system distributes the work and responsibility. It has been edited since its beginning by our native brother, Albano Luayza.

Then, we also publish a 4-page monthly, "El Camino Verdadero," "The True Way."

Its object is to awaken interest in missions and propaganda in general. Last year, 228,250 copies were distributed in many parts of Argentina. In addition to these two papers, many thousands of tracts and handbills were printed for the different mission centers and for the Gospel tent work.

We are strong advocates of the distribution of God's Word in its various forms. In 1933 we distributed 456 Bibles; 1,572 New Testaments; 4,075 Gospels and portions of the Bible; and 318,875 tracts of all kinds. Some of the Bibles and New Testaments were sold, but by far the greater number were donated.

Twenty-year Plan

The idea of making the Argentine Mission self-propagating and self-supporting as soon as possible was back of the establishing of what is termed "The Twenty-year Plan." This was mutually agreed upon by both missionaries and natives.

Briefly explained, the Plan is that the Argentine Church agrees to pay five per cent of the budget the first year, and an additional five per cent each consecutive year for twenty years, which means that after twenty years she would bear the expenses of the entire Mission. The second year of the Plan began July 1, 1934. The Argentine Church complied with its proportion the first year. It is hoped that all our brethren may have employment so that they can continue to give. Some are now tithers.

The Argentine Church has its own Mission Board. It is composed of three missionaries and two native ministers. It receives the contributions and distributes them according to the Plan. At the Annual Church Conference, the Argentine Mission Board together with the other ministers decide upon a fixed budget for each congregation. Thus each congregation knows what it is expected to raise during the year, and the sum total of these makes the Annual Church contribution. This, then, enables the Mission and the Board together to decide on a budget for the year in accordance with the Twenty-year Plan.

Every year the burden will be heavier for the Argentine Church, but with the increase of membership from year to year and the possible change in the world-wide situation, we trust the Plan can be carried out. We ask the Home Church to pray to this end.

The Twenty-year Plan has greatly awakened the Argentine Church. That the work may some day be entirely in their hands has stimulated giving as well as activity. They are more ready to do both than ever before. It might be interesting to note the comparison in giving in 1919 with 1933. The con-

tributions in 1919 amounted to 11.45 pesos, or about \$4.00 U. S. Currency, and in 1933 it was 5,854.20 pesos, or about \$2,000.00 U. S. currency. The increase in membership also must be considered in making the comparison, but this encourages the Twenty-year Plan.

Then—Now—Future

It was fifteen years in April, 1934, since the Mennonite Mission began work in Argentina. At that time there was no organized Mennonite Church and only four missionaries to launch the work. Now there are twenty-two congregations with close to five hundred members. There were then no native helpers. There are now eighteen missionaries, three ordained ministers, and three unordained helpers. There were no Bible readers or kindergarten teachers then. Now there are ten engaged in this work.

Then there was no Orphanage, no Printery, no Day School, no Bible School, no Bible Coach, no Gospel Tent. Now we have all these, and we believe that the future has great things in store for the Argentine Mission. And in the next fifteen years, we should see young men and women graduating from our Bible School as they do from our schools at home. These young folks will then be preparing to run our Schools, Kindergartens, Printery, Orphanage and Bible School. There should then be congregations in all the towns of the southwestern section of Central Argentina. The boys and girls of today should be our preachers, teachers, doctors, and among the leading business men in our district.

Instead of twenty-four Sunday schools, fifteen years from now, there should be at least eighty to one hundred Sunday schools with two hundred officers and teachers and three thousand children and adults in attendance. The Argentine Mission Board will be entirely represented by Argentine brethren, and the Church by this time should be paying seventy-five per cent of the Annual Budget. The missionaries will be largely managers, or overseers of the work, and will be establishing missions in other South American Republics.

This may seem absurd to some, but "without a vision the people perish." May God speed the day when the Argentine Church will become self-propagating and self-supporting! If the Church in the homeland continues her prayers and missionary interests, the next decade or fifteen years will show a strong Mennonite Church in Argentina. This is the desire of the missionaries, of the Board, and we believe of every member of the Church. May we all pray to this end.

Lancaster, Pennsylvania.

More than 10,000 foreign students from 140 different countries, including Abyssinia, Afghanistan, Arabia, Cyprus, Iceland, Java, Persia, Tahiti, Siberia, Russia, China, Japan, Africa, Latin America, India, Philippine Islands, and Korea, attended the colleges and universities of the United States this year. China leads with 1,242 students; Japan follows with 1,187, and the Philippine Islands with 803.—The Alliance Weekly.

OUR CHURCH IN INDIA

IX. Period of Growth, from 1910-1920 (Continued)

By Geo. J. Lapp

According to the previous discussion this article deals with Conference questions which seem to be peculiar to India and might be considered out of the ordinary for conferences in the home church.

Q. Providing for the Poor of the Church.

This provision has become a part of the tradition of the home church and need not be discussed in conference as far as establishing method is concerned. We have always had the poor and followed the apostolic teaching as to the care of them. In India the first Christian community was composed of orphans and others who were in the main dependent upon the Mission for support. With the development of missionary enterprise employment was sufficient to absorb the then existing community. But the time came about the beginning of the second decade (1910-20) when many had to look elsewhere for employment. Some did not want to look elsewhere and considered that the Mission owed them their livelihood. As a whole the poor seemed to be divided into two classes—those who had come into the Church through the institutions of the Mission and those who had come direct from the non-Christian communities. It was felt that the Mission should continue the responsibility for the poor who came into the community through it but that the Church as an organization should take up the burden of providing for the worthy poor who did not come into the Church through the Mission. It was agreed, however, that the Church should increasingly assume the burden of caring for the poor since the missionaries are also active members of the India Church.

Then there remained the matter of dealing with the poor who persisted in remaining dependent although not a few were able to earn most or all they required to live. Some were persistent beggars, others lived off poor relatives, and still others simply refused work unless it was to their liking, the most of which was not.

The only reasonable course to pursue at this stage of the Church's existence was to establish poor funds in the various congregations and ask the local councils to decide who were worthy of help. The deacons were responsible for such funds and disbursed them as ordered by the local council.

Q. Treatment of Those Expelled from the Church.

The missionaries were opposed to passing too stringent measures. The Indian brethren contended that it is scriptural according to Paul's injunction not to have anything to do with such derelicts. "No, not to eat," and that this also included social ostracism since they had both religiously and socially transgressed the great laws of God and of the Church in committing an offence worthy of excommunication. Hence their contention that it touched their social relations in the community, their burial, and even their place in a public assembly until

such a time as they truly repent of their sins and return. It seemed to us to be an expression of harshness rather than of love, yet this form of discipline has worked better for the community than we had anticipated. But with the years and growth of the community to maturity proper adjustments can also be made in the matter of discipline.

Q. The Observance of the Lord's Day and Christian Holidays.

Here again the traditions of the home church have determined the observance. In the homeland the discussions center more around the lack of the observance of the days than around what days should be observed. In India it was a matter of knowing what days should be regarded as Christian holidays and just how they should be observed. It was taken for granted that the Lord's Day was a day of rest and worship, spiritual meditation and service. It should be observed as a whole day of rest from earthly cares and labors. It is to be feared that our Church in India is perhaps not as far advanced in this careful observance as we are supposed to be in the homeland, but there too they still talk about their crops and plan on Sunday when and how to plant their potatoes. If both in India and America we could only get away from even the thoughts about our earthly cares we could get so much nearer to the spiritual replenishment we so much need for the six days of toil.

Many open markets are held on Sunday to accommodate people who are in employ during the week. Hindus and Mohammedans do not regard the Sabbath as a holy day and so long as they are in the great majority the Christian community will have its problems of purchasing at cheaper rates on Sundays than weekdays. These difficulties of Lord's Day observance have also made other problems difficult of solution. But with the growing conscience of the community as a result of careful teaching, great improvement has been made. With the growing in understanding and a willingness to do the Lord's will in all things, still greater strides will be made.

Then there was the matter of deciding on other holidays. Which of the nationally recognized holidays should be observed? How should they be observed? We looked to the Lord and trusted the Holy Spirit for direction. There was no question about Easter, Good Friday, and Christmas. Thanksgiving as a holiday is not nationally observed. A day of thanksgiving and bringing of first fruits to the Lord was established. The second Thursday of November was set aside for Thanksgiving Day. The observance of this day has been greatly blessed of God to the good of the Church. We have made as much of this day as of the other Christian holidays of the year.

Q. Worldly Alliances.

The world of the Indian people of this part of India is composed of Mohammedans, Hin-

dus, and Animists, or worshippers of evil spirits. It is a world of superstitious practices, inordinate affections, family and individual alliances which lead to the grossest immorality and excess of various kinds. It is a world of idolatry, spirit worship, open and secret vice, and such friendships as lead into sin and open shame. Secret societies were unknown. For Christians all social and economic ties were broken once they were baptized and received into the Church. In matter of dress that which would show them a part of the communities which they left was also discarded. Any outward signs of idolatry were discarded. But a few individual alliances might be made which would lead to gross sins. Fellowship with the works of darkness might be indulged in to the hindrance of one's spiritual growth. All these alliances were to be dealt with as circumstances demanded.

Q. Engagement and Marriage.

There is no such thing as courtship in the social system of India, unless it is carried on by an underground railway system. Betrothal is simply a matter of closing the bargain of contracting two parties for married life. Love does not enter such a bargain. In the Christian social system there had to be taken into consideration the love that the contracting parties would have for each other. This would depend upon their personal choice. But to safeguard against such a radical break from the old system that the community would become victims of unguarded liberties our Indian brethren felt that it was necessary to define the limits to which both parents and young people who desired each other as life companions might go socially. Therefore no social liberties except under close chaperonage before engagement and very few more liberties previous to marriage were allowed. Arrangements for marriage were to be made through the resident minister in co-operation with the parents or guardians of the young people. Exceptions to this rule in favor of more social intercourse between young people of both sexes under careful supervision are being made at the present time.

In connection with wedding arrangements the wedding festival was considered because of the elaborate arrangements for heathen wedding occasions which last for days. Therefore the Christian ceremony was kept simple, followed by only a simple meal to which the relatives and friends of the bride and groom were invited. The giving of wedding presents was allowed at the time of the meal. After the meal the young couple was escorted by the parents and guardians to their new home. If their home would be at some other place more or less distant the young couple would stay in the home of the groom's father or in some Christian home until they left for their own home. Everything was kept consistent with the simple lives of our Indian brotherhood.

Q. The Individual Communion Cup.

India is disease ridden. Many of the ailments are infectious or contagious. Some of this contagion passes from lip to lip. In order to safeguard themselves against such dangers the Conference decided that the in-

dividual cups filled from a common cup was no violation of Jesus' teaching to "take this cup." The individual cups were thenceforth used in all the congregations.

Q. The Matter of Surnames.

Sometimes the family name of the Indian is according to the clan and sometimes according to the spiritual teacher or guru after whom they have been named. Sometimes a name has been given according to some characteristic of an ancestor or according to the ancestral trade or location or vocation. Such names have not been received much differently from the manner in which yours and mine were obtained, and which we sometimes find it difficult to trace to their source. It was therefore considered perfectly consistent to retain the family name and only make changes where the as-

sociation was too close to idolatry. Some orphans and widows did not even know the father's or husband's family name. Some of the names would seem odd if translated into English, as Mark Bhainsa or Mark Buffalo; Stephan Bhainsmurhi or Stephen Buffalo-Head; Mansingh Kisanman or Mansingh Farmer-minded; but no more odd than the family names of our own and other countries at which the Indians greatly wonder.

In our next discussion we shall take up the elements of growth which have made the Church stronger in the Lord, more active in soul-saving and more aggressive as a self-sustaining, self-supporting body. She is the body of Christ in India built upon the prophets and the apostles, Jesus Christ being the chief cornerstone.

Dhamtari, C. P., India.

BOOK REVIEW

Servants of the King, by Robert E. Speer

Reviewed by Wm. G. Detweiler

This book, written about twenty-five years ago, is just what the title indicates. It consists of sketches of eleven servants of the King. These eleven servants served their King in different countries and in different spheres. Some of them served in the foreign lands; some in the home lands; some served in the field of exploration and discovery; some served in the educational field; some served their King in the preaching of the Gospel; some served Him for many years; while others' service was cut short by death. Five of these eleven servants were American, two were English, three Scotch, and one was Dutch by birth. Different denominations were represented: Episcopal, Methodist, Presbyterian, Baptist, Scotch Free Church, while the denominational affiliations of some are not clearly stated. All of them served during the latter part of the nineteenth century. Some sprang from very humble homes and felt the pinch of poverty in their preparation for service. A few of them, however, came from the richer classes, and were willing to consecrate their means as well as themselves to the service of the King. Of the eleven, seven died on the foreign field, two of them missionary martyrs.

The author of these sketches hardly needs an introduction, as he is well known in missionary reading circles. For years Dr. Speer has been active in the mission work of the Presbyterian Church, being the Secretary of the Presbyterian Board of Foreign Missions, and also the President of the Missionary Review Publishing Company.

The subjects of the eleven sketches are: David Livingstone, well-known missionary and explorer in Africa; Henry Benjamin Whipple, Episcopal bishop of Minnesota and missionary to the Indians; William Taylor, Methodist bishop and missionary to many lands, in fact so much did he travel that on being asked one time, "Mr. Taylor, what is your address now?" he replied, "I am sojourning on the globe at present, but don't know how soon I shall be leaving"; Alice Jackson, whose plans to go to China were

marred by diabetes, but who spent herself in social service and Gospel work among the unfortunates in the United States until her early death at thirty; Guido Fridolin Verbeck, a man without a country who gave about forty years of service for the King in Japan; Eleanor Chesnut, a medical missionary to China, whose life was cut short by being murdered by the Chinese; Matthew Tyson Yates, a missionary for about forty years in China, one of whose outstanding characteristics seems to have been his prayer life; Isabella Thoburn, an educational missionary to India; James Robertson, Presbyterian Superintendent of Western Missions for twenty-one years; John Coleridge Patteson, grand-nephew of the poet Coleridge, missionary to Melanesia for about sixteen years until murdered there; and Ion Keith-Falconer, the well-to-do, intellectual, and yet spiritual missionary to Arabia for a very short time until death by sickness.

It is interesting to notice how the call comes to service. While the manner in which the call to service came to these eleven servants of the King is not given in each case, yet in a few cases it is given. One of them felt the call in the hour of sickness, and on his sick bed promised the Lord that if he were restored he would give himself for service on the mission field. Another seems to have heard the call when but a boy, another worker laid his hand on him in blessing, saying, "May the Lord make a preacher of him." This call was made more clear or renewed later through waiting upon God, with the frequent prayer, "Lord, what wilt thou have me to do?" One of them, Livingstone, at the age of twenty felt the claims that the lost heathen had upon him. At twenty-one he read an appeal in behalf of China, and determined to go to China. Later, however, he met Dr. Moffat, who told him of the needs of Africa, and because of this he went to Africa. Another gave as her reason for deciding on a missionary career simply the "desire to do good in what seems the most fitting sphere."

If one were asked to name the outstanding characteristics of these servants of the King, probably the first one to be given would be their unselfish devotion to duty. Consider Livingstone for a moment. Many were his hardships: separated from his family for years at a time, in danger of wild animals and heathen savages, health conditions very unfavorable, at one time suffering thirty-one attacks of fever on one trip. On this same trip, says Dr. Speer, "floods and rain kept him almost constantly wet. Savages opposed him. He had no white companions. He arrived (at the coast) ragged and worn and exhausted, to find no letters from home waiting for him. An ordinary man would have felt that he had done enough, and would have started for England, but not Livingstone. He plunged back into Africa and went eastward across the continent." This trip took him almost two years. "On the way he became nearly deaf from fever and nearly blind from being struck in the eye by a branch of a tree in the forest." A visit home to Scotland and England followed. Here honors were heaped upon him. But back to Africa he went, for his work was not yet finished. Later he was found by Stanley, who was sent out to find him. Stanley tried to persuade him to return to civilization, but he refused. Stanley said of him, "His is the Spartan heroism, the inflexibility of the Roman, the enduring resolution of the Anglo-Saxon—never to relinquish his work, though his heart yearns for home; never to surrender his obligations until he can write finis to his work." Stanley returned, and Livingstone again plunged into the continent, where his noble life ended in death while he was kneeling at his bedside.

We give another illustration to show that one of the outstanding characteristics of these eleven servants was unselfish devotion to duty. Eleanor Chesnut, a medical missionary to China, found it her duty to amputate the leg of a man. One of her associates wrote regarding the case: "The operation was very successful. The man not only did not die on the table, but, better still, he recovered strength. Several times I saw him going about on crutches with a bright smile and a good color. But Dr. Chesnut was not satisfied with the results. The flaps of skin which were to fold over and cover the stump did not fully unite. She said little about it, but one day, when she was at my place, I observed that she walked with an appearance of pain. I asked if she had met with an accident, but she said, 'Oh, it's nothing.' Knowing her temperament, I forbore further questioning, but in a few days took occasion to walk over to Lien-chou, and while there made some inquiries of our good women at the hospital. 'Yes,' said one, nodding her head, 'I should think she couldn't walk well after cutting so much skin from her leg to put on that boy's leg.' She was determined, at any cost, to make it a success. This was just like Dr. Chesnut."

Dr. Speer makes one statement in this book which we cannot accept. It is found on page 21: "There are causes which need to be fought for. Sometimes it is right to

(Continued on page 59)

Educational

THE UPPER ROOM WHERE CHRIST CELEBRATED THE LAST SUPPER

By Anis Ch. Haddad

This begins a new series of articles in which the author will describe places that have to do with one of the Sunday school lessons of each month. This one applies to the Lesson of February 10, since tradition says that the meeting on the day of Pentecost occurred in the same room where the Lord's Supper was observed. Next month the article will have to do with the lesson for March 10, "Peter Preaches to Gentiles."

On the southern brow of Mount Zion, outside the city walls of Jerusalem, there is a little group of buildings distinguished from afar by a dome and lofty minaret. These, according to an old tradition believed in alike by Christians, Moslems, and Jews, cover the sepulcher of Israel's minstrel king. The Moslems esteem the spot as one of their very holiest shrines. No place about Jerusalem, not even the Temple Area is guarded with such jealousy. I visited the place frequently: I walked round it and through it; I peeped into every hole, window, and passage accessible to me; I tried soft words with the gentlemanly aged keeper, but he would not allow me to linger in this sacred "chamber" more than five minutes!

Neither our Lord nor His disciples had a house in Jerusalem. So they were obliged during their stay in this holy city to accept the offer of some friends in order to spend the festival season within the gates of the city of the Great King. So we read in the Gospel, that

clean, so well-lighted that one doubts its character and questions its antiquity. Yet its appearance indicates great age, and its massive construction seems to guarantee its standing firm for many centuries to come. It is a large chamber thirty feet wide by fifty feet long. Underneath the window is a small niche where it is said Christ sat at the Passover feast.

I am quite sure that everyone who has been privileged to visit this sacred place, must have been touched with the sense of awe which the "upper room" imparts, even though one's heart is sad and grieved that it should now be used as a mosque for Moslem worship. It seems too terrible to think that we are only just allowed to enter the room after paying the Moslem aged guardian a fee, and that we could not feel or show any act of devotion. Needless to say, our silent prayers were all the more earnest! As we stood here in the reputed first meeting place of Christians and in the first of the churches, we longed for the time when evidence of

that sacred garden is one of the most authenticated localities about Jerusalem, and cannot have changed materially since the first Easter morn. Along its way went the brutal band, led by the betrayer, startling the quiet of the night with the clash of their swords and the clanking of their staves. After the arrest the return was made by the same pathway to the palace of Caiaphas. St. James, the brother of Christ, is said to have been elected bishop in this place. Here the apostles chose Matthias and before departing to every corner of the world, are said to have taken leave of each other in this "chamber." If this be really the place where the disciples met after the resurrection, the reference in Peter's sermon to the adjacent Tomb of David, was very appropriate. "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day!"

There are a score of medieval traditions connected with this sacred spot amongst which we may cite the "stone rejected by the masons." When holding it against the ear one would hear the same noise as that of a shell, with the difference that it resembled more the subdued voices of a large crowd. There stood also a column to which people attributed healing powers. When embraced it could heal throat troubles and other diseases, yet it would retain the impression of arms and hands of the people who touched it. Then they showed the pious pilgrims, the horn with which David was anointed king of Israel. And beside it one could see the spear with which Longinus pierced the side of our Lord. A number of stones said to have been thrown at the apostle Stephen were near by. One could also see the Cup of the Holy Communion used by the apostles. Some pilgrims even say that there was also a skull of a "lady martyr" which was used by the "monks" for drinking purposes!

At the eastern end of this "upper room" is a little chancel where Romish priests sometimes celebrate mass: and on the south side is a niche where Moslems pray. It is thus a grand center of tradition, superstition, and imposture!

It is firmly believed that the "Upper Room" was not a roof chamber as many writers have maintained. The guestchamber is employed here as a generic term for a reception or rest room. It is used in I Samuel 9:22, and quaintly rendered "parlour" in the A. V. It refers there to the public reception room attached to the service of the "high place." On the other hand the "loft" where Elijah abode in Zarephath (I Kings 17:19); the "little chamber . . . on the wall" built for Elisha (II Kings 4:10); and the "summer parlour" of Judges 3:20, are all different renderings of the Hebrew word for the "Upper Room." Examples of these lofts are not uncommon in the Holy Land today. They are built on the flat roof, often with a direct access from the road by means of a staircase on the outside of the wall of the house. Here the owner receives and lodges his guests. But the Gospel narrative gives no clue to the identity of the "goodman of the house or to the locality of the building."

But the place of the Last Supper has never changed, nor was the authenticity of it ever disputed. Although we know that every building in Jerusalem has been destroyed, if not more than once, since the time of our Lord, and this fact is fatal to any illusion connected with an "upper room" standing in the twentieth



The Collection of Buildings That Enclose the Chamber of the Last Supper

Christ ordered a room for Himself and His disciples to eat the Passover there. Yet what is more important to us than David's Tomb which is shown in close proximity, is that ever since the early Christian era, an unbroken chain of tradition supported by all creeds and sects located the chamber of the Last Supper here.

The principal apartment in the group of buildings is a Gothic chamber evidently a Christian church of the Crusading age, though probably built on an older site, perhaps reconstructed out of an earlier model. The apartment is so

the love and care of our Lord's followers should once more be possible in this holy spot.

If all this is true, tradition has filled it with holy places. This enclosure witnessed the assemblage of the apostles on the day of Pentecost, the miracle of the cloven tongues "like a fire," the washing of the feet of His disciples by Jesus, the giving of the sop to Judas. It is the place whence the sad company went down across the Vale of Kidron to the Garden of Gethsemane on the night of the betrayal. The path which leads to and fro between the city and

century; yet the so-called Church of God—or the Chamber of the Last Supper—was left untouched. The church, however, was repeatedly changed, built and rebuilt so that practically nothing was left of the vestige of the original building. At the time of Queen Helena, there existed a church with two stories. The upper story dedicated to the Apostles was maintained at one corner by a column to which it was

the "removal" of the body of Christ and their declaration that Joseph had hidden it away, he remained in hiding until after our Lord's Ascension, when he was again arrested and this time cast adrift in a boat with Lazarus, Martha, and Mary. For a while he shared their fortunes in the south of France, and then made his way to England, landed on the shores of the Bristol Channel, and thence wandered to the

at Christmas mindful of our Saviour." This tree was destroyed by Cromwell, but, fortunately many offshoots of it had been planted elsewhere, and to this day, the people of Glastonbury and Wells speak of it as "that wonderful tree." When Joseph knew his end was near he resolved to return to Jerusalem to die, but left behind at Glastonbury, the Holy Vessel. It was from there that all the beautiful romance of the quest for the Holy Grail began.

Jerusalem, Palestine.



The Traditional Chamber of the Last Supper, as Seen from the Inside

claimed our Savior was bound and where there were traces of His precious blood shown to pilgrims!

All we ought to know is that somewhere in the city of Jerusalem David was buried; somewhere was the "Upper Room" where were uttered the immortal and immortalizing words recorded by John; somewhere rose the palace of Caiaphas where Jesus was mocked, scourged, and crowned, with those thorns that symbolize the lot of all humanity. Whether it was here, or one hundred yards or five hundred yards distant, what does it matter? Indeed it matters nothing at all!

There is a most beautiful tradition of the cup which our Lord used at the first Eucharist on Maundy Thursday in that Upper Room. It is this: After having obtained permission from Pilate to bury the body of Christ, Joseph of Arimathea returned to Jerusalem to fetch the cup of the Eucharist in which he hoped to be able to collect some of the blood from the sacred wounds of the Lord. When, with the assistance of Nicodemus, our Lord's body was taken down from the cross, everything associated with the crucifixion was carefully preserved; the blood from the wounds was caught in the cup, and the crown of thorns jealously guarded. To avoid arrest by Pilate's guards, Joseph returned from the tomb alone, and re-entered Jerusalem through a door cut in one of the walls, of which he had the key, intending to take the cup containing the Lord's blood to a place of safety. But in spite of all precautions, Joseph was seized by soldiers and taken to prison in a tower of one of the city walls, where he would have starved to death, had it not been for the sacred vessel, which he had carefully guarded in his cloak and which guarded him from all want and suffering.

After a while Joseph managed to escape from prison and joined the disciples in the "Upper Room," but hearing of the rage of the Jews at

site of the future Glastonbury. Climbing up what is known as Wearyall Hill, he leaned on his staff and then to his surprise he found he could not withdraw it from the ground for it had taken root. Accepting this as a sign that he should remain where he was, he lay down and slept. On waking he found himself under the shade of a tree covered with flowers,—the tree that for centuries is said to have "blossomed

PROPERTY NOT SUBJECT TO TAXATION

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes.

"I am a rich man," said the minister.

The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City."

"What else?"

"I have a brave, pious wife, and Solomon says, 'Who can find a virtuous woman? for her price is far above rubies.'"

"What else?"

"Healthy and obedient children."

"What else?"

"A merry heart which enables me to pass through life joyfully."

"What else?"

"That is all," replied the minister.

The official closed his book, arose, took his hat and said, "*You are indeed a rich man, sir, but your property is not subject to taxation.*"—King's Business.

THE AWAKENING CONSCIENCE AGAINST WAR

By Edward Yoder

The accompanying article was prepared by Bro. Yoder under the auspices of the Mennonite Peace Problems Committee. It is very illuminating, and we trust our readers will give it a careful reading. Other articles by Bro. Yoder will appear from time to time.

It is a well established fact that the Christians of the earliest centuries of our era did not serve in the Roman armies nor did they take part in warfare. Beginning in the third century we occasionally read of members of the Church enlisting in the imperial armies. Still the testimony of Christian writers was uniformly against war and violence even until the fourth century. For many centuries after that the official organization of the Catholic Church forsook the principles of love and nonviolence and gave its sanction to war and the use of force. Unquestionably during these dark centuries faithful believers in secluded parts were still following Christ's teaching and practice to love enemies and do good to all men.

In more modern times the churches that arose out of the Reformation have not returned to the nonresistant teachings of the One whom they call Master and Lord. The great reformers corrected many long-standing abuses and erroneous teachings of the Catholic Church, but they did not return to the practice of the early Christians in separating the Church completely from the civil state and its affairs. For their standard of practice on this point they went no

farther back than to St. Augustine who first tried to work out a plan for the friendly co-operation of the Church and the state. As a result the large Protestant denominations have generally supported war and bloodshed. They have approved and even urged that Christians serve in the armies and fight "for God and country." By a strange process of rationalizing the act of slaying the enemies of one's country has at times been believed and taught by religious leaders to be performing a service to God. For example, Martin Luther went so far as to write: "For a soldier shall bear with him such conviction of conscience that he is obliged to do, and must do, this work, that he may be sure he serves God, and can say: 'It is not I that smites, thrusts and kills, but God and my prince, whose servants are my hands and life.'—So let every man be undaunted, admitting no thought other than that his fist is God's fist, his spear God's spear, and let him cry aloud with heart and voice, 'For God and Kaiser!'"

In making such an astonishing statement in defense of war Luther was presumably speaking of defensive warfare. Another of the great

Reformers, John Calvin, went ever farther in justifying the use of war. He thought even that war a good one which served to effect public vengeance (G. J. Heering: *The Fall of Christianity*, page 83). So it has come about in modern nations nominally called Protestant, that official Christianity has been allied hand and glove with patriotism, militarism, and ruthless imperialism. In the last war the world had to look upon the disgraceful spectacle of Christian preachers in nations on both sides of the conflict invoking the same God to bless their own armies and to destroy those of the enemy. The record of the prominent and leading churches of that time brought great reproach on the cause of Christ and caused the heathen to blaspheme. The story of the warrior parsons and their activities in our country has been brilliantly told in a book which was reviewed at length in the *Christian Monitor* of February, 1934 (*Preachers Present Arms*, by Ray H. Abrams).

Perhaps the extreme military and patriotic fervor with which the preachers presented arms then was bound to bring a reaction afterwards. Whatever the explanation for it may be, there is evidence that religious leaders and denominational bodies have in the last fifteen years been repenting of their earlier militarism and are now grounding their arms. Strong declarations have been made against the Church giving support to any kind of war or to war measures. They are freely pledging support to such of their members who will resist conscription into the army and are asking that conscientious objectors from their churches be given the same consideration for their stand as has been granted to members of the recognized nonresistant denominations, the Quakers, Mennonites, and Dunkards. Some have frankly confessed war to be a sin against God and against humanity and declared participation therein to be contrary to the teachings of Jesus. A recent book written by Walter W. Van Kirk gathers together a large number of the statements and declarations made in recent years by the different churches and by religious leaders against war (*Religion Renounces War*: Willet, Clark and Co.). The following quotations from this book are of peculiar interest because they are typical of the religious reasons the churches are asserting for the renunciation of war.

The National Council of Congregational Churches in the United States, in 1925, declared: "We record our conviction that war is contrary to the mind of the Christ; that the continuance of civilization demands its entire elimination and that it is the duty of all Christians and all churches to find a Christian way to meet international situations which threaten war."

Disciples of Christ, in International Convention, 1925, said: "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

A little beside the main point which concerns Christian believers is the statement of the Reformed Church in the United States, General Synod, 1932: "We repudiate the theory, and all its implications, that God favors resort to war, and we affirm that the Christian's God is forever against the war spirit and the war system."

The Seventh Day Baptist General Conference,

1931, said this: "War is unchristian. We have glorified war and made warriors our heroes. Up to the present time we have worshiped military force. The time is here when we must decide which of these traditions shall prevail—whether the cross or the sword shall be our symbol, whether we will worship Christ or Mars, for both cannot prevail together."

The Synod of the Reformed Presbyterian church, 1924, placed itself on record as follows: "War is essentially and inherently a supreme violation of the teachings and spirit of Jesus . . . as a method for securing national ends, however right and just, is antichristian."

The Northern Baptist Convention in 1926 said: "We once more express our conviction that war is contrary to the spirit and teachings of Jesus; we are opposed to war as a method for the settlement of international disputes."

Also the Moravian Church in America, Northern Province, 1925: "The method of settling the disputes of nations by war is contrary to the teachings of Christ."

Very explicit is the declaration of the church of the United Brethren in Christ, General Conference, 1933: "We believe that war is contrary to the spirit of Christ and the gospel of love and brotherhood which we profess. It violates the Christian ideal of mercy, justice, truthfulness, self-control, virtue, and righteousness. Christ taught men to love, trust, forgive and help one another. The Church should never allow herself to be used to prepare for war or make war; but rather to promote peace, foster love, and eliminate suspicion and fear. While we recognize the rightful authority of civil government and the important place it occupies in the present order of society, yet it is the conviction of many Christians that it is inconsistent for them as followers of Christ to participate in or sanction war as a means of settling international disputes and controversies."

The World Peace Commission of the Methodist Episcopal Church, May, 1934 said: "We believe that war is unnecessary and that, under modern conditions, it is futile and suicidal. Our fundamental conviction is that war is sin. This is the logical conclusion which follows the pronouncements of the (Methodist) General Conference, but its full import does not yet possess the mind of the church at large. We believe that war is sin because it involves (a) the slaughter of human beings, (b) violation of personality, (c) lying propaganda, (d) deliberate breeding of the spirit of hate, (e) vast destruction of property, (f) it puts in the place of moral law the doctrine of military necessity, (g) it distorts the religion of Jesus into the religion of a war god."

The Department of Young People's Work of the Board of Christian Education of the Presbyterian Church in the U. S. A. is promoting the distribution of the following pledge: "I believe that the way of Christ cannot be reconciled with the way of war. Therefore, as a Christian, I propose to follow loyally the way of Christ for the cause of peace. I believe that the solution of all international disputes should be sought only by pacific means. Therefore, as a citizen, I propose to support my country in its renunciation of war and to oppose the participation of the United States of America in any future war."

Christian missionaries, too, are in a practical way dissociating themselves from the war

system. The American Board of Commissioners for Foreign Missions has petitioned the United States government, through the Department of State, "that it make possible for the missionaries of the American Board who desire to live outside the concessions, legations and other 'protected areas' to be given only such diplomatic protection as may be provided without the use, threat, or show of military force and by such methods only, as will promote good will in personal and official relations."

Emphatic pronouncements have also been made against the traffic in arms. Sometimes this protest takes a practical turn, as when the Northern Baptist Convention had the following to say: "We believe that this repentance (of war) should lead the boards of our national societies to scrutinize their investments lest unwittingly we derive a portion of our income from industries engaged in the production of the materials of war."

Some very frank statements have been made by the churches on the rights of conscience. In 1932 the General Conference of the Methodist Episcopal Church said: "We petition the government of the United States to grant to members of the Methodist Episcopal Church who may be conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and other similar organizations. Similarly we petition all educational institutions which require military training to excuse from such training any student belonging to the Methodist Episcopal Church who has conscientious scruples against it."

Disciples of Christ, International Convention, 1933, declared: "in recognition of the personal conviction of a considerable number of Disciples of Christ (be it resolved that this convention), file with the proper authorities of the government of the United States of America, a statement of the fact that there are within the membership of the churches of Christ individuals who, as conscientious followers of Jesus, cannot take active part as combatants in any military warfare, and request that these individuals be granted complete exemption from military service on the basis of this conviction of Christian faith."

The Northern Baptist Convention, 1934, to the same effect: "We further call on our pastors and people to defend in the pulpit, before school authorities, and before the courts, when necessary, all Baptist students who for conscience' sake refuse to submit to military training in high schools, colleges and universities; and that we ask our governments, federal and state, to grant these persons and all other conscientious objectors the same rights of conscience as now enjoyed by the Society of Friends."

These are representative expressions of numbers of which the lack of space prevents further quotation. It seems to be a new and emphatic note in the teachings of these prominent churches. Some of it probably is enthusiastic sentiment which would speedily disappear under actual test of war conditions. It must be true on the other hand that such a mass of solemn confession does represent some substantial, Spirit-born conviction that is ready to take all the consequences of its position. Considering the fact that these denominations have no historic tradition against Christians engag-

ing in war, their pronouncements constitute a significant awakening of conscience on the war question.

We should bear in mind too, in evaluating such statements of belief as those above quoted, that they represent the thought of the official leadership of their denominations, which is often in advance of the mass of lay membership. Their people have not been taught and disciplined to think of war from the Scriptural point of view nor have they the conviction at once to act in keeping with the resolutions of their conferences. For them the work of education will require time and effort.

As Mennonites who cherish the doctrine of peace and love to all men as a historic heritage, and who believe that the followers of Christ cannot take part in war without denying their Lord, we are gladdened by indications that numbers of our fellow Christians are awakening to the inconsistency of supporting war and the war

system of the world. As the citations have shown, the religious ground for opposing war figures in this awakening of conscience. It can, however, hardly be called the dominant reason for their opposition to war. Other reasons still figure largely in their antiwar thinking—reasons social, economic, humanitarian and otherwise. We do well to ask ourselves whether there is not in this development presented to our people an opportunity for bearing testimony to the true Scriptural and religious grounds for abstaining from war and all that goes with it. Possibly the Lord desires that we should serve as Aquila and Priscilla in the present time to instruct many an earnest Apollos more perfectly in the way of love and good will to all men. The awakening of conscience against war seems to present such an opportunity, and a challenge besides.

Goshen, Ind.

EDWARD LIVINGSTON TRUDEAU

Founder of the Sanatorium Movement in the United States

By A. Schaeffer, Jr.

A doctor, doomed by tuberculosis, hunting foxes in the Adirondack Mountains in 1875, noticed that the less he walked the better he felt. Today one of the greatest sanatoria in the world forms a monument to that observation. Edward Livingston Trudeau was the physician, and Trudeau Sanatorium, world-famous center for treatment and research, is the monument.

Trudeau was born in New York City, October 5, 1848. He was the descendant of many generations of French physicians, and was thus well qualified by heredity for the discovery he was destined to make. His youth was spent with his grandparents in Paris, where he obtained his education in French schools. Returning to New York at eighteen, he was able to spend several years of leisure during which he engaged in popular social activities and athletic sports. Then, deciding to settle upon some career, he secured an appointment to the Naval Academy, which was then at Newport.

He gave this up to become the devoted nurse of his brother who had contracted tuberculosis. During the illness Trudeau often slept with his brother, and by order of the attending physician every window in the room was kept tightly closed. Of course, he also contracted the disease. It was not until he had married and established himself in medical practice several years later, however, that the fact was realized, although in the light of present knowledge he had several warnings. The first resulted from a walking match from Fifty-ninth Street to the Battery. Although he was an excellent athlete and sportsman, he was thoroughly exhausted from the match for several days, and developed a "cold" abscess which had to be operated on several times. While in England during his honeymoon, the second warning came in the form of a swelling of the lymphatic glands, but so little was the mechanism of tuberculosis infection known then that no alarm was felt.

Actual discovery came when a fellow physician declared he looked ill and insisted on taking his temperature. It was 101 degrees! Still unconcerned, and merely to forestall an

argument, Trudeau went to a specialist for examination. He was told that the upper two-thirds of his left lung was involved.

In those days a diagnosis of tuberculosis was considered a death sentence. Trudeau felt that he was merely marking time, but he did try in the South and in Minnesota to improve his health. His traveling was in vain, so he decided to spend his last days in his favorite hunting ground in the Adirondack Mountains of Northern New York State. This region was then a wilderness braved only by ardent sportsmen, but he was determined to remain there throughout the winter of 1874. So deep-rooted at that time was the belief that a consumptive should seek a warm and sunny climate, and avoid cold and storm, that only after considerable argument and persuasion could he induce Paul Smith and his wife to allow him and his family to spend the winter at their hunting lodge. On his fox-hunting trips during that winter Trudeau made his observation regarding the value of rest in treating tuberculosis.

"I found," he said, "that I could not walk enough to stand much chance for a shot without feeling sick and feverish the next day, and this was the first intimation I had as to the value of the rest cure. I walked very little after this, and my faith in the value of the rest cure became more and more fully established."

The idea of building the sanatorium originated in his reading, in 1882, an account of Brehmer's Sanatorium in Silesia. No information was available regarding the planning and building of a sanatoria, but Doctor Trudeau "felt that aggregation should be avoided, and segregation, such as could be secured by the cottage plan, would be preferable. By this plan an abundant supply of fresh air could be secured, and the irritation of constant close contact with many strangers could be avoided."

Friends in New York contributed sufficient funds to permit him to erect a few small cottages. The first one, called the "Little Red," because it was painted that color, was completed in February, 1884. Mrs. William F. Jenks was the donor. It consisted of a single

room, 14 x 18, a brick chimney with a wood-burning stove, two beds, chairs, wash stands, and a clothes cabinet. There was a little porch so small that only one patient could sit out at a time. This little cottage, now kept as a relic and museum, was the first sanatorium in the United States in which the modern treatment of tuberculosis was given. Two factory girls from New York City were the first patients. Their names and subsequent history after their discharge as cured is now unknown.

In the same year in which Trudeau read of Brehmer's sanatorium, Dr. Robert Koch's epochal paper on "The Etiology of Tuberculosis" appeared. Trudeau determined to prove Koch's experiments for himself, and plunged into experimental work with guinea pigs. In order to carry out his laboratory work he was forced to make his own apparatus, keep his guinea pigs warm in a hole in the ground, and arise several times each night during cold snaps to stir up the fire and provide the correct temperature for his cultures. He succeeded despite the handicaps, and his laboratory (at first a makeshift that was burned down and later rebuilt) was the first in this country to be devoted to the study of tuberculosis.

As his work became known he received the co-operation of the leaders of the medical profession. His sanatorium soon became an assured success and his long single-handed fight in the dense woods of the Adirondacks against the tubercle bacillus was winning him high honors. One of the greatest of these was his unanimous election in 1904 as the first president of the newly organized National Tuberculosis Association.

During his life Doctor Trudeau was forced many times to take to his bed because his tuberculous lesion had become active, and several times his life was despaired of, yet he lived until November 15, 1915, to the age of sixty-seven years.

Before his death he had the satisfaction of seeing the benefits of his laborious research and experiments carried into every corner of the United States by bits of colored paper—the penny Christmas Seals.

Since the time when Trudeau was the first president of the National Tuberculosis Association the organization has become the parent of two thousand affiliated associations in all parts of the United States.

In a speech Trudeau delivered shortly before his death he said, "Over the doors of the hospitals for consumptives twenty-five years ago might well have been written these words: 'All hope abandon ye that enter here.' While today, in the light of new knowledge, we may justly place at the entrance of the modern sanatorium the more hopeful inscription: 'Cure sometimes, relief often, comfort always.'"—A. Schaeffer, Jr., in *The Watchword*.

CORPUSCLES

Of the two kinds of corpuscles in the blood, the red greatly outnumber the white. A drop of blood about the size of a pinhead contains some 5,000,000 red corpuscles and 6,000 white ones. The red are coin shaped but thinner in the center than at the edges. The white corpuscles are larger and shaped like tiny bells.—Selected.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Cold winter days have had their season. We remember with a feeling of gladness the days of warmth when the days are cold, just as we remember the refreshing days of cold when it continues warm. It is strange how often we are dissatisfied with the things we have just now because they have become somewhat commonplace.

"Strange we never prize the music
Till the sweet voiced bird hath flown;
Strange that we should slight the violets
Till the lovely flowers are gone;
Strange that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake the white down in the air."

"Then scatter seeds of kindness
For reaping by and by."

What applies to the seasons applies to all our opportunities of life. We need to enjoy the things of the present with the full appreciation that shall not cause us to regret when the present things have passed on. We have our religious activities today. The Sunday school, the preaching service, the young people's meeting, personal work, works of charity, etc.—all have their place in our present times. A bit of history brings to us the days of persecution when our fathers could not meet without fear of being arrested for their faith's sake. A little reminder calls forth the days of sickness in some of our experiences when we could not attend the service. A little foresight will remind us that the days are coming when we would highly prize the opportunities of the present. The conclusion is inevitable: **Make the highest and most profitable use of the opportunities of the present.** Say and do the things you would wish you had said and done when these days of opportunity are past, and joy will be your portion.

It is largely in our own attitude toward the work of the young people's meeting as to whether it becomes a dull chapter in our experience or a season of refreshing. We can recall with refreshing those sunny people who are always making the best of every situation and can bring good cheer in the face of that which makes it hard to be cheerful. We missed our train because of some unavoidable condition, but we do not need to fret and fume about it because that will not make it any better. Let us see if we cannot occupy the vacancy caused by the delay in a way that will be of special benefit and blessing. We may think that our own crowd of young folks is not so very interesting and we wish we had some new blood to stir us up a bit. Why not take the plan of making the most of the young people we have and of discovering the great room for their development which we have left untouched. Then set to work with the most earnest prayerful interest to lead out their gifts for the greatest good. And the young people's meeting will furnish you a helpful means both in its subject matter and its proposed activities. Look over the topics for this month now with these things in view. Plan to let God use you in your sphere of service to help to the best of your ability and to lead others to help by your encouragement and prayers.

PRIVILEGES OF SONSHIP.—I Cor. 1: 1-10; I Jno. 3:1-8

Topic for February 10

MOTTO

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

MEDITATIONS ON THE TOPIC

I. **The Position of God's Sons.**—Special, holy, high, valuable, and satisfying are the privileges that the children of God receive in their position before the Father. Fellow heirs with God's only begotten Son, we have a fellowship that brings us into the most glorious company and gives us a right to all that they possess. The Father beholds us with the same fondness as He beholds His only begotten Son. We have been made "accepted in the beloved." What the Beloved has we have. The friendship we have with Jesus, we have with the Father. The love He bestows upon His Son, He bestows upon us. All the good things He has planned

for the eternal joys of the Son, He has planned for us to enjoy with Him. The Son can say to us, "Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And when we think of a throne we think of our position as kings. And "He hath made us kings and priests unto God." And of us it is said, "They shall reign forever and ever."

Why should any of the sons of God be down-hearted and think their lot in this world too hard?

"A tent or a cottage, why should I care,
They're building a palace for me over there.
Tho' exiled from home, yet still I may sing;
All glory to God, I'm the child of a king."
And though the way is straight and narrow, God has blessed us along the way with the "peace which passeth all understanding."

II. **The Text.**—I Cor. 1:1-10.—This passage calls attention to the gifts that are given to the saints in this present time, gifts fitting them to continue in fellowship with Jesus until He comes again.

I Jno. 3:1-8.—Though the sons of God are not known of the world, even as their Master,

and cannot display what is yet their portion in the time to come, yet they have an assurance that they shall be like Jesus when He does appear. The present hope in the sons of God leads them to purity of life. And those who do not so walk prove themselves to be children of the devil.

III. **Suggestions for Junior Programs.**—Children who are called to a full place in a home are either born into it or are adopted. The children in God's family are both born and adopted. They are "born again," as Jesus told Nicodemus, because in the birth into this world they could not inherit from parents, who are naturally sinful, the kind of nature that they need to be in the heavenly kingdom. In the second birth there is no change in their earthly house (the body) but there is a change in themselves who live in the house. This changes the house, from a house of sin to a house for a righteous life. And it changes the privileges of the one who lives in it from the bondage of sin to the freedom of God's children. While the subject of regeneration as a theological discussion, may be too deep for the boys and girls in terms of its usual discussion, it may be made practical and understandable by the use of the story of Nicodemus and Jesus. It is to be noted that Jesus answers the question "How can these things be?" by the very simple story of Himself as God's only begotten being lifted up and believed on. That which theologians make so mysterious, Jesus made simple on the human side while God takes care of the side of mystery and divine power.

The suggestions for Juniors will give material that can follow up the thoughts suggested above and fully develop the blessings of being God's child.

OUTLINE STUDY

I. Conditions for Entering the Relation of Sonship.

1. Receiving-faith.—Jno. 1:12-14.
2. Obeying-faith.—Rom. 16:19.
3. Repentance.—Acts 2:38.
4. Confession.—Rom. 10:9, 10.

II. The Privileges Sonship Affords.

1. Privilege of fellowship.—I Cor. 1:9; I Jno. 1:3; Jno. 17:21.
2. Sharers of glory.—Jno. 17:22-24; Rev. 22:14.
3. Heirs with Christ.—Rom. 8:17; Gal. 4:7.
4. United with other saints.—Eph. 2:19-22; Heb. 12:22-24.
5. Filled with the Spirit.—Eph. 3:15-19; Gal. 4:6.
6. Ask what ye will.—Jno. 15:7; I Jno. 5:14, 15.
7. Correction.—Heb. 12:5-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Children," "Sons."
2. Being God's Children:
 - a. By receiving Jesus.
 - b. Adopted into the heavenly family.
 - c. Receiving the love of the Father.
 - d. Doing the things that please the Father.
 - e. Talking with the Father.
 - f. Looking for the future glory.

For Seniors.

1. How to Become Sons of God.
2. The Fellowship of Sons.
3. The Opportunities of Sons.
4. The Hope of Sons.

PERSONAL THOUGHT

Let us appreciate our privileges in Christ Jesus and use them more fully.

SEED THOUGHTS**What Manner of Love**

Behold what love, what boundless love
The Father hath bestowed
Upon us that we should be called
The sons of God.
Behold what manner of love,
What manner of love
The Father hath bestowed upon us
That we, that we, should be called,
Should be called the sons of God.

—Selected.

Walking with Jesus

O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward heart to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give;
With Thee, O Master let me live.

—Washington Gladden.

CHAPTER STUDY—THE TEN COMMANDMENTS.—Ex. 20**Topic for February 17****MOTTO**

"The law was our schoolmaster to bring us to Christ."

MEDITATIONS ON THE TOPIC

I. **God's Holy Law.**—"Wherefore the law is holy, and the commandment holy, and just, and good." The perfection of the law as given in the Ten Commandments is unquestioned. It sets forth perfectly just what is right in man in his relation to God and his fellow men. The first four have to do with man's duties toward God and could be embodied in the thought of giving God our supreme love and devotion. The last six have to do with our duties toward our fellow men and are embodied in the thought of loving our neighbor as ourself.

God's law, in itself, though perfect, has nothing in it that provides in man the power to keep it. God gave it to man, not expecting that he could keep it in his own strength, but to lead him to see how far short he is of being what God requires and how weak and enslaved he is when he endeavors to keep it. And when man has seen this personal sinfulness and weakness, he will be more ready to accept a deliverer than he would when he thinks himself all right.

Christ has perfectly met the requirements of the law of God and is accepted before God as a perfect man in His sight. By His death, He has made atonement for the breaking of the law by man, and becomes a substitute for all who will accept Him by faith.

All who have accepted Christ have received God's holy law within their hearts. "For this is the covenant that I will make

with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."

II. **The Text—Ex. 20.**—The above discussion covers in a general way the contents of the text. God spoke the words of the law from heaven and engraved the same in words upon tables of stone.

III. **Suggestions for Junior Programs.**—Encourage the boys and girls to memorize the Ten Commandments. Get the occasion of their delivery from God vividly before their minds. Discuss the meaning of the contents of the laws and show how they are broken by irreverence toward God and the failure to love our fellow men.

It would be well to reveal to the boys and girls that their self-righteousness is not sufficient to make them acceptable before God. We can not get credit before God because we have compared our meannesses with the meannesses of others and have found them better in our own eyes. God counts the breaking of one point the same as being guilty of the whole law.

Then the love of God may be revealed in providing a way of escape from our guilt through the atonement by Christ Jesus. Boys and girls who are of accountable age can grasp with the adult the blessing of a change in our hearts that will cause us to love righteousness and hate iniquity. Impress the danger of neglecting this great blessing.

OUTLINE STUDY**I. Introductory.—**Preceding Chapters of Exodus.

1. Israel delivered from Egypt.
2. God preparing Israel to keep His laws.
3. Special preparation to hear the Ten Commandments.

II. The Ten Commandments Delivered.—Ex. 20:1-17.

1. Introductory statement.—vv. 1, 2.
2. The first commandment.—v. 3.
3. The second commandment.—vv. 4-6.
4. The third commandment.—v. 7.
5. The fourth commandment.—vv. 8-11.
6. The fifth commandment.—v. 12.
7. The sixth commandment.—v. 13.
8. The seventh commandment.—v. 14.
9. The eighth commandment.—v. 15.
10. The ninth commandment.—v. 16.
11. The tenth commandment.—v. 17.

III. The Effect on the People.

1. Moved at the sight and the sound.—v. 18.
2. Requesting of Moses.—v. 19.
3. Reassured by Moses.—vv. 20, 21.

IV. Further Admonitions from God by Moses.—vv. 22-26.**SUGGESTIVE ASSIGNMENTS****For Juniors.**

1. Text Word, "Commandment."
2. Tell the Story of the Giving of the Ten Commandments.
3. Memorize the Ten Commandments.
4. How the Commandments Are Broken.
5. Jesus the Only Perfect Keeper of God's Law.
6. What the Law Teaches Us.
7. How Be Saved from the Curse of Breaking It.
8. How to Fulfill It.

For Seniors.

1. The Purpose of the Law.
2. The Letter Killeth.
3. The Spirit Giveth Life.
4. The Perfection of the Law.
5. The Greater Glory of the Spirit.

PERSONAL THOUGHT

May the Lord lead us to behold the beauty of His holy law and to receive the law of the Spirit of life in Christ Jesus.

SEED THOUGHTS

Though the moral law has ceased as a

covenant, it remains forever as a rule of life. It will forever continue as the standard of holiness.—Backus.

The law sends us to Christ to be justified, and Christ sends us to the law to be regulated.—Jno. Flavel.

The law discovers the disease. The Gospel gives the remedy.—M. Luther.

Grace and truth do not destroy the law; they give it life. Christ did not deny Moses; He was "that prophet . . . like unto Moses," yet the Son of God. We are not so much concerned to know how the law came as to know that grace and truth came through Jesus Christ. The law at the best was a broken cistern; grace and truth are living waters fresh from the fountain, which is Christ. There is no grace apart from Him. Just as the hidden coal is but the stored-up energy of the sun, so does every manifestation of divine love and truth trace its source to the Sun of righteousness.—W. H. Foulkes.

My sharp rebuke has laid him low,

He seeks my face again;

My pity kindles at his woe,

He shall not seek in vain.—Cowper.

NEW TESTAMENT EVANGELISM.—Acts 8:4-40**Topic for February 24****MOTTO**

"And they went forth, and preached every where, the Lord working with them."

MEDITATIONS ON THE TOPIC

I. **Evangelism.**—The word "evangelist" as it is used in the New Testament is the name of one who preaches the glad tidings of salvation. Cf. Acts 21:8; Eph. 4:11; 11 Tim. 4:5. The message of salvation may be borne by those who were specially ordained to the work, like Philip, or Paul, or Timothy. In a general sense it may be borne by the personal testimony of the common individual without respect to a particular office in the church, like the scattered brotherhood by persecution who went everywhere preaching the Word. Acts 11:19-21.

We have many illustrations of evangelism in the New Testament which directly affected the salvation of souls. In the work of Jesus we have numerous illustrations of His dealing with the people and bringing the good tidings of the way of salvation to them. All His works of power and His teachings were done with the viewpoint, not of popularity with the people, but with the direct purpose of reaching them spiritually and kindling in them the faith that results in their salvation. The specially ordained men who went out for Jesus during His ministry and after His resurrection are examples of the same standards of evangelistic service which characterized the work of the Master Himself.

There was no compromising with the truth to gain the favor of men in any of the work. There was the great principle of love for souls which served as the power of attraction for the most unlikely people. Publicans and harlots, and fallen men and women were drawn, as well as those who were high in the esteem of men, who found skillful messages suited to their soul need.

II. **The Text.—Acts 8:4-40.**—In this passage we have Philip doing evangelistic work among the Samaritans, collectively as well as personally, and later being called to bear the message to one man, the Ethiopian. He continued his evangelistic work to numerous cities until he was located in his home at Caesarea.

III. Suggestions for Junior Programs.—

The stories of evangelism of souls will be both interesting and profitable to the boys and girls. The main portion of time could well be used among the juniors in relating the stories of evangelism with individuals both by Jesus and by the different apostles. And while the importance of having special evangelists with the gift to bring the message vividly before the people should not be discounted the importance of each Christian being a messenger both by their personal testimony as well as by their life should be fully emphasized also. We need not be preachers with a special appointment to bear the good tidings, but may in our daily business and work bear the good news to those with whom we work or visit and become a helper in the salvation of their souls.

OUTLINE STUDY

I. Evangelism in Jerusalem.

1. The testimony at Pentecost.—Acts 2:14-42.
2. Influences and messages following Pentecost.
 - a. The activity of believers.—Acts 2:43-47.
 - b. A sermon in Solomon's Porch.—Acts 3:11-26.
 - c. Testimony before rulers.—Acts 4:1-22.
 - d. A prayer meeting.—Acts 4:23-31.
 - e. Purgings.—Acts 5:1-11.
 - f. Signs and wonders.—Acts 5:12-16.
 - g. Persecutions.—Acts 5:17-42.
3. The effect of fuller organization.—Acts 6:1-7.
4. The testimony of Stephen.—Acts 8:8-9:1.

II. Evangelism of Philip.—Acts 8:4-40.

III. The Evangelism of Peter.—Acts 9:42-11:18.

IV. The Evangelism of the Scattered Believers.—Acts 11:19-26.

V. The Missionary Journey of Paul and Barnabas.—Acts 13:4-14:28.

VI. The Missionary Journey of Paul and Silas.—Acts 15:36-18:22.

VII. Paul's Third Missionary Journey.—Acts 18:23-21:16.

VIII. Testimonies of Paul in His Last Years of Service.—Acts 21:17-28:31.

IX. The Evangelism of Jesus and His Disciples.—Traced in the four Gospels.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Jesus Teaching the People the Glad Tidings.
 - a. On the Mount.
 - b. By the seaside by parables.
 - c. Telling of the Bread of Life.
 - d. By doing good.

For Seniors.

1. The Evangelism of Jesus.
2. The Evangelism by the Twelve under Jesus.
3. The Evangelism of the Seventy.
4. The Evangelism after Pentecost.
5. The Message of Evangelism in the New Testament.

PERSONAL THOUGHT

Does my life count for Jesus so that wherever I go the Lord works with me?

SEED THOUGHTS

Feed My Lambs

There are thousands of little children,
A great and pitiful throng,
Who have never heard Christ's story,
And never have learned His song.
All over the world they are waiting
For the song so simple and sweet,

For the song the angels are singing
As they bow at the Savior's feet.
'Tis for us who have heard it so often
To send it far abroad,
The wonderful song and story
Of Jesus Christ, our Lord.

—Around the World.

The Call for Reapers

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Send them forth with morn's first beaming,
Send them in the noontide's glare;
When the sun's last rays are gleaming;
Bid them gather everywhere.

O thou, whom the Lord is sending,
Gather now the sheaves of gold;
Heavenward then at evening wending,
Thou shalt come with joy untold.

—J. O. Thompson.

NEW TESTAMENT CHARACTERS—

JOHN THE BAPTIST (Jr.).—Luke 1:57-80; Mark 1:1-9; Matt. 14:1-12

Topic for March 3

MOTTO

"He must increase, but I must decrease."

MEDITATIONS ON THE TOPIC

I. **John the Baptist.**—When God wanted to prepare the people for the great event of bringing His only begotten Son into the world, He did it by the mouth of a special messenger who was to come beforehand that the people might be thinking rightly when the Son of God Himself should begin His work.

John was born a little before Jesus. An angel foretold his birth, just as an angel announced the birth of Jesus. The two boys did not grow up in the same neighborhood. When John was thirty years old he began to preach and tell the people to prepare for the coming of one mightier than himself. When people confessed their sins John baptized them with water. He said that the Mighty One who was coming after would baptize them with the Holy Ghost. When John had baptized many people, Jesus also came to be baptized by John. Then John knew who He was and did not feel worthy to baptize Him. But Jesus insisted that it was becoming for us to fulfill all righteousness. Then John baptized Jesus also, and soon saw the Spirit come down upon Him in the form of a dove.

John was a faithful witness and told the people that Jesus was the Lamb of God that taketh away the sin of the world. He was also faithful in rebuking sin when he saw it in the people. He taught the people to bring forth fruits meet for repentance. They were to show by their doings that they were ready to do right and make good the wrong of the past as far as they could. Because John was so faithful to the truth, he was hated by the proud and the high, and was put in prison by Herod and put to death.

II. **The Text.**—Luke 1:57-80.—This passage describes the birth of John and the divine plan of God for his life as it was revealed to his father Zacharias.

Mark 1:1-9.—Briefly Mark tells of the prophecy of John's mission and how he came in fulfillment of the same and gave his testimony and introduced Jesus to the people.

Matt. 14:1-12.—Here Matthew sets forth the facts that brought about the death of John the Baptist.

III. **Suggestions for Junior Programs.**—The story of the life and work of John can be made very interesting and instructive. His rugged life in the wilderness before he

entered upon his ministry, his straightforward preaching in declaring the whole counsel of God, his humility in exalting the Christ when he, himself, might have used his own popularity to make a name for himself,—all show the man to be a man of high principle and worthy of a place in our thought as an ideal character to pattern after.

Use the Suggestive Outline as a basis of your program with the boys and girls. Assign portions of it to the boys and girls who are able to prepare short talks or essays on them. Let the leader or some adult gather up all the material prepared and not prepared, and draw out the important lessons making the character of John stand out vividly as the Scriptures have set him forth in the words of Jesus, "Among them that are born of women, there hath not arisen a greater than John the Baptist."

OUTLINE STUDY

I. What Was Foretold by Prophets and an Angel.

1. A voice to cry out.—Isa. 40:3-8.
2. A messenger to prepare for the Lord.—Mal. 4:5, 6.
3. Great in the sight of the Lord.—Luke 1:11-20.

II. John in the Wilderness.

1. John's birth, and the prophecies of Zacharias.—Luke 1:57-80.
2. God's Word came to him there.—Luke 2:1-18; Mark 1:4-8.
3. He baptized Jesus there.—Mark 1:9-11; Jno. 1:29-34.

III. What Jesus Thought of John.

1. He was a burning shining light.—Jno. 5:32-35.
2. He was Elias in Spirit.—Matt. 17:10-13 (Mal. 4:5, 6); 11:14.
3. He came in the way of righteousness.—Matt. 21:32.
4. The greatest prophet.—Matt. 11:7-11; Luke 7:24-30.

IV. What People Thought of John.

1. Wondered if he is Christ.—Jno. 1:19-28.
2. Was hated by the proud.—Luke 7:33; Matt. 11:18.
3. Was hated by Herod's wife.—Matt. 14:1-12; Mark 6:20-29.
4. Was esteemed by the lowly.—Luke 7:29; Matt. 21:32.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "John," or "John, the Baptist."
2. The Life of John the Baptist.
 - a. Wonders about his birth.
 - b. His life in the wilderness.
 - c. His work as a preacher and prophet.
 - d. His death.
3. What John Taught about Jesus.
4. What Jesus Said about John.
5. What People Thought of John.
6. What John Said of Himself.

For Seniors.

1. Characteristics of John.
2. The Value of John's Ministry.
3. The Greater Things of Christ.

PERSONAL THOUGHT

Are we ready to fulfill the work which God has planned for our lives?

SEED THOUGHTS

Human greatness becomes littleness when the greatness of the divine life is considered. A Christian compares his life with that of the Model Life and must needs be as humble as was the Baptist when he thought of himself and of Christ.—Sel.

John was a wonderful man, but not the highest ideal of a man. "The ideal man is (Continued on page 59)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PETER PREACHES AT PENTECOST Acts 2

Lesson for Feb. 10, 1935

Golden Text.—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. —Acts 2:38.

The Feast of Pentecost was the second of the three great Jewish festivals. It came fifty days after the first day of unleavened bread (Pentecost means "fifty"). It was also called the Feast of Weeks, the Feast of Harvest, and The Day of the Firstfruits. On this day they commemorated the giving of the Law on Mt. Sinai, and gave as a thank offering for the harvest which was just beginning the sheaf of the firstfruits. As the giving of the law was accompanied by supernatural signs, which continued during the life of the generation that then was, even so was the giving and sealing of the new covenant. The outpoured Spirit is the seal (Eph. 1:13), accompanied by signs and wonders which continued throughout the period of the establishment of the Church. Heb. 2:4; Mark 16:20.

The place of abode of the twelve was in the upper room, but the place of assembly for prayer was probably the temple itself (Matt. 21:13) and it was in the court of the women where in all likelihood the Spirit was poured out, accompanied by tokens of heavenly favor, and certain prophecies were fulfilled. Isa. 66:5-14; Hag. 2:7-9; Joel 2:28-32.

At the dedication of both the tabernacle and the temple the glory of the Lord filled each; this appeared as a flame of fire, not to consume but as a token of acceptance and to energize. Ex. 3:2; Ex. 40:34; II Chron. 7:2. Even so at the dedication of the true temple (I Cor. 3:16) we have another filling and covering, and the prophecy of John the Baptist is fulfilled. Matt. 3:11. The Most High dwelleth not in temples made with hands, but in the hearts and lives of consecrated believers.

Verses 2-13. Jews from at least seventeen different countries had returned to Jerusalem for the Feast of Pentecost. They probably could all speak the Jewish language, while the apostles had learned to speak only in Jewish and Greek and possibly some Latin. But a message in my mother tongue is always more acceptable to me than when given in another, even though I understand the other; so the Lord enabled the twelve to speak the wonderful works of God in the

languages which would grip the hardest on the souls of the hearers. There are always two classes—believers and mockers. The unbelief of the mockers does not make the Word of God of none effect. Rom. 3:3, 4.

Verses 14-21. The term "the last days" refers to the entire period from the first advent to the second return (I John 2:18; II Pet. 3:3, etc.), but in this prophecy it is speaking of the events connected with the introduction of the last times. When Christ read the prophecy of Isaiah and said, "This day is this scripture fulfilled in your ears," He only read the part that was then fulfilled. I cannot help but believe that when Peter quoted prophecy in this sermon as being fulfilled that he quoted only those scriptures that were being fulfilled. But some will ask, How about the sun being turned into darkness and the moon into blood? The sun was turned into darkness during the time of the crucifixion, and there were signs and portents such as earthquakes accompanying the same. I believe that at the time of the trial that the Jews plucked out the beard of Jesus (Isa. 50:6) but it is not among the things mentioned in the New Testament. So, in all probability all these things happened before that great and notable day when He poured out His Spirit upon all flesh, since when all racial and national barriers are broken down and whosoever shall call upon the name of the Lord shall be saved. To insist upon this scripture as still being unfulfilled would argue to me that the time of preaching the Gospel to all flesh had not yet arrived.

Verses 22, 23. The testimony of Jesus is the spirit of all true prophecy. The prophets of old spoke concerning Him, and on this day when the entire body of believers prophesied, their message had the same burden. The crucifixion was not an accident in the life of our Lord. This had been definitely foreseen and predetermined from the time that the first sacrifice for sin was offered in the garden of Eden. Wicked hands accomplished the deed, and thereby wicked souls were given the means of redemption. The crime was not less heinous, but God's grace was proved more abundant. Rom. 5:20.

Verses 24-29; Psalms 86:13. While the Lord laid down His life to make atonement for sin, it was impossible that He should be holden of death. Having paid the price of the world's redemption, He arose to be exalted to the throne of David (vs. 30) and to sit at the right hand of God. Not through acceptance by the Jewish nation, but through

its rejection; not by the voice of the people was He elected to the office of Lord and Christ, but through His apparent defeat He defeated Satan and ascended to the throne of the majesty on high, from henceforth expecting till His enemies shall become His footstool. Heb. 10:13.

The entrance into this kingdom is through the door of repentance and regeneration. The weapons of its soldiers are not carnal but spiritual; the ultimate goal is to have the kingdoms of this world become the kingdoms of our Lord and of His Christ. Rev. 11:15.

PETER TEACHES GOOD CITIZENSHIP.—(Temperance Lesson)

I Pet. 2:11-17; 4:1-5

Lesson for February 17, 1935

Golden Text.—Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Rom. 13:10.

Verse 11. Our place in the kingdom of men is to be among them but not to be of them. We, too, with Paul, can lay claim to earthly citizenship and at times it may be necessary; but we can also claim that we are fellow-citizens with the saints and of the household of God. Having been translated from the kingdom of this world into the kingdom of His dear Son our interests should lie in the higher rather than in the lower realm. Lusts are just desires, sometimes good, but due to the fallen nature of man, generally evil.

Gal. 5:17. And even the proper fleshly desires unless ever kept under control do war against the soul.

Verse 12. Some of the people to whom Peter wrote were Gentiles. His usage of the word here possibly indicates a spiritual kingdom. As the Jews had been a holy nation, a peculiar people (Deut. 26:18, 19) unto God, distinct from all the other nations of the world; so the Church, composed of persons who have turned to God out of every nation under heaven, is God's holy nation (I Pet. 2:9), and the rest of mankind are the Gentiles (nations). A country is always judged by the citizens which are met by the rest of the world. We judge China, Japan, Italy, etc., by the various persons we have met from those countries. Even so, the world judges the kingdom of God by the conduct of those they meet who claim citizenship therein. Is our conduct seemly, or is it such as to give others a low estimate of what Christianity really is? And be sure of this, the world wants an excuse to sneak evil of you. It spoke evil of our Lord, and if it finds any misconduct on your part, it will give them great occasion to blaspheme. Rath-

er live as an example of the believers. I Tim. 4:12.

Verses 13-15. Every Christian is law-abiding. If you do not obey the laws of earthly kingdoms, much less will you be obedient to the laws of the kingdom of God. And we are to be obedient to every ordinance of man, even if ordinance thereto would be onerous. The flimsy excuses that church people give today for not obeying the laws of the land, and their disregard for authority in the Church is but growing evidence of the lawlessness which will culminate in the Lawless One. Sin is lawlessness.

Verse 16. There is but one proper place for me to take in relation to my Lord, the place of a bond servant, or slave. Like the returned prodigal, I am not worthy to desire to be called a son. I, who am less than the least of all saints, will rejoice in the privilege of being a servant to wash the feet of the servants of my Lord. Truly He sets us free from the law of sin that we might subject ourselves to the law of righteousness.

Verse 17. To "honor" is to hold in respect and to support with our means and good will and prayers.

Verse 4:1. The word "suffer" in this verse has the sense of dying. It is only after we are dead that the flesh loses its power of sinning. As Christ died, even so I am to arm myself with the same mind and to reckon myself to be dead indeed unto sin. Rom. 6:11.

Verse 2. While I am reckoning myself as dead, it is still true that I am still in the flesh. Col. 3:1-4. But as Christ has died for me, I now belong to Him with all that I am and have. Therefore I am not to live after the flesh, but to do the will of God from the heart.

Verse 3. How long have you lived in sin? Of how many of the sins mentioned here and in Romans 1:29-32 are you guilty? Haven't you lived in sin too long and haven't you committed too many sins already for the peace of your soul? Can't you say of sin, "Enough"? and will you not resolve that the rest of your life shall be lived for the Lord? This is what Peter teaches here. Rom. 6:19.

Verses 4, 5. While the world speaks evil of you because you refuse to go with them in their sinful orgies they will nevertheless respect you for your position. But even if they didn't, you don't have to give your final accounting to them, but to God. And it behooves you to live such a life that you will not need to be ashamed of your record at that day when we must all appear before Him to give account of the life we have lived. By his grace, live a life that will be without regrets.

PETER HEALS A LAME MAN.—Acts 3:1-4:31

Lesson for February 24, 1935

Golden Text.—Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3:6.

Verses 1-3. The transition from the kingdom of God, as known in the Old Testament, into the regenerated kingdom of the New

Testament, was not instantaneous. Seventy years before the dissolution of the Jewish nation, before the pains of dissolution came upon her she had been delivered of a man-child. Isa. 66:7. Thirty-four years later she crucified that holy child Jesus. With the beginning of the travail she gave birth to a nation, the nucleus of which was the body of believers added to the Church on the day of Pentecost. Isa. 66:8. As this lusty infant nation of God's people grew (Matt. 21:43) the mother became ever more ill until the pains of dissolution succeeded the pains of travail and Israel of old died in agony in the year 70 A. D. During the thirty-six years from the birth of the Church until the destruction of Jerusalem the annual Jewish festivals and the regular worship in the temple continued unbroken. The Jews who had been added to the Church as they were being saved through faith in the crucified Redeemer still observed the Sabbath and the old order of worship, but in addition also observed the Lord's Day in commemoration of the resurrection of our Lord and the New Testament order of worship. Gradually the Jews as a body became more and more hostile to the preaching of the Gospel, and as the door to the Jews was closing the door to the Gentiles opened. Of all the persons in Jerusalem during this period of transition none were more faithful in worship at the temple than those who had accepted Jesus as the Hope of Israel and their Redeemer. People who live close to God are never found advocating sudden and violent changes in the worship and service of the Church. Violence destroys as much good as evil.

Verses 4-10. The world lies crippled and wounded at the door of the temple of God as a result of birth conditions and circumstances. Formal priests and Levites will look upon and pass by on the other side, or at best cast a mite into the tin of the beggar. It takes the Good Samaritan and His followers to give strength to weak ankles and healing to bruised souls until such will give ringing testimony to the mighty grace of a mighty God. Peter did not perform this miracle nor did Peter make this remarkable defense. The Spirit worked through him both in healing and in speaking to magnify the name of the Son of God.

Verses 11-16. There are over two hundred different names in the Bible for the Son of God. Look at the different names Peter has for him here—verses 6, 13, 14, 15, 18, 19, 20, 22; 4:11, 27. There are at least eleven different names and every one rich in spiritual signification.

Verses 16, 17. There are three classes of sins—sins of weakness, sins of ignorance, and wilful sins. The first and second God will condone and forgive, but of the third beware. Heb. 10:26.

Verses 18, 24. "All the prophets." Two things were the central theme of the messages of all the prophets, namely, that Christ should suffer (vs. 18), and that through the risen Christ, the seed of Abraham, all the kindreds of the earth should be blessed. Gal. 3:16. (vs. 24). But first He came to the Jews to bless them by turning them from their iniquities (vs. 26). If, however, they refused to

hear Him, every soul of them should be destroyed. It is a remarkable testimony to this prophecy that while millions of Jews lost their lives in the destruction of the Jewish nation and its capitol, Jerusalem; history records that not one Christian was among that number. These days (vs. 24) were the days of the church, and yet some students tell us that the prophets did not know anything about this age, that the church age is an accident, the result of the unforeseen rejection of Christ by the Jews and thrown in as a parenthesis until the Jews would reverse their attitude from that taken in Pilate's Judgment Hall. If Peter could see these things foretold in all the prophets, why can't present-day students find them? There is but one explanation,—they are obsessed with a theological idea, and that idea excludes the proper understanding of all scriptures that teach otherwise. Oh, for the open face! II Cor. 3:18.

Chap. 4:1-4. There is nothing that grieves me more than to have some one teach something I do not want to believe. The Sadducees are not alone, we are all like that.

Verses 5-37. In the rejection of Christ the Jewish leaders rejected the only means of salvation God has ever or will ever provide for the salvation of men. The sin of these leaders was no longer one of ignorance or weakness but bordering dangerously on that which was wilful. We have no record of any of them ever repenting.

It is not that I have been with Jesus that makes me so bold, or else Peter would have been bold at the trial; but it is because Christ through the Spirit dwells within me that I have holy boldness.

When two or three are agreed upon anything they shall ask it shall be given them of the Father. It were well for us in these times to ask God to give us boldness to speak His Word.

PETER UNMASKS FALSEHOOD AND HYPOCRISY.—Acts 5:1-42; 8:4-25

Lesson for March 3, 1935

Golden Text.—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.—Eph. 4:25.

The desire to receive credit for what you didn't do is almost universal. From the little fellow in school who gets father to work his problems and gives them to the teacher as his own solution; from the young church member who reads an essay as his own composition at the Y. P. M. that was written by another; from the minister who commits another's sermon to memory and delivers it as the product of his own studies; from the church member who prates about the hour he spends in prayer or the amount of his benevolences; to Ananias and Sapphira the motive is always the same; to get credit for being better than you are. It wasn't wrong for Ananias and Sapphira to keep part or all of the money received for the property they sold. Their sin lay in pretending that they were as liberal as Barnabas who had freely given all that he had received for a property which he had sold.

Verses 3, 4. From the time of conception until the birth of the infant is a period of

months; so from the time that Satan fathers an evil idea in your soul to the hour that it has so filled your soul that it gives birth to an evil deed may likewise be a period of many days. An evil idea harbored in the soul will always give birth to an evil deed, the hour being dependent upon the opportunity or momentary incentive. In the final analysis all sin is against God, and to God we must give the final account.

Not all knowledge is acquired through the medium of the five senses. Peter apparently gained his knowledge of this deception through the Spirit, even as Samuel of old learned of the deception of Saul. And the same Spirit which had been so grievously offended in both cases also pronounced suitable judgment through God's messengers.

Man and wife. Married life is a partnership, and this is true in all the phases of that relationship. Satan sowed an evil idea into the mind of Eve. But Adam joined her in the transgression and shared the judgment with her. I wonder which member of the family was the originator of the idea in today's lesson. Of one thing I am sure—it was the duty of the other to fight against such deception without yielding. Only in that way could one or the other escape sharing the judgment. To be privy to a sin is to be a partner in that sin. If people tried as hard to keep their loved ones from going wrong as they try to lead them into wrong there wouldn't be much wrong-doing in this old world. Matt. 10:36; Jer. 44:15, 16. The dearer people are to you the more harm they can do if they are evil-minded.

Verses 12-16. The Church gains the respect of the non-Christian community only as she keeps evil outside her walls; and in the same way she gains power from God. The shadow of my person unconsciously falls athwart the people whom I meet. Is there such an unconscious influence for good emanating from my person that people seek my presence for benefits; or am I like the deadly upas tree which kills everything which comes under its shadow? The Spirit of God or the spirit of Satan motivating my life makes me one or the other.

Verses 17-42. Aggressive goodness is fought much more bitterly by the evil than aggressive badness is fought by the saints. If the church people had not joined hands with the wicked to nullify the prohibition laws we would have a sober nation today instead of one that seems hell-bent for open vice in every form. It is for the few faithful to stand in the breach against the flood-gates of ungodliness. Some will perish in the effort, but it is worth the sacrifice if our children can be given a Christian environment thereby.

A man can be a believer, and even a church member and have a heart that is not right with God. Some act or word will demonstrate this clearly to the spiritually discerning. If the heart is not right, you will not stay in the fold; for where the heart is the feet will wander. Simon left the church and started an heretical sect and became so influential that it is supposed that at one time an idol for worship was erected to him in Rome,

although finally dying a suicide. He did not want to suffer the consequences of an evil life. Neither did Balaam and Amaziah, yet all three went to the judgment of the ungodly because they retained hearts that were not right with God. II Chron. 25 Jude 11. Lancaster, Pa.

BOOK REVIEW

(Continued from page 49)

fight for them with arms, though it is terrible when it is so. But wrong is not to be allowed to flourish unopposed, and those who oppose it must be prepared to meet it fearlessly." It is unfortunate that this statement should mar a good book.

Although this book is not recent, yet the nature of the work is such that it is not out of date. It is a book to be recommended for mission study classes for intermediate and young people, and for general missionary reading. Summer Bible School teachers may find here a source-book for missionary stories. The sketches are both interesting and informative. The book presents a challenge to young people to present their lives to Christ for service of the highest class.

In conclusion we wish to quote from the last address given by Ion Keith-Falconer, one of the subjects of these sketches, before leaving for Arabia, whence he never returned: "Why not give yourselves, money, time and all, to the foreign field? . . . While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

The book consists of 204 pages. It may be purchased from the Mennonite Publishing House, Scottdale, Pennsylvania, bound in paper, for seventy-five cents.

Canton, Ohio.

Y. P. M. TOPICS

(Continued from page 56)

our Lord Jesus Christ Himself and none other. Still, he that hath not mounted the lower step of the heavenly stair, has certainly not mounted the higher; and therefore if we have not attained to the likeness of John the Baptist, still more we have not attained to the likeness of Christ."—Charles Kingsley.

Loyal Hearts

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline Bridges.

"Faith is precious because it is the channel of connection through which Jesus pours the life-stream into my soul."

THE JOY OF WAITING

(Continued from page 34)

the next week, just when the Matthews were ready to sit down to supper. Across the table Ann looked into her sister's happy face and wondered at the joy she saw there. If she was helping to make Elizabeth happy, what more could she ask?

After a long chat around the open fire with Father and Dick, the girls went upstairs to their room to prepare for bed. Elizabeth was hanging up the last of her dresses from her suitcase when Ann knelt as usual for her prayers before going to bed. Suddenly Ann felt an arm around her shoulders. Elizabeth had knelt beside her. "Ann, dear, I'm going to pray with you tonight. I've found Christ, as I never knew Him before. I didn't know what was wrong with me until I owned Him as my Savior last Sunday evening. I knew you'd be glad, Ann, and I want you to help me live for Him."

It seemed to Ann that she had never before had so much to thank God for, as now when she lifted her heart to Him in prayer. This was what she had longed for; her waiting had not been in vain.

"Ann," whispered Elizabeth, snuggling close to her when they had crawled into the warm blankets, "I've only begun to realize how selfish I've been, and what you've been doing for me. This fall I'm going to stay here with Daddy and Dick, and you're going to college."

But as Ann lay awake with her thoughts, she couldn't help thinking what it would mean for Elizabeth to come back home. It would mean leaving those friends that had helped her to come to Christ, and it would mean coming back to the old circle of friends. It would be easy for her to slip back into the old ways. Now that Elizabeth had found a new purpose in life, why shouldn't she have a chance to develop her God-given abilities?

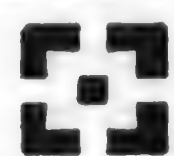
As Ann lay beside her sleeping sister, her silent prayer ascended to God. "O God, help me to be willing to wait once more for Elizabeth's sake." Gradually a peace came over her soul and she sank into a quiet sleep of rest.

In the morning Ann awoke with the same sense of peace in her heart. She sang as she went about her work and Elizabeth thought it was because she saw her dreams coming true at last. But Ann knew it was because she felt God nearer, as if He were near to guide her very footsteps. She was happier than she had been for months.

By noon Ann knew the secret of her happiness. Perhaps God had been nearer to her that morning. For with the mail came another letter from Aunt Kate.

"I want Ann to go to college, too," she wrote. "Of course, if she really doesn't want to go, it's different. But I remember she always did plan to go and if it's a matter of money, I want her to know I'll be willing to lend her what she'll need."

Ann's heart was full to the brim. All her desires were being fulfilled. She had been willing to wait, and at last the door was opening before her. A new feeling of joy came over her. She had been more than rewarded by Elizabeth's new-found happiness in Christ. But suddenly she realized that she herself was more ready to go the way that God led. She had come to dedicate herself more wholly to God while she had waited on Him. West Liberty, Ohio.



BIBLE STUDY



TABERNACLE STUDIES XXXV. Priestly Mediators

By the Bible Study Editor

There is a common expression used in connection with the ministry of the priest's office, "He shall bring it unto the Lord," or "Unto the door of the tabernacle," or "Unto the altar," and "The Priest shall take it." Each worshiper had access to the Lord, but could go only as far as the ceremonial law permitted. In connection with every sacrifice, the priest of God met the worshiper and his offering to complete the service of worship or expiation, for thus was the law of God. "No man cometh unto the Father, but by me."

Both Aaron and his sons were united in the completion of the sacrifices at the altars of the Lord. They were related to the one ministry of the sanctuary. Aaron as the head of the priesthood was essential to its unity and perfection. Every service centered in Him as the head and completion of the ministry of the sanctuary. He ordered the services and was responsible to God for perfecting of every sacrifice as directed by God. Leviticus 10:3, 8.

The Unity of the Priesthood

The sons of Aaron performed all of the functions of the daily sacrifices each of which was in turn related to the offerings of the Day of Atonement and were completed in that day's great offerings. Aaron alone could minister before God for the people on that day. In that respect Aaron was the completion of the sacrifice. He was the headstone of the tabernacle structure. It was fitting that Aaron and his sons should bear the particular relationship to each other as was noted in the previous study of the Tabernacle institution. They were the father and son of the household of God; they were the head and members of the body of the eternal priesthood.

Again, in their consecration they were initiated into the service of the divine ordinances by the sprinkling of the blood and oil of consecration. It was the same blood and oil that was used in their initiation, "By one

Spirit are we all baptized into one body" (I Cor. 12:13). It is not our Christian obligation to offer daily the sacrifices of blood as did our great High Priest, for that one sacrifice of Himself has perfected forever, them that are sanctified. We may offer our petitions to God upon the basis of the blood that was once shed for sin; and we may offer our gifts of thanksgiving to Him also through the merits of our great High Priest, because we are consecrated unto God with our Lord

Jesus Christ by the sprinkling of His blood and the anointing of the same Holy Spirit. This is the consecration of our new and never-ending priesthood. But Aaron's sons served in the place of the high priest in all of the daily sacrifices, as though Aaron himself served the people. With Aaron they formed one priesthood and were the appointed mediators between God and the people.

The idea of mediatorship in the New Testament is that but one can be the representative of man before God. Gal. 3:19, 20. There are two parties in any mediation, but with God there is but one Mediator, and the Mediator is one with God, even Christ the Lord. I Tim. 2:5.

In the legal dispensation each of the priests acted in the capacity of such a mediator for by the offering of the sacrifice atonement was made for the sins of the people. Lev. 4:20, 26, 31, 35, etc. This thought is expressed throughout the ceremonial law. The priesthood was an office of mediation. The priesthood represented the One Mediator in its united or unified ministry in Aaron and his sons.

The One Mediator

In this that a number of priests were required to function in order to represent the one great ministry of Christ the Mediator, the greatness of the work of Christ is set forth. Moses was advised to distribute the labor of judging the people, because there were too many cases for him to judge. His labors were assigned to a number of men. Too many sacrifices were required to expect one high priest to minister all of them. The daily morning and evening offerings were to be made. No day might pass without a number of grateful individuals coming to the tabernacle with burnt offerings of bullocks, lambs and meal offerings. Thank offerings innumerable might be brought to be slain and the fat and blood burned on the altar and the flesh apportioned to its various services. The sin offerings of various kinds and particular ministry were to be offered in a specific manner. It was too great a work for one man. God wisely provided for it through the consecration of a sufficient number of priests, Aaron's sons. But it was all united in one ministry, that of mediator; which was centered in Aaron the high priest.

All of the ministry of Aaron and his sons then was fulfilled in Him of whom it is said, "Those priests were made without an oath, but **this** with an oath by him that said unto him, . . . **Thou art a priest for ever after**

the order of Melchizedec. . . . And they truly were many priests, because they were not suffered to continue by reason of death: but **this man**, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:21-24, in part). Instead of many priests, as in olden days, there is now but one. He is able to undertake the mediation for all men for He is one, as God, and He has made the one sacrifice which has fulfilled all that the many sacrifices of old included. By one man and by one offering our reconciliation to God is secured forever.

How vain those claims of priest and mediator on the part of men! Is our Great High Priest impotent that He should require help from self-appointed or humanly appointed priests and intercessors? Is there any inability on the part of the One Mediator that He should require the aid of His earthly mother or beatified men to render Him intercessory aid at the throne of His Father? Such claims belittle the power and minimize the efficacy of the Son of God and God Himself in the work of atonement and in the authority of His mediatorial power. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:26, 27).

The fact of one Mediator is also illustrated in the ministry of the high priest. He alone was clothed with authority, with the golden crown upon the miter, "Holiness to the Lord." He alone had the breastplate, bearing the Urim and Thummim of approach to God to learn His will. He alone interceded for the people in time of stress.

Aaron's authority as the one mediator was questioned by Miriam and others, when Moses called the congregation together to test the will of God. Aaron's rod that budded was laid up in the ark of the covenant ever to be a testimony that one man alone is the representative of God in making atonement for sin and in mediating before Him for the sins of the people.

The Blood of Reconciliation

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). In the previous verse (9) the blood of Christ is mentioned as the justifying power of the reconciliation. It is the Son of God "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that

he might be just and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

Every scripture setting forth the ground of forgiveness and of reconciliation, of redemption and atonement of God's righteousness in connection with forgiveness, sets forth the justifying act of God as being the shed blood and death of His Son. Without that death through the shedding of His blood there could be no justification in the forgiveness of sin by a righteous God. "The day that thou eatest thereof thou shalt surely die" (Gen. 2:17) would have had to be winked at, and no transgression would have been punishable with death, and no son would have required a just recompense of reward. But if God is to be justified when He speaks, every law of God must be fulfilled, even the law that "The soul that sinneth it shall die" (Ezek. 18:4).

Because death passed upon all men, and all have sinned, there is no hope for all except through the propitiation that should be made through another, and, "God so loved the world that He gave His **only Begotten Son**, that whosoever believeth on Him hath everlasting life." The Son was not given to be a pattern of life; for no man has ever fulfilled that pattern. God gave Him to be a Savior of life, by paying the penalty of man's sin. "Hereby perceive we the love of God, because he laid down his life for us" (I John 3:16). "Without the shedding of blood is no remission" (Heb. 9:22).

In every ministry of the tabernacle there was somewhere associated with it the shedding of blood. It should be especially noted that the expression, "And he shall make atonement for him" (Lev. 3:26, etc.) was made after the ceremony was to have been completed. There could be no atonement made by bringing a live animal and leaving such a gift in the hands of the priest. It is remarkable that the guilty person must stand by the offering with his hands upon its head and, either slay it himself or remain until the animal's blood had been shed. "For it is the blood that maketh an atonement for the soul" (Lev. 17:11).

The Great High Priest a Mediator

"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:11, 12). It is evident that the reference to the offerings of the priests, the sons of Aaron, referred to the daily offerings which it was their duty to present to the altars in their daily service and to the many offerings which they made for the sins of the people. They were offerings of blood shed for sin, or offerings of meal which was sprinkled on the altar where blood had been sprinkled. These sacrifices were fulfilled by Christ when His own body was given a sacrifice for the sins of the world, after His body was crucified and His blood had been shed, and after three days in the tomb He arose and ascended and sat down at the right hand of God.

The daily ministry of the sons of Aaron was a ministry of offerings of blood. The

annual offering by the high priest completed the cycle of sacrifices when the blood of atonement was carried into the inner sanctuary and sprinkled on and before the mercy seat. It is this to which the Apostle refers. Heb. 10:12. Jesus Christ could avail nothing in the forgiving of sins without appearing before God with a better sacrifice than that made by Aaron, which sacrifice was offered annually and was but a remembrance of sin and powerless to cleanse the conscience from the sense of guilt.

Jesus Christ, the Lamb of God, will never again appear to put away sin by a sacrifice. The sacrifice has been made. We glory in the cross of Christ because there the work of reconciliation was completed. It is possible for every believer to know the High Priest who is now at the right hand of God, having shed His blood and reconciled Him to God. It is possible for every sinner to present himself before God and to plead the shed blood of God's offering for sin for forgiveness and peace. The sacrifice has been made, the blood has been shed, and forgiveness is ready for "whosoever believeth on him."

Moreover, the High Priest of God is still compassionate. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." Righteous as an offering made by blood, righteous as a trustworthy intercessor, righteous as God who forgives sins. "He ever liveth to make intercession for us."

FACTS ABOUT BIBLE DISTRIBUTION

As an illustration of the fact that there are still many homes in the United States without Bibles one of the workers of the American Bible Society reported that out of 7,646 families which he visited during 1933 he found 2,953 having no Bible—almost forty per cent. In a western state one family admitted that for four generations they had been without a Bible. When we remember that more than one-half of the world lives in Bibleless homes the necessity laid upon Christian forces for furnishing the Word of God is at once apparent.

The American Bible Society faces many publication problems in supplying Scriptures annually in from 150 to 175 different languages. When Scriptures are needed for a remote tribe the edition will likely involve special technical processes. The demand for Penny Portions at times is so great that editions of a million or more are printed at one time. Frequently publication must be in two languages in parallel columns.

The erection and dedication during 1933 of new modern Bible Houses in Rio de Janeiro and Tokyo will aid the American Bible Society in increasing interest in Bible work in these two countries.

In crossing an altitude of 14,000 feet in Peru a colporteur of the American Bible Society, Don Pedro Diaz, suffered so much from exposure that his hands and face were swollen and blackened and his lips broken so that for a day or two he could scarcely open his mouth. "But," he reported "I circulated the Word in many places which have never been visited by an evangelical missionary or colporteur and most of the others were only visited once by a

colporteur more than thirty years ago."

2,969 volumes of Scriptures for the blind, furnished at the special price of twenty-five cents a volume, although costing from \$2 to \$8 a volume, were distributed from the Bible House in New York City last year in seven different embossed systems. The American Bible Society is in its 99th year of supplying embossed Scriptures to the Blind.

A growing interest in the Bible among the 25,000 Indians in the Pacific coast states has been reported to the American Bible Society by its Pacific agency. It has long been a question among these Indians as to whether the Bible was a real religious help to them. They recognized the Bible as the white man's Book and they feared it would destroy their old and cherished Indian culture; but they have come to believe that the Bible reaches a forward-looking religion and possesses the promise of life that they seek, so there has been a marked encouragement in the reading of it.

Most of the younger people read the Bible in English but the older generation want the Scriptures in the language they understand. The American Bible Society has printed some part of the Bible in fifteen different Indian dialects spoken throughout America.

"WHITE ELEPHANT" CAFE IS THRIVING ON NEW DRY POLICY

Located on one of the main highways of rural New Jersey is a large roadside restaurant that is successful because, among other reasons, it does not sell liquor.

For years this restaurant had been a "white elephant" in the hands of its owners, each succeeding period only showing an increasing loss. Finally, the owners turned it over to a couple who knew nothing about the restaurant business—in fact, the husband had been laid off by one of the large electrical corporations because of its rule that men over 70 were presumed to have passed the peak of their usefulness.

Knowing nothing about the restaurant business, they were repeatedly advised by those around them that they could never make a success of it without serving liquors. Up and down the road for miles were many restaurants flouting large beer or liquor signs. "See," they were told, "everyone has found it necessary to carry liquor."

But they finally adhered to what they felt to be right. While many of their competitors have had to close up, or are still struggling along, they have prospered.

Hardly a day goes by but that many customers say, "We stopped to eat here, because we did not see any beer or liquor signs," and those who at first asked for liquor but remained to eat, come again.

Two years ago, when this elderly couple took charge, the restaurant was deeply in debt. They have not only taken care of their old obligations, but have recently paid off a \$5,000 mortgage. These earnings have all been made during these so-called depression times and in spite of the propaganda in behalf of liquor.—Selected.

I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee (Job 42:5).

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

WORLD JEWRY TODAY—AND THE PROTOCOLS

"Thou shalt be removed into all the kingdoms of the earth. . . . Thou shalt be only oppressed and spoiled evermore, and no man shall save thee. . . . Thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee. . . . Because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments. . . . Among these nations thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" Excerpts from Deut. 28:25-67.

The above graphic and striking prophecy concerning the future of the Jews, in the event they turned away from the Lord their God, has become history—a history written in blood and tears. The rest of the account has also been fulfilled. This is another evidence of the fact that God lives, and that none can trample under foot the Word of God, and get away with it.

The Jewish situation, as far as present persecution is concerned, is seen in its different aspects in the following account by Agnes Scott Kent in the Evangelical Christian:

Argentina—Jewish Temple Outrage. Bomb Explosion Heard Over Radio.

Brazil—Fascist Assailants Attack Jews.

Germany—Teachers Great Sufferers in Nazi Despotism. Many Reported Starving. Hate Campaign Pushed. Boycott in Full Swing in Nuremberg Area. Nazis Prevent Jews, Starving as Result of Boycott, from Buying Bread. Streicher, Arch-enemy of Jews, Chosen as Franconia Overlord. Nazi Minister Sounds New Attack on Jews.

Moscow—Soviet Jews Must Work During Passover.

Poland—Jews Attacked in Several Cities. Rioting and Picketing Take Place. 75% of Suburban Jewish Population Starving.

Turkey—Turkish Jews Alarmed at Increase of Anti-Jewish Propaganda.

Austria—Relentless Drive Against Jews. Jews Fear Menace in New Laws.

Greece—Nationalists Move Against Greek Jews. Hitlerist Propagandists at Work.

Roumania—Jews Fear Victory of Iron Guard.

London—Sir Oswald Mosley's Anti-Semitism Now Beyond Doubt.

There is a rising tide of Jew-hate over the entire world. These attitudes are already evident in many parts of the United States and in the Dominion of Canada. Some of this hatred is fanned by the so-called Jewish Protocols, which some say, were written by Jews, sketching their plans to destroy the present world civilization, and replacing the same by one under Jewish control. These Protocols have been printed and given wide circulation. However, they have never been proved as genuine, and much evidence is now on hand that they are faked copies, undoubtedly written by some enemies of the Jews. As far as it is humanly possible these documents have been refuted, and their falsi-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ty proved. The myth is exploded, and the forgeries unmasked.

These documents were made the basis of a libel suit in Berne, Switzerland.

The trial which was begun at the end of October, was postponed a month, on agreement with counsel for the plaintiffs, to give the defendants time to bring forth all their evidence. The court appointed a German to investigate the documents for the defense. On behalf of the plaintiff Jews, C. A. Loosli, Berne author and the court's expert, had already declared in his report that the "Protocols" were "scandalous literature of the worst sort," confirming the findings of Herman Bernstein in a booklet called "The History of a Lie," printed in 1921, and an article printed in the London Times about the same time.

In Bernstein's account the documents were traced to a novel published in Germany by Herman Goedsche, writing under the pen-name of Sir John Retcliffe. Serge Nilus, a Russian, published an excerpt from this book in 1872 under the title, "The Jewish Cemetery in Prague and Council of the Representatives of the Twelve Tribes of Israel," in which was recited the story of bearded Jewish elders conspiring, in a cemetery, to overthrow Christendom and set up a Jewish universal government. Later editions of the lurid tale were published in Russia, in order, according to the London Times, to help the Russian secret police foment anti-Semitic agitation.

Bernstein's account was substantially confirmed by the lawyers for the Berne plaintiffs. M. Loosli declared the "Protocols" were originally based on a famous essay written in 1864 by Maurice Joly, French author, called "A Dialogue in Hades between Machiavelli and Montesquieu." In this essay Montesquieu defends an oppressed people against the despotism of Napoleon, who in the so-called "Protocols" is transformed into the Jewish elders. Two Basel stenographers who reported the Zionist Congress there in 1897, at which the "Protocols" were alleged to have been drawn up, testified that the delegates merely discussed the Jewish National Home in Palestine.

The following Bible Teachers, widely known, have given their testimony as to the falsity of these documents. Dr. Harold P. Morgan, President of the Buffalo, N. Y., Bible Institute, declares them to be nonsense, and challenges any man to meet him in a public debate to substantiate the claims as to their authenticity. His friends offer to pay all expenses. Thus far there has been no acceptance of the offer.

Dr. Harry Ironside, Pastor of The Moody Memorial Church, Chicago, Ill.: It is a matter to be greatly regretted and something that has caused deep chagrin to many instructed Christians, who are lovers of Israel, to find that the Protocols are being used not only by godless Gentiles, but even by some fundamentalist Christians, to stir up suspicion and hatred against the Jewish people as a whole. This is most unfortunate for it cannot but work against the earnest efforts of Hebrew-Christians and Gentile believers to bring the Jews to a saving knowledge

of the Lord Jesus Christ. In fact, it is already having this effect. I have noticed of late that certain teachers are constantly drawing special attention to any one opposed to orderly government who happens to have a Jewish name. But in all fairness such should surely point out that there are far more men of Hebrew parentage who are in the forefront of civilization and progress than are to be found among those who are seeking to destroy the present order. How large a proportion of the money barons of Wall Street are Jews? How many of the millionaires still left in America are Jews? By far the great majority are Gentiles, and it is absurd to think that the small minority of Jews could, even if they would, overthrow this or any other Gentile government.

Dr. Henry Ostrom, Nationally Known Evangelist.—As to the "Protocols," they appeal to me as no better established or proved than that Mother Goose gave birth to a jumbo elephant. Satan is powerful but he is far from being either wise or true. He has not succeeded (nor can he), in annihilating the Jew whether by hanging as with Haman or drowning as with Moses or burning as with the Hebrew children in the fiery furnace. "In Christ" my heart bleeds for them today.

Charles G. Bauer, Pastor of the St. Paul's Lutheran Church, Camden, N. J.:—It seems that Satan had a hand in these documents forged by someone else, and laid on the doorstep of the Jews, to arouse the world's hatred of God's Chosen People. I could not believe them from the very beginning after I read them. From my knowledge of Hebrew, they did not sound genuine, but rather Jesuitical. The term "Goy Governments," if a Hebrew had written them, would have been—"Goyite" Governments." The absurdity of it should be so apparent, that nobody with any intelligent analysis of these fictitious Documents should consider them authentic. I mentioned the Protocols to a leading bishop, who is Fundamental and Premillennial, and he replied that he would consider these documents a great hoax. I have dealt with them several times in my Church, and I now have our people convinced as to the falsity of them and the innocence of the Jewish people.

It seems to us that for Christians to help fan this flame against the Jews, is to make them partners of the crime whatever results. To make all think before they speak, the following account of brutality endured by the Jews last summer, according to the New York Daily Mirror of August 2 may be helpful.

Concentrating their fury on the torture and mutilation of young Jewish girls—the potential mothers of the coming generation—hundreds of Blood-crazed Arabs continued to run amuck today, striking down their helpless victims with all the brutality of medieval days. Few female children escaped the fanatical wrath of the Arab hordes, who, despite martial law, caught them unawares as they tried to escape with their parents to places of safety and ended their lives in scenes of almost unbelievable horror. Breasts, ears and noses were cut off. Younger children's necks were wrung, while the parents were made to stand by and witness the ghastly tragedies. A general exodus of the oppressed Jews was under way, but few indeed, managed to reach a haven with their family alive. Arabs stood hidden beside the doors of homes they already had set on fire, and as the Jewish in-

habitants were forced to flee, they were struck down with sharp sabres and scimitars, dying without ever realizing what had happened to them. More than 200 other former residents of the Jewish quarter were in hospitals; suffering from gaping slashes, mute witnesses to the frenzied hatred of the riotous attacks. Dozens of Jewish stores were freely looted without molestation of the marauders by the police or native troops. Constantine's Ghetto resembled a tornado-struck town. There was little left of it. Great puddles of blood became blistered in the heat of the sun, leaving the section in a state which threatened the health of all those left in the vicinity.

With all this persecution there is dawning in the Jewish mind a Christward look. They do not seem to be pouring contumely and abuse upon Jesus of Nazareth, nor denying His existence as they used to do. They proclaim Him the greatest teacher of their race. The Man of Nazareth has become the common topic of discussion in Jewish circles. In this we can see the hand of God in His mysterious way getting the Jewish mind ready for the Church to give the Jews the Evangel of the Cross.

Some may say, "Can the Gospel win the Jews?" This is an astonishing question to ask. The Gospel message had power over "Jerusalem sinners" in bygone days, and it has lost none of its pristine power. The Gospel reached 3000 in one day, and 5000 in another. Last century 220,000 Jews entered the Christian Church, despite adverse conditions. At the time of this writing it is computed that there are 300,000 Jewish Christians. Nearly half of these have been won the last fifteen years. No mission field has shown such large fertility, unless it be Africa. Besides this, there are thousands of "Christ-believing" Jews who have remained outside of the Church on account of her coldness and apathy. 100,000 severed themselves from the synagogue, but found a scant welcome in the Churches of the Reformation, and have turned into the Christian Science Church. This last statement is a challenge to us, with a **sting**. **SHAME ON OUR LETHARGY**. May the Spirit of God pour upon us the passion of a Paul, the compassion of a Moses, and the sacrificial Spirit of the Lord Jesus Christ, who loved them unto death—and that death a shameful one upon an accursed tree. May we not add to the persecution of the Jew, but may we be the ministers of God, in bringing the Balm of Gilead to their weary souls—after ages of wandering.

"BLESSED YOUNG MARTYRS IN CHINA"

Blessed are the dead which die in the Lord. . . . They may rest from their labours; and their works do follow them.—Rev. 14:13.

The above promise of God will make fruitful the martyr blood which was lately shed out in the desert wastes of China, when John C. Stam, and Mrs. Stam of the China Inland Mission, laid down their lives for the faith. Their death must have been a triumphant moment, and not wholly unexpected by them, if their letters and writings are observed. The sad incidents surrounding their death must be remembered by their friends and loved ones in comparison with the glory that broke in upon them. **"They baptized a stony spot in China with their blood."** God is faithful, and will not allow their death to be fruitless. If the Lord tarry, we trust their little babe will grow up to take their place as well.

They were captured by brigands, near their mission station, as the whole city of Tsingteh was looted. They were beheaded, and their little child, Helen Priscilla, abandoned in a shack. The mother, before being taken out to die, fastened the necessary napkins to the

child, with an attached \$10 bill to take care of her. Chinese Christians found the crying and hungry babe and took it for seventy miles to Wuhu, where the American parents of John Stam have gone to get it. The Lord undoubtedly has some reason for the preservation of the child. Chinese Christians did everything possible to save the lives of the missionaries. One such knelt before the executioners, but without avail.

Elisabeth Scott Stam wrote a number of unusually beautiful poems for "The Sunday School Times," and one of these has profound significance in view of a detail appearing in the newspaper dispatches. During the night before the execution, according to a Chinese eye-witness, Mr. and Mrs. Stam were tightly bound with cords and were not permitted to lie down. One can faintly imagine their physical suffering as they thus stood through the night. "Stand Still, and See," was the title of a poem by Elisabeth published in the "Times" of June 22, 1929. This is what she wrote:

"I'm standing, Lord.
There is a mist that blinds my sight.
Steep jagged rocks, front, left, and right,
Lower, dim, gigantic, in the night.
Where is the way?"

"I'm standing, Lord.
The black rock hems me in behind.
Above my head a moaning wind
Chills and oppresses heart and mind.
I am afraid!"

"I'm standing, Lord.
The rock is hard beneath my feet.
I nearly slipped, Lord, on the sleet.
So weary, Lord, and where a seat?
Still must I stand?"

He answered me, and on His face
A look ineffable of grace,
Of perfect, understanding love,
Which all my murmuring did remove.

"I'm standing, Lord.
Since Thou hast spoken, Lord, I see
Thou hast beset; these rocks are Thee;
And, since Thy love encloses me,
I stand and sing!"

John Stam wrote a letter to his father, as late as Dec. 10, 1934, telling of the disturbed conditions. He said he knew of their danger, but that he was not afraid. He enclosed a poem that he said expressed his feeling, written by a missionary friend of a fellow missionary who had been martyred. The martyred missionary was asked by the captor-bandits if he was afraid. "No," he replied, **"if you shoot, I go straight to heaven."** His decapitated body was found later. His missionary friend, Mr. Hamilton, wrote:

Afraid?

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid?—of that?

Afraid? Of what?
Afraid to see the Savior's face,
To hear His welcome, and to trace
The glory gleam from wounds of grace?
Afraid?—of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O heaven's art!
A wound of His a counterpart!
Afraid?—of that?

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid?—of that?

The fine spirit of the young martyr, and the courageous attitude of his parents is shown in the following account:

A letter from John Stam, written after he and his wife had been taken by the brigands, was received by the China Inland Mission at Shanghai; he told of imploring the brigands to permit his wife and child to return to Tsingteh, promising to sacrifice his own safety for their safety. This offer was refused.

A beautiful telegram came from Peter Stam and his family to Dr. Glover, Home Director of the China Inland Mission at Germantown, reading as follows:

"Deeply appreciate your consolation. Sacrifice seems great, but not too great for Him who gave Himself for us. Experiencing God's grace. Believe whole-heartedly Romans 8:28."

THE CHRISTIAN STEWARDSHIP OF A WEALTHY FUNDA- MENTALIST

Thou fool, . . . so is he that layeth up treasure for himself, and is not rich toward God.—Jesus Christ.

Thou mayest be no longer steward.—Parable by Jesus Christ.

In one of the exchanges coming to our desk is the following account of a wealthy man, who seemed to take his stewardship of the Lord's money seriously. This is evident, as to WHERE he put his money, and as to the fundamental attitudes in such institutions. The account speaks for itself, and is worthy of perusal. May the stewards of money, and those of greater wealth in the Mennonite Church be inspired by this account:

The sum that the Broadway church will receive from the will of Dr. Walter Duncan Buchanan, for thirty-five years its pastor, and who died on February 19, last, will be \$77,296, from which it is to get the income if it meets his conditions. Westminster Theological Seminary, Philadelphia, of which he was a director, will get \$46,377. "Christianity Today," a monthly publication, will receive \$20,612. The sum of \$10,306 will go to the Presbyterian Theological Seminary, Omaha, Neb. Other religious and charitable organizations will receive the following sums: American Bible Society and Association for Improving the Condition of the Poor, each \$20,612; Moody Bible Institute, Chicago, \$15,459; the Lord's Day Alliance and the Florence Crittenden Home, each \$5,153.

The estate of Dr. Buchanan was appraised at \$1,086,576 gross and \$774,516 net. The chief deduction was a mortgage for \$270,000 on his apartment house property, adjoining the church on Broadway. This is valued at \$450,000. The other two-thirds of the total Dr. Buchanan divided equally between his two daughters, both of whom are married. The conditions of the trust fund to his church, which Dr. Buchanan erected and which he helped largely to support, were "So long as in the opinion of the trustees said church shall adhere to the Confession of Faith of the Presbyterian Church in the United States of America as of the year 1929" it was to receive the income.

He named three trustees to determine whether the church continued to adhere to **Fundamental doctrines**. The will provides "that if in the opinion of the majority of the trustees, the church fails to adhere to these doctrines, the income is to be given to any other church which does so. If a majority or a substantial minority of the Broadway church membership leave it on the ground that it has departed from these doctrines and organize a new church, part or all of the bequest may be given to the new body. If the Broadway church remains faithful to the 1929 Confession of Faith, it is to get the principal of the bequest on the death of the last survivor of the trustees." At his death the Broadway church owed Dr. Buchanan \$4,016 in salary. Dr. Buchanan inherited his wealth from his wife, who died many years ago.

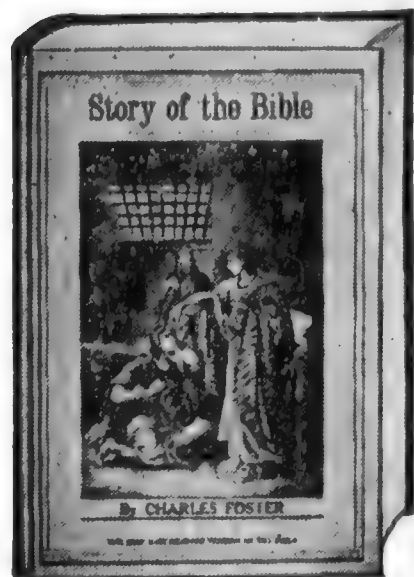
So far the church has called no new pastor.

REV S M GRUBB
2956 N 12TH ST
PHILADELPHIA
PENNA

Christian Monitor, February, 1935

THE FAMOUS FOSTER BOOKS

That Have Enlightened the Youth With Bible Truths During
Three Generations of Christian Families



FOSTER'S STORY OF THE BIBLE

From Genesis to Revelation. Told in Simple Language.
Adapted to all Ages, but especially to the Young

By CHARLES FOSTER

Size, 6 1/4 x 9 inches. 704 Pages; 800 Illustrations

BEAUTIFUL COLORED PICTURES

The Best Easy-Reading Version of the Whole Bible

It adheres closely to the Scriptures, retaining their force, dignity and distinction of style, with the pure and simple wording of the English Bible, without comment or doctrinal discussion.

MOST GENERALLY USED—350,000 SOLD

Approved by eminent men of various religious denominations. Valued in thousands of homes, schools and institutions.

Fine Cloth, with Beautiful Design in Three Colors \$2.00

FIRST STEPS FOR LITTLE FEET IN GOSPEL PATHS

By CHARLES FOSTER

328 Pages. 140 Illustrations. Size, 5 1/4 x 7 1/4 inches. 328 Pages; 140 Illustrations
Bound in fine cloth, color stamping

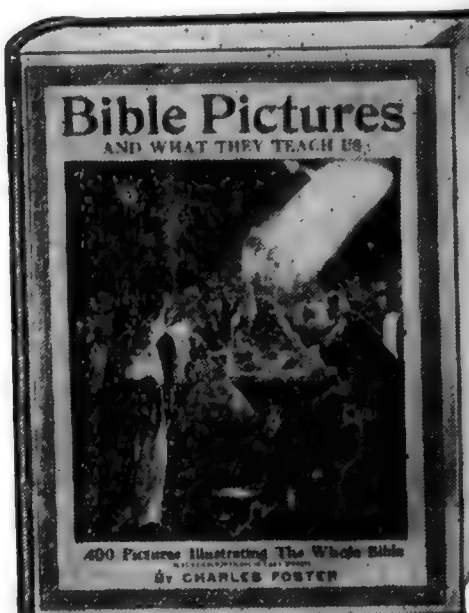
A BOOK FOR THE LITTLE ONES

FIRST LESSONS IN THE BIBLE. Printed in short, easy words. Children 5 years old understand it.

Used in Thousands of Homes as the Child's First Book

"FIRST STEPS" is the mother's favorite. It delights little hearers with interesting stories while leading them on, step by step, through the beautiful Bible story. It is arranged on a different plan from all other books, aided by many pictures and stories of familiar things.

Bound in Fine Cloth, Ornamental Design \$1.00



BIBLE PICTURES AND WHAT THEY TEACH US

The Complete Gallery of Sacred Art. 400 Beautiful Engravings. With full interesting descriptions of Scenes in the Old and New Testaments. Printed in Large, Plain Type.

By CHARLES FOSTER

Size, 8 1/4 x 10 in. 320 Pages; 400 Pictures. Who does not love beautiful pictures? Pictures speak a language everyone can understand. Young and old, learned and unlearned, enjoy them.

IN THIS MAGNIFICENT ART BOOK OF 400 ILLUSTRATIONS nearly 100 different artists are represented. Scarcely a page is without one or more pictured scenes, among which are copies of celebrated master-pieces, and many World Famous Paintings from European Art Galleries. This superb book is elegantly printed on fine, heavy paper forming a Complete Pictorial History of the Bible. The binding is rich and beautiful, and it is of large, imposing size.

Bound in Fine Cloth, Ornamental Design in Colors \$2.00

The largest and most beautiful ART BOOK ever sold at the price. 400 Beautiful Engravings with full and interesting descriptions printed in Large Type under each picture

THE STORY OF THE GOSPEL

By CHARLES FOSTER

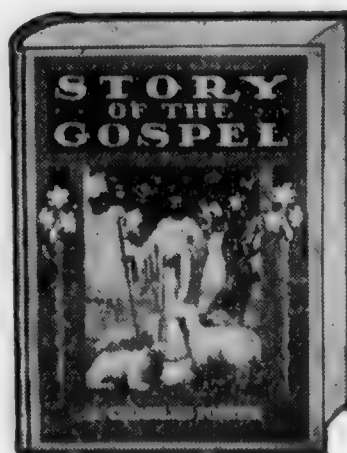
366 Pages. 150 Illustrations. THE CHILD'S LIFE OF CHRIST. Printed in short words. Easy to read and understand. Size, 5 1/4 x 7 1/4 inches. 366 Pages; 150 Illustrations

THE NEW TESTAMENT STORY

In words children can understand—with 150 pictures illustrating all the principal scenes. The events of the Gospels are not repeated, but told in their proper order, making one full, complete and interesting STORY OF THE LIFE OF CHRIST.

The value of this book to parents and teachers who wish to instruct young persons in the truths of the Bible is very great, and its merit and popularity proved by its very general use, and sale of more than 200,000 copies.

Fine Cloth, Stamped in Colors, with Ornamental Design \$1.00



MENNONITE PUBLISHING HOUSE

SCOTTTDALE, PA.

It hears a different Fundamentalist every Sabbath. The preacher on October 28, morning and evening was Dr. F. Paul McConkey, pastor of Immanuel church, Detroit, Mich.

A THOUSAND SUCCESSFUL MEN

Some one has made a survey of a thousand successful men to learn how they got their start in life. These men are not mere money-makers, but they are men who have made the world better by their achievements in science, architecture, engineering, education, art, etc. They are men who have influenced the moral as well as the physical side of our

nation. It is interesting to note the beginning of their life work.

Three hundred started as farmers' sons.
Two hundred started as messenger boys.
Two hundred were newsboys.
One hundred were printers' apprentices.
One hundred were manufacturers' apprentices.

Fifty began at the bottom of railroad work. Fifty—only fifty—had wealthy parents to give them a start.

A lazy boy did not discover the telephone. A lazy boy did not learn how to control steam or invent the steam boiler. A lazy boy did not discover the power of gasoline nor learn how to harness the falls of Niagara. No.

The men who have accomplished most in the world have been men who worked hard and long before they achieved success.—The Boys' Friend.

LUTHER BIBLE EXHIBITED

Among the many special train services now running at reduced rates in Germany, writes the Berlin correspondent of "The London Sunday Observer," is the one taking people daily to Wittenberg, where the 400th anniversary of Luther's translation of the Bible is being celebrated by giving the general public access to priceless manuscripts.

Luther began his translation in the Wartburg, outside Eisenach, but completed it in Wittenberg. It is in the old monastery where he finished his work that this special "Bible exhibition" is now housed. The first Bible known to Germans—that of the Gothic bishop Ulflas, who lived in the fourth century, A. D.—is on view, as well as 17 other versions, in illuminated manuscripts, up to the advent of Luther.—Sel.

RELIGIOUS PRODUCTS

It was Robert Louis Stevenson who said, "I do not call that by the name of religion which fills a man with bile." Certainly not. At least, not the religion of Jesus, for His kind is "sweeter also than the honey and the honeycomb."

Bitterness, criticism, and faultfinding have no place in the true child of God. The praises of God are in his heart and they frequently get onto his lips, for "out of the abundance of the heart the mouth speaketh."—The Pilgrim Holiness Advocate.

"There seems to be an ambition on the part of many to learn the tricks of the trade rather than the trade itself."

MAPLE CITY SHIRT CO.

Manufacturers of

"DEPENDABLE" WORK SHIRTS

C/o Goshen College

GOSHEN, IND.

We use only the highest grade material in the manufacture of our shirts. We make Gray Coverts and Blue Chambrays, sizes 14-18, in full and half sizes.

Buy them from your local merchant or order direct from us. Prices quoted on application.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PA.

JOHN L. HORST, Editor
ANNA M. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, Ont.
Kitchener, Ont.
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

CHRISTIAN MONITOR

MARCH, 1935

Second Place

By Ursula Miller

Obbe Philips and the Melchiorites—His Enlightenment

By John Horsch

God Hath Spoken—A Sermon

By S. Jay Hostetler

Implanting the Word

By Louida Bauman

Victorious Life Secrets

By J. D. Mininger

Within the Gates of Desolate but Picturesque Caesarea

By Anis Ch. Haddad

Studies in Hymnology

By Jesse D. Hartzler

History of Hopedale, Illinois, Mennonite Church

By Martha Springer

Sunday School Statistics

An Editorial

GOD'S GARDENER

By Willard Price



SOUTH Chicago! Tin cans! Cinders! Grimy factories! Pool halls! Pawn shops! Dust and smoke!

We go down a street full of holes, steering around broken glass. Railway tracks on the right; shabby gray huts on the left; a depressing scene.

But then we come to an oasis in the desert, a brilliant spot of color—a rainbow of a front yard full of nodding flowers! The little house behind it—yes, that is the number we are looking for.

Our knock is answered and by the first man with a clean shave we have discovered in this part of the city—a quiet, intelligent, gentle person who does not seem to belong on this gunman type of street.

So he has made the street, or at least part of it, belong to him. The house of Gabriel Vas the Bible man, although as poor as the others, is subtly different—because it is a Christian home. It breathes comfort and peace. Its plain furnishings, its books, magazines, its open Bible are redolent with the personality of those who live here.

But the true index to the character of a householder is his back yard. If his spirit is cinders and dust, so will his back yard be. If his soul is full of flowers and springtime, some of the beauty of it will escape into his back yard.

Knowing this, we really should not gasp with astonishment, as we do, when Gabriel Vas throws open the back door and leads us into a veritable paradise of flowers. More than two hundred varieties luxuriate in this garden where six years ago there was not a blade of grass. The splendor of the color symphony is matched only by the fragrance of the blooms. We cannot decide whether we are charmed more by things seen or things smelled—or things tasted, for the garden contains fruits, berries and vegetables in abundance. In the center of the garden is a rose-covered bower where Gabriel Vas, his wife, and son, come daily for family worship.

When we peer over the vine-covered fences we see that the contagion has spread. All up and down the street back yards are flowering from seeds and cuttings given by Mr. Vas. These gardens hardly compare with his, yet they show plainly the force of good example.

But a Christian who has come to share with his Creator the will to create loveliness and beauty, does not stop with the back yards of South Chicago hovels. He goes on to the dusty, hidden back yards of men's hearts.

I watch Gabriel Vas as he does it. With his bag full of Bibles, Testaments and Gospels which the American Bible Society has supplied to him, one of its official colporteurs, he goes out into the dust-swirling street. Yonder is a peripatetic grocery on wheels and a vender with a raucous voice who is proclaiming that he has fresh carrots, beans and cabbages for sale, cheap.

"But not so cheap as this," interrupts Gabriel Vas quietly, displaying an open Gospel of John. "Salvation is free."

How will a busy street-grocer brook such interference? I soon see. After a moment of surprise he buries the silent Mr. Vas under a storm of abuse. But the Bible man comes up smiling. He replies calmly, persuasively. He is happy because there is nothing he likes better than gardening, and he is going to plant seeds in this hard soil. The horses stand lazily, the scale swings empty as the vender, now silent in his turn, listens to the earnest message and turns the pages of the Gospel that Mr. Vas has pressed into his hand. He is listening to a great story—the greatest story in the world. Somehow his carrots and cabbages do not seem very important now. Finally it is the Bible man who must excuse himself, on the plea that there are many other people he must visit. As he passes on down the street I see the vender standing motionless beside his load, forgetful of everything except the little Book that he is reading.

Anyone and every one is a "prospect" for the Bible man: the street cleaner, who stands below the curb with brush and can and smokes his pipe meditatively as he listens; a mechanic poised on a stepladder, repairing the top of an automobile; two young men at the door of a pool hall; an unemployed father wheeling a baby carriage ceaselessly up and down the block, and glad enough to have a companion for half a dozen round trips; the proprietor of a Mexican restaurant whose white-scrawled windows proclaim the virtues of hot tamales and chili con carne; a housewife going home carrying a full shopping bag and trailing a drowsy child who is not too sleepy, however, to demand that his mother buy a Gospel because of the bright picture on the cover; a haberdasher; a policeman; a priest; and what seems to be a bundle of rags in a dark doorway but proves to be the not very human form of a down-and-out.

Vas loves them all; lifts them to a higher



MARCH

In these March days when neighbors meet,
They scarce have time to kindly greet.
The first word when they come together:
"Well, did you ever see such weather?"
And if the weather should lose out,
What would the people talk about?
And, anyway, it's all first-rate
If we can but appreciate.
"Variety is the spice of life,"
And even March is not all strife—

It moans and laughs and scowls and smiles,
And charms our souls with mystic wiles.
Since people are of different minds,
The weather man must give all kinds,
For some are young and some are old,
Some are warm and some are cold,
And some who like to grumble, though
Be it sunshine or be it snow.
Three months from now, on bended knees,
We'll beg a whiff of March's breeze.
Why not enjoy it while 'tis here?
It only comes just one a year.

—Publisher Unknown.

plane of thought and action; gives them a glimpse of a better life. He works quietly. He is no blustering salesman. He appears almost timid. But what seems to be timidity is really a Christ-like gentleness. He has no fear. He will approach anyone, anywhere. His voice is low—yet the listener soon realizes that here is a man who speaks with authority.

He could accomplish much by the spoken word alone, but he uses it only to introduce the Book. He himself was converted by reading the Bible, therefore he has the utmost faith in its power. He wants to get a copy of it, or a portion of it, into the hands of every one who needs help—and who does not? No one pays him a salary to do this work. He depends for his livelihood on the commissions from the sale of Scriptures. And yet, time after time during the day I see him give to those who cannot buy, thus not only sacrificing his commission, but cheerfully charging himself with the cost of the Book he has given away. And I see him talk long and earnestly, in one case for more than an hour, to indigent persons to whom he has already given the Word, and who cannot possibly yield him a cent of profit.

No, it is the joy of gardening that keeps him at it. He likes to see the crusted soil breaking open, the seeds of truth germinating, the tender shoots of faith appearing, and at last the flowers and fruit of a Christ-filled life spreading fragrance and beauty in a drab world.

It is happy work, but not easy. There is daily persecution, scorn, scoffing, rebuke and rebuff. But he never dares indulge his temper. He must bear all indignities with dignity. He must remember whose ambassador he is. At the end of the day he seeks the garden behind his home. He goes to work with shears, and hoe and hose. I express surprise that he is able to work thus after tramping the streets all day.

"It refreshes me," he says. "I store up strength here for the next day."

When the last scarlet light of the afterglow is mirrored in the roses, I meet with the Vas family in the little bower for evening worship. And as Gabriel Vas prays that the labor of the day may prove fruitful, I recall the many similar prayers I have heard, the petitions of Bible men throughout this land and beyond the seas who have dedicated their lives to making the beauty of holiness bloom in the neglected back yards of the hearts of men.—The Watchman-Examiner.

LOOK OVER, NOT THROUGH

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said: "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it."—The Elim Evangel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., MARCH, 1935

No. 3

SECOND PLACE

By Ursula Miller



ELLEN, please, I ask you again, why are those two girls so very well liked?"

Ellen and Edyth were ascending the stairs after breakfast to begin their day's work. They were walking slowly, talking as they went, as the bell summoning them had not yet rung.

"Edyth, I do believe you have asked me that question a dozen times," said Ellen.

"Well, but I really want to know," insisted Edyth.

"Well, and so do I. But a great many girls are well liked; you know that as well as I do," evaded Ellen.

"Of course, we all are, more or less but they are different, and you know it. I never in my life saw anyone like them. And just think, they are not even in training! Working girls! exclaimed Edyth.

Ellen gave her a long, sidewise look before replying. Then she said, "I'm a working girl myself, Miss Edyth, and don't you forget it. And I work hard too. Perhaps it has not occurred to you that there may really be people who prefer some other work to nursing, although you and I prefer nursing."

"Well, anyway, there are no girls so well esteemed in this Nurses' Home as Floris and Anna. And I wish I knew something about them. And then that sampler—" Edyth was still speaking as the bell rang, but Ellen was already halfway down the hall to meet her day's work.

The Florence Nightingale Nurses' Home was a happy home indeed. The sisters who headed the institution were women of excellent character and many were the girls who entered solely for their training, but, who received in addition deep spiritual help. These sisters, heads of the department of nursing, besides being women of sweetness of character and of a very quick understanding, could not be unaware of the admiration bestowed on the two girls in question. Most of the nurses in training were quite frankly consumed with honest curiosity, while the entering group commented about them rather freely. How it all came about no one could tell. But the fact was there—and the unsatisfied wondering.

Floris and Anna were roommates, and, as Edyth had said, belonged to the working force. Floris assisted the cook, doing anything she found to do, peeling potatoes, wash-

ing pans, anything in fact that was required of her. But Anna did baking. All the baking was under her supervision, the most of it being done by herself. She was quite young and culture was written in large letters all over her; this being one reason, perhaps, for arousing an undue interest in herself. Her baked products were well-nigh perfect. Her breads of various sorts, her pies, her cakes, her rolls were truly works of art. And she rejoiced in them as the artist does in his painting or the poet in his poem.

Floris, named by a mother whose longing for the beautiful of life was unsatisfied, was quite different outwardly from Anna, her roommate. Schooling, such as she had, had been snatched as a rare privilege. Hard work, poverty, and privation had been her portion in life. Her eyes were a beautiful brown, her abundant black hair graced a lovely head, and her friendly face was besprinkled with freckles. Her dresses betrayed her poverty, the material being of the poorest though always being very neat and clean. Anyone, seeking the wide world over, could scarcely find two girls whose early life offered a greater contrast, yet whose present aim formed a harmony as sweet as the sunset blending with the horizon.

"When I sit or stand next to those girls in church or prayer meeting I feel a peace steal over me as if I were hearing a lovely, heavenly song," Edyth met Ellen in the hall and spoke as if their conversation of the morning were unbroken, although the time was hours afterward.

Ellen gave her one of her long, searching looks and merely said, "Still on the same theme?"

"Well they are so sweet and restful and good I want to be that way too. And when I think of them I feel ashamed." Edyth paused, looking at Ellen.

"Ashamed? Of What?" Ellen asked her. "Oh, lots of things; things I say, and do, and even think."

"So? Then they are a reproach to you, not so?" Edyth ignored the thrust and continued speaking, "Then there is that sampler they have in their room; What, anyway is the meaning of that?"

"Won't they tell?" Ellen glanced at her watch as she spoke.

"Oh, I haven't asked them. Do you think

it would be all right if I would ask?" Edyth inquired eagerly.

"Well, anyone seems more mysterious if they are quiet, than the one who tells everything," Ellen spoke softly looking at Edyth searchingly. Then she continued, "The letters on the sampler are Greek letters. Do you happen to remember any Greek?"

"Greek? Oh, I never even studied Greek. It was too hard. Then you can tell . . ."

But Ellen was halfway down the hall in answer to a call bell and Edyth's eager question remained unanswered.

* * *

Time slipped along, the days passing by rapidly like children on the way to school. Winter was already making plans for his active annual retreat. Events had succeeded each other in the large training school as custom and routine demanded. There were the little groups and cliques who banded together. There were little gossipings around the corner; feelings were hurt and feelings were healed again. However, all in all the year had been very happy, very satisfactory. The two girls around whom hovered a halo of mystery, fostered and kept alive largely by Edyth, had dutifully followed Father Time, step by winsome step, day by day. Each day proved a new miracle of delight and praise, a new opportunity for service.

Edyth, a first-year girl, being finally so overcome with longing to know more about Floris and Anna, approached a Senior Nurse with the request that the girls tell something about their life at prayer meeting.

The Senior Nurse thought the matter over. She thought it might perhaps be arranged. "But Edyth, you can't go up to a girl and demand the meaning of her sampler. That is entirely her own affair. Or," and the twinkle in her eyes did not escape Edyth, "one does not call young ladies to account for their good behavior. I am sure it has not been unobserved by any one that those young ladies are models of good conduct."

Poor Edyth said she had observed all those things and many more and therefore she wanted to know all about them. She herself was no model student; she had been re-proved at various times for certain things.

"But, Sister Frances, that is exactly the reason I want to know about them. I need what they have." Edyth was very near tears.

So the matter rested, but the meeting was finally planned. The Home had several Help-One-Another meetings in a year and it was this time at which Floris and Anna were to speak. The meeting had been planned for the outdoors near the large tree just to the side

of the beautiful Nurses' Home. But spring had been slow that year, and the day set was wet and cold. So the reception hall was chosen instead. The window panes were glistening with moisture, now rain, now sleet, then snow, which gave an additional touch of coziness to the indoor harmony and beauty. And expectancy! Were Edyth asked she would have expressed supreme delight. What had claimed her uppermost thought for so long was finally to be explained. Devout appearing girls they were indeed grouping and seating themselves as comfortably as possible. Many, indeed most of the girls were tired physically. An air of inspiration and prayer hovered over the room. All looked forward to spiritual food at these Help-One-Another meetings.

Moreover, word had somehow gone out that Floris and Anna were two speakers. The Senior Nurse who had the group in charge in glancing over her list noticed that not one girl was absent who could be present; some had taken on double duty to relieve as many as possible for the hour.

"Floris and Anna!" thought Edyth, "Now I shall know soon what I have longed to know all year."

Floris and Anna themselves neither shared the enthusiasm nor were in any great measure aware that they were the subject of many conversations. They were very quiet, very meek, and somewhat set apart by reason of their work. Floris indeed was group conscious, and very much embarrassed at the thought of speaking in an open meeting. She had consented to speak only by being urged to do so in order to help some others, herself being so willing and kind. A song. Sweet girlish voices uplifting, inspiring. A prayer for divine help. Again a song at Anna's request:

"I know a song, the sweetest song,
That mortal lips can frame;
Its music throbs with heavenly love,
Its notes of joy proclaim
A matchless Name, a holy Name,
'Tis Jesus, Jesus, Jesus."

"I know a cross—eternal cross—
The cross of Calvary;
And One I know whose arms of love
Were outstretched willingly
Upon that tree for you, for me,
'Twas Jesus, Jesus, Jesus."

"I know a life, the victory life,
'Tis better every day,
Whose love is pure, whose joys endure,
It gives me strength to say
I'll watch, I'll pray, I'll live each day
With Jesus, Jesus, Jesus."

After the song Anna began: "This is a Help-One-Another meeting. The song we sang tells my story and source of power without another word—Jesus. I possess no power in my life which is not available to all of you. Five years ago I could not have said that. My people were very wealthy. Father had large stores. We always had money, servants, travel, anything money could buy. I was educated in expensive schools. Father was absorbed in business. Mother's interest centered in father and me, and society. But as the depression came father lost money heavily. Then came mother's illness which cost her life.

"A year later, what with his financial

losses and worry and mother's death, father died too. After everything was paid there was but little left. I had known our Sister Frances for many years, so it was to her I turned when I had my daily bread to earn. In my mother's kitchen we had a colored mammy. What a cook! I loved her all my life! She would oftentimes let me visit her in our kitchen. How thrilled I was if she let me help. The day she said to me, 'You shure got the soul of a cook, honey,' gave me a greater thrill than when I gave my graduating address. Perhaps I really have a peasant's soul. But I love dearly to cook and especially to bake. That is why I am here. I might teach or learn nursing but I love cooking better.

"After the death of my parents with but little money, naturally I became acquainted with different people. In a revival one night I found more joy than I believed possible for life to hold. I found my Lord. 'I know a song, . . . 'Tis Jesus, Jesus, Jesus.' Thenceforth I began to reconstruct my life. Hitherto I had pleased myself, placed myself first. Now He was first, I was second, or indeed nowhere. We so often give all our life for material benefits. Our spiritual life suffers. I wished honestly and above all things to avoid this. My Lord is first: I, myself, do not matter except to glorify Him. My Bible tells me His will and He gives me grace and strength to do what He asks. 'I know a life, the victory life. Jesus, Jesus, Jesus.'"

As Anna concluded the girls were plainly touched. Eyes were cast down while a few were frankly moist with tears.

Floris, timid, shy, almost afraid to lift her eyes, spoke in a low voice.

"My story is different from Anna's. She is my nearest approach to wealth. My people are very poor. The thing that stirred my soul occurred when I was very young. In our community were two girls, near neighbors



MY MASTER



I had walked life's path with an easy tread,
Had followed where comfort and pleasure led;
And then by chance, in a quiet place,
I met my Master, face to face.

With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race,
When I met my Master, face to face.

I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with iron mace,
When I met my Master, face to face.

I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles vanished and melted away—

Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud: "Oh, make me meet
To follow the marks of Thy wounded feet!"

My thoughts are now for the souls of men,
I have lost my life to find it again,
E'er since alone in that holy place
My Master and I stood face to face.

—Selected.

of ours. They should have been good friends and I believe the one girl thought they were. The one girl was engaged to be married to a fine young man. The one girl, on hearing the day announced, let her bitter jealousy manifest itself. She could no longer hide what her envious heart had so long harbored. She talked. Far, far too much. Thus gossip spread as it always does. Old matters were dug up, and for awhile a really bitter spirit stirred the neighborhood. She all but succeeded in breaking up the romance which was what she had at the first tried to do. But not quite. They were married somewhat later than planned.

"But so much needless unhappiness and unkindness followed her bitter outbursts that she is to this day bearing the scars of envy. She is marked, as it were. She is a saddened woman. She learned, but at such terrible cost. This trouble made a deep impression on me. I decided as long as I live I will **try** never to envy anyone; neither will I court envy from anyone. Trouble follows in the steps of envy, and I love peace.

"My sampler which has created interest among a few is my reminder to myself. I designed it. The letters are Greek and mean **SECOND PLACE** to me. As I do not know Greek, I received help in this. It may not be correct, but the symbol is correct to me. The design you will notice is the One whose outstretched sheltering arms form a cross. No place in the picture can one go but the cross touches them; the cross or the shadow, or the Man on the cross. Yonder, in the shadows in the background is a child picking flowers, praying, or what you will. That is I. That will remind me of my place. He is first, supreme, everything. I am nothing; and lest I forget to watch my tongue, my thoughts, my actions, my heart, long ago I made this little sampler as a reminder. It has not been easy, but the way grows easier every day as I let Him lead while I stay in my place."

Then suddenly Floris bowed her head, astonished apparently at herself for speaking so long. A beautiful spirit graced the meeting. The secret, which was no longer a secret, had in fact never been a secret, was free for all who desired it. The girls were deeply impressed with this fact. Each one determined that she too would give God first place.

Again a song was sung very softly. A prayer dismissed them. As the girls soberly separated to their various duties they knew truly that the LORD had been present and that He had been glorified.

"That in all things He might have the pre-eminence," murmured the Senior Nurse.

Protection, Kansas.

SIN REVEALED

A man tried to steal copper by cutting down wire, but one day while thus engaged at the top of a high pole he came in touch with a "live" wire and was instantly killed. There he hung gripped by the mighty current with his guilty intentions revealed to God and man.

There is a "live" wire in every sin and many are slain thereby, their guilt an awful record to take into the presence of their God.—Faithful Words.

THE RISE OF MENNONITISM IN THE NETHERLANDS

II. Obbe Philips as a Melchiorite—His Enlightenment

By John Horsch

Obbe Philips, at the time of the rise of Melchiorism in the Netherlands, lived in the city of Leeuwarden in West Friesland, Holland. He was a surgeon, while his brother Dirk Philips was a Franciscan Monk in a near-by cloister.

In Leeuwarden the martyrdom of Sikke Frerichs Snyder, a Melchiorite who had been baptized before baptism was suspended by Hoffmann, took place in March of 1531. [It should be recalled here that Menno Simons, in his autobiography, states that before the execution of Sikke Snyder he had never heard of any one disowning infant baptism.] In all probability the Philips brothers were eye witnesses of Snyder's death. Certain it is that they joined the circle of Melchiorites in Leeuwarden not long after this event, and with their associates waited for the predicted time when the ordinances could be practiced and churches organized without persecution.

Non-Romanist religious influences in the Netherlands at that time were confined to those of Melchiorism. It was through Melchiorite influence that Obbe Philips obtained light concerning the unscriptural doctrines and practices of Romanism. Therefore it was but natural that he became a follower of Melchior Hoffmann. Looking back to this period, Obbe says later that he and his friends were children in understanding. Their knowledge of Scripture was very limited. When Hoffmann's predictions and fantastic teachings concerning the end-time proved deceptive, Obbe Philips with a number of his friends renounced Melchiorism. Through independent study of the Scriptures they obtained true enlightenment and were led to form a church which, as already indicated, in faith and practice substantially agreed with the Swiss Brethren. The fact is certainly noteworthy that, while they evidently were unaware of the existence of the Swiss Brethren, their study of Scripture led them to embrace the same truths and defend the same practices as the Brethren in Switzerland. They were named Obbites, or Obbenites, later Mennonites, after Menno Simons had become their principal leader.

Obbe Philips gives the following description of the circle of Melchiorites, of which he was a member, at the time when they looked for the end of the persecution and for orders from Hoffmann to renounce Romanism and to practice the ordinances: "There was among us great and joyous expectation. We supposed that all the predictions would prove true and be fulfilled. For we were inexperienced, simple, innocent, without craftiness, and as yet we knew of no deception through visions, prophecies or supposed revelations. In our simplicity we believed that if we guarded ourselves from Romanist, Lutheran, and Zwinglian errors, all was well and there was no need for further concern."

The determination to avoid persecution by postponing the observance of the commands

of Christ to a more convenient season, proved fatal to the Melchiorite cause. Such an attitude on the question of church reformation naturally attracted to their ranks an undesirable element which would have kept aloof, had the Melchiorites been willing to be "a church under the cross." Giving the predicted political and social changes first place in their thoughts and expectations, created among them a tendency to shift from a purely religious basis to a partly political realm. The Melchiorite compromises and political expectations appealed forcefully to a class which had little in common with the circle at Leeuwarden, as described by Obbe Philips.

After Hoffmann's arrest in Strasburg in 1533 there arose among the Melchiorites in the Netherlands a prophet, Jan Matthys, a baker of the town of Haarlem, in Holland, who bid fair to outdo those whose visions Hoffmann had published. In the autumn of 1533 Matthys' friend John of Leiden visited the city of Münster, having received information, as he later confessed, that there were "fearless preachers" there. He returned to Holland with an almost incredible story. Persecution had actually ceased in Münster. General toleration was practiced. Catholics, Lutherans, Zwinglians, and Melchiorites lived in the city side by side without persecution. Bernt Rothmann, the leading preacher of the city, until recently a Lutheran clergyman, taught openly that infant baptism is unscriptural (although he continued to baptize infants). Other preachers of the city and many of the citizens shared this view. All attempts to silence Rothmann and his associates had failed, since the politically powerful guilds (trades unions) took his part and protected him contrary to the command of the higher authorities. It is improbable that at any other place these unions had the constitutional rights and privileges which were theirs at Münster. The Roman Catholic bishop and provincial government found themselves powerless to maintain control of the city.

The imagination of Jan Matthys ran riot in consequence of the report which his friend John of Leiden brought from Münster, and of the discussions he had with him. He began to entertain the view that not Strasburg but Münster was to be the center of God's kingdom. Melchior Hoffmann had consistently warned his followers of uproar and rebellion, but had not held the principle of nonresistance and of separation of church and state. The Melchiorites did not accept these principles. Was there any reason then why they should not assume political control, if opportunity presented? Was not the work of Luther and Zwingli, the leading reformers of the state church type of Protestantism, closely allied with the state?

For two weeks Jan Matthys conferred with John of Leiden concerning the burning questions of the day. He began to see visions and dream dreams, caused by his own unholy

desires and ambitions. The two years of standing still," prescribed by Hoffmann, had not yet expired, but Matthys claimed he had divine revelations to the effect that the expected time of liberty and of the sudden termination of the persecution had actually begun. True, there was as yet in the Netherlands no indication of such a change, but had not the marvellous turn of affairs at Münster taken place suddenly? The two men believed that Münster, instead of Strasburg (where persecution continued) was destined to be the center from which the new order of things would spread over the land.

In November, 1533, Jan Matthys came to the Melchiorites of Amsterdam and announced, on the ground of new revelations which he, as "the second witness," had received, that the great change for which they were waiting was at hand. The time to resume the practice of baptism had come. The wicked had henceforth no power over the faithful to torture and slay them. Matthys admonished them to fear no longer the great tyranny, for no blood of Christians would further be shed on earth. This was, he said, the time when the judgments of God would come upon the ungodly. Withal, Matthys admonished the believers that, awaiting further orders, they should "remain in Babel," as concerned outward appearances. They should not openly separate themselves from the Roman Church; there should be no noticeable change in their outward attitude toward that church. They were to be baptized secretly in evidence of their belief that the new dispensation was here.

The new prophet was received coolly by the Melchiorites of Amsterdam. The two years of "standing still" had not fully expired, and some of them had supposed that Cornelius Polterman was to be the second witness. "They were perplexed and knew not what to do," says Obbe Philips. "But Matthys came to them," Obbe states further, "with great threatenings and frightened them with the announcement of great and terrible judgments over those who resisted the Holy Ghost." For a time the Melchiorites of Amsterdam stood their ground against Matthys but finally most of them accepted his message and were baptized. "For we (Melchiorites) were at that time unsuspecting," Obbe Philips goes on to say, "and had no thought that false prophets could rise among our own brethren."

Jan Matthys sent his "apostles" to the Melchiorites everywhere with the same message. "They were to proclaim peace and toleration and to announce that nevermore would tyrants persecute them, and that henceforth there would be no blood-shed, but a new world was to come in holiness and righteousness," Obbe wrote further.

Two of the messengers of Jan Matthys came to Leeuwarden, where they met the men who were destined to become a little later, the principal opponents of the new prophet, namely Obbe and Dirck Philips. But we let Obbe himself tell the story of the reception and the work of these men among the Melchiorites of Leeuwarden.

"Then there came to us at Leeuwarden two of those messengers, namely Bartholomew

Bookbinder and Dirck Cooper. And when some of us had come together, about fourteen or fifteen persons, men and women, they declared and announced to us love and patience in their address. And then they declared to us the authority of their mission, namely that Jan Matthys had come to them with such signs, wonder-working, and power of the Spirit that words failed them to describe it to us. They said we should not doubt that they were endowed with power and miracle-working no less than the Apostles at the day of Pentecost.¹

"They also comforted us and said, we should not be in anxiety nor fear, as we had indeed long feared the great tyranny; for henceforth no blood of Christians would be shed on earth, but within a short time God would destroy all those who shed blood, all the tyrants and godless from the earth."

"This assertion," [that God would destroy the wicked], Obbe Philips says further, "I heard with suspicion, although I dared not contradict them, for at that time no one had the courage to contradict much, and whoever spoke against their message was denounced as one who resisted the Spirit and blasphemed. In this manner and by their threatenings of damnation they terrorized the hearts in such measure that no one had the courage to contradict them. Everyone feared that he would in some way transgress and speak against the mission and work of God. For we were all inexperienced, like children, and had no thought that we could be deceived by our own brethren who every day were with us in like danger of death and persecution."

"At that day we nearly all accepted baptism at their hands," Obbe Philips continues. "The day following, when they were about to depart, they, after counseling with other brethren, entrusted to us the office of the ministry, by laying on of hands, namely to baptize, to teach, etc. And after they had accomplished all this among us, they at once resumed their journey on the same day."

"Then after eight days came Peter Woodsawer with the same mission, and baptized Dirck Philips and a few others. I was absent from the city in the country to preach at that time, and did not meet Peter Woodsawer."

Having now become Anabaptists (rebaptizers), Obbe Philips and his friends were at once made to realize by bitter experience that in no way was there a greater measure of toleration for Anabaptists now, than there had been before the rise of the new prophet. We shall again give the word to Obbe Philips and record his interesting narration of immediate developments at Leeuwarden. He writes:

"No sooner had this Peter Woodsawer come outside of the city walls of Leeuwarden, when all prophecy and lofty assertion proved vain; for he was immediately sought and pursued by the authorities, at first in the city and then in the villages of the country, and had a very narrow escape, for the authorities used all means to pursue him."

"Meanwhile I returned upon a Sunday with my brother Hans Scherder to Leeuwarden, and when we came near the city gate, about noon, we noticed that the keeper was about to close the gate. But he saw us coming and

called to us, saying, if we desired to enter, we must make haste. When we heard this, we were frightened and asked the reason why the gate was closed. He said, 'There are Anabaptists in the city; they are all to be seized.' Then we were much more frightened and remembered the prophecies. But [although this came to us quite unexpectedly], we, realizing the impossibility of turning back without arousing suspicion, recovered courage and went into the city about noon."

"Having arrived home, I found my wife in anxiety, and she told me of the visit of Peter Woodsawer, and that some of the friends had boldly contradicted his word and his authority, which resulted in great rumor and persecution. Some had already been apprehended and others were very earnestly sought. She entreated me to go by all means away into another house until darkness would set in [hoping for an opportunity to leave the city unnoticed]."

If after these experiences, Obbe Philips continued to entertain the belief that the time of religious liberty had come, he was soon to be completely disillusioned. Some of the men sent as apostles by Jan Matthys, apparently in order to show that they believed their own message, ventured to preach publicly. They were promptly arrested. Obbe says: "These three men who, having come to them from Amsterdam, had boasted of their mission and calling as apostles and said that no blood would further be shed upon the earth, were taken captive soon after that as disturbers and Anabaptists. With a number of others, sixteen persons in all, they were taken to Haarlem and were put to death."

Seven of these men, among them Peter

CHRIST, OUR HIGH PRIEST

Jesus, in Thee our eyes behold
A thousand glories more
Than the rich gems and polished gold
The sons of Aaron wore.

They first their own burnt-offerings brought,
To purge themselves from sin;
Thy life was pure without a spot,
And all Thy nature clean.

Fresh blood, as constant as the day,
Was on their altar spilt.
But Thy one offering takes away
Forever all our guilt.

Their priesthood ran through sev'ral hands,
For mortal was their race;
Thy never-changing office stands
Eternal as Thy days.

Once, in the circuit of a year,
With blood, but not his own,
Aaron within the veil appears
Before the golden throne.

But Christ by His own pow'ful blood
Ascends above the skies
And in the presence of our God
Shows His own sacrifice.

Jesus, the King of Glory, reigns
On Zion's heav'nly hill;
Looks like a Lamb that has been slain,
And wears His priesthood still.

He ever lives to intercede
Before His Father's face:
Give Him, my soul, thy cause to plead,
Nor doubt the Father's grace.

—Isaac Watts.

Woodsawer and Bartholomew Bookbinder, were executed and broken upon the wheel at Haarlem on March 26, 1534. After this terrible sentence had been carried out, Obbe Philips himself, with a few of his friends, went to the place of execution to view their remains. "I desired to ascertain," says Obbe, "which of them were the three who had baptized us and had announced to us such mission and promise of religious liberty but we were not able to recognize them."

The utter consternation prevailing among these people in consequence of the failure of the prophecies and of the realization that they had been deceived, is further described by Obbe Philips: "Now every one may consider for himself how we felt when we remembered the haughty and beautiful words, which I perchance had not read out of a book nor received or heard in a round-about way, but I had heard these words from their own mouths. What took place was the very contrary of what they had announced to us. All that they had said would come upon the world, upon the tyrants and godless, came rather upon us, and first of all upon the messengers themselves. Alas, who is able to tell our great grief. By the world we were terrorized and severely persecuted, and by our own brethren we were daily misled and deceived."

Thus the fact that they had been led into appalling error was brought home forcibly to Obbe Philips and his friends. Not only did they realize that they had been deceived by Jan Matthys and his messengers, but it became clear to them also that the leading principles to which the Melchiorites adhered from the beginning were unsound and erroneous. Melchior Hoffmann, by his extravagant notions, had prepared the way for further error and deception. And now Jan Matthys, who besides John of Leiden had gone to Münster, asserted that the dissenters and heretics who would not accept his message, should be put to death by his own followers. Especially was his heart filled with revengefulness against the persecutors of his followers.

According to Obbe Philips' testimony the first apostles who came to them at Leeuwarden, announced, as we have noticed, the impending judgment of God upon the wicked. Obbe says he heard this with misgivings. The belief that severe judgment would befall those who opposed and persecuted the Gospel was at that time widely held also within the Protestant state churches, and seemed to be in keeping with certain passages of Scripture which treat on judgment over the wicked. There is no evidence to show that Matthys preached the destruction of the wicked with the sword before his arrival in Münster.

Scottdale, Pa.

¹ K. Vos (*Menno Simons*, p. 55) quotes the last sentence of this passage and says that this was the view of the Obbenites—an inexcusable misunderstanding. The description which he gives at the same place of the Obbenites and early Mennonites is altogether inaccurate and misleading. Here, as in other instances, this author ascribes to the Obbenites and early Mennonites the views not only of Melchior Hoffmann but even of Jan Matthys.

CHRISTIAN MONITOR PULPIT

"GOD HATH SPOKEN"

By S. Jay Hostetler

TEXT: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. 1:1, 2.

The world attaches great importance to the utterances of some men. Thousands follow daily with care the paragraphs of certain writers. The writings of these men usually deal with politics, morals, philosophy, or other subjects related to our individual and social relationships. Our text is a statement from the Almighty God who holds in His hand the disposition, absolutely, not only of these same politics, morals, philosophy, and every other temporal subject, but the eternal destiny of every man living or dead. If, then, there is any importance in the utterance of any man, the importance of any message from God cannot be measured. It is of infinite importance.

What was the NEED of God's speaking? The need was this—without a word from Him none of us could by searching ever find Him. Modernists have forsaken the Word of God to search in their own way. They have failed and it is significant that in the last year or two some of their leaders have admitted their failure in various things. All who search outside of God's own Word fail in the same way. Nor in other religions is there the key to Him. I have not yet found one Hindu who presumed to say that he had found God or salvation, and I have talked with many who declare themselves to be seeking Him. There is only one way to God and that is by His own instructions in His own Book. We could find Him in no way of our own—this was the need of His speaking.

But why was there a need for God to speak to us in a Son as here stated? What was lacking in the former revelations? We might think the law of Moses should suffice. What was the need for a revelation in a Son? In our verse it is said that He spoke in times past "at sundry times" or, according to the Greek, "in sundry portions." God did not reveal all of His plan to any one person or at any one time in Old Testament times. They were not able to understand more than He gave them. He also had to speak to them "in divers manners." They could not grasp things in just any manner. He had to suit the message to the people as far as amount and manner of delivery were concerned. Those revelations were insufficient and inadequate for the everlasting purposes of God.

Again the former revelations were inadequate because the most necessary element was lacking—atonement for sin. "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). So until "some better sacrifice" was provided none could have salvation. Those people were saved by a forward-looking faith in Christ. Furthermore, though the law pre-

scribed the deeds of righteousness, it provided no power for doing those deeds. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). The law gave only the knowledge of right and wrong, and what deeds should be done and which not done. But no man has power within himself to do all he knows to be right, nor could the law provide the strength. Hence it was inadequate. It was ultimately necessary for God to speak by His Son.

Now since it was necessary for God to speak in a Son, what was the MESSAGE that He spoke? His message was the life of that Son. The Pharisees and scribes had buried the real message of God's former revelations beneath a load of formalism and rules. They tithed and made ostentatious prayers under the false impression that they were carrying out minutely the teaching of the law. They forgot mercy and justice. They thought they were living the life of God. Jesus soon demonstrated by simply living that all the precepts of the law pertaining to our life are practical and when lived out make the happiest and most satisfactory life. By seeing another do it one may learn in a few moments to operate a complicated new machine, while it might take hours of study to learn from written instructions just how to set each lever, at what moment to operate a gadget, and even then an important adjustment might be missed, and perhaps it could not be fully understood. Big companies go to the great expense of sending experts hundreds of miles away to teach the operation of their machinery to buyers simply because it is impossible to do it satisfactorily in writing. Even so God gave the message of how to live the Christian life by sending His Son all the way from heaven to earth.

Furthermore God's message in His Son was the atonement for sin. As stated above there was no atonement for sin actually in the law. The sacrifices were merely types of the sacrifice of Christ. Hence the law could free no one from sin. "But with the precious blood of Christ, as of a lamb without blemish and without spot," "by one offering he hath perfected for ever them that are sanctified" (I Pet. 1:19; Heb. 10:14). Some say, "Forget the past." One might as well say to the grocer to whom we owe the price of six months' groceries, "Forget the bill; I will pay cash from now on."

But not only did He give His life to atone for our sins, but He rose from the dead and now lives to give us power over sin. "For if, when we were enemies, we were reconciled

to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:9). "Without me ye can do nothing," but "I can do all things through Christ, which strengtheneth me." Though we knew what was sin before, we had not the power to refrain from it. Christ being alive now helps us to keep clear of sin. We now have power where we were before helpless.

God's message of the atonement and resurrection is the key of the Bible and the focal point of His message. Without these facts the Bible were but another book. It would be different from other books only in the excellency of its literature and teachings, and not in the entire uniqueness of its message. But now it is entirely by itself. It is the only life-giving message.

In speaking of God's message of the life, atonement, and resurrection of Jesus we cannot omit the record of the message, the Bible. In thinking of God's message most of us, no doubt, think first of this book. It is the vehicle He has used to give us His message. Many professed followers of Christ even regard the Bible as merely another human product. They regard it as a record of men's search for God. They see in it a progressive development of the "idea of God." They cross out many parts as untrue, others as not worthy of being read, others as being unsuitable to us "moderns."

But thanks be to God, our Bible is not the product of the minds of men who were "groping" after God as these skeptics are. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). The scriptures are not the sage advice of patriarchs and prophets who because they had lived to a ripe old age were considered competent to contribute to a book of religion. Rather are many of the things in the Bible entirely beyond the comprehension of their writers. God caused them to write things not ready to be explained, but later made clear. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10, 11). Daniel is an example; he sought to know the meaning of the prophecy given through him, but was denied, but his prophecy has come true in detail as far as the time has come for its fulfillment. "Nothing has been added to the Bible for eighteen centuries, yet the world's greatest scholars have been unable to exhaust it by years of intensive study. The best minds of the past centuries have produced books, thousands of them, about the Bible, and yet they have

(Continued on page 79)

Editorials

Jottings

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let us accept the Savior's gracious invitation and find sweet rest with Him in the midst of troublous times without.

* * *

"Standing in the need of prayer," are the words of the negro spiritual. The writer of the song realized his own need, not that of some one else. Blessed is that person who feels the need of keeping in touch with the Heavenly Father in "humble, grateful prayer," for his life will be one of joy, helpfulness, and power in the service of the King.

* * *

"Blessed are the pure in heart: for they shall see God." The importance of a pure heart cannot be overestimated. The statement of Jesus, quoted above, is very emphatic. And there is only one way in which that purity of heart can be attained, and that is through the cleansing blood of Calvary. Apart from Jesus there can be no purity of heart or life. Surely we want to see God and Jesus Christ His Son and be with Him when He comes again. "Every man that hath this hope in him purifieth himself, even as he is pure."

* * *

Winter Bible Schools have been held in many places this year. Most of them are closed by this time, although a few are either still in progress or are to be held soon. We do not have the exact number of such schools that were held this winter, but we feel certain they reach the dozen mark. Hundreds of young people have been in attendance and the influence for good which they have received and will carry with them and give out to others can never be computed. These short term Bible schools are performing a great service in reaching young people who would never have an opportunity to receive Christian training in the regular term schools. May the Lord continue to bless the work to His glory and to the extension of His kingdom.

* * *

Now that the winter Bible schools are about over congregations will find that it is a good time to plan for other activities for instruction in the Bible and missions. It is not too early to plan for a Summer Bible School for the boys and girls. Secure descriptive circulars from the Publishing House and lay preliminary plans for securing courses and effecting an organization. Two other activities that will be found very helpful are Teacher Training classes and Mission Study classes. Decide which one will be most suitable for your congregation during the remainder of winter and spring or summer. The General Sunday School Committee has arranged a fine Elementary Teacher Training Course which can be given in the home congregations. The Mission Study Committee of the General Mission Board has arranged a series of Mission Study courses. Circulars describing either one of these courses may be had by addressing the Mennonite Publishing House, Scottdale, Pa.

"Closer to Jesus"

This is the theme of a well-known Gospel song. The expression itself can not be found in the Bible, but the idea is entirely Scriptural. Proverbs 18:24 speaks of "a friend that sticketh closer than a brother." This manifestly refers prophetically to our Lord Jesus Christ. He is our Elder Brother and will keep close to us, but we also have our part to do. Jesus took Peter with Him to the Garden and even prayed for Him that his faith should not fail. But Peter followed afar off and got into serious trouble. How much better it had been for him to have kept "closer to Jesus!"

Jesus commands us to follow Him. If we heed the true spirit of that command we will keep close by His side and walk and talk with Him as our constant Companion and Friend. Thus we will have His blessed fellowship and counsel to enjoy constantly. That is the life that is hid with Christ in God and which will have victory over sin and power in service. "Draw me nearer," should be our constant prayer as we give our lives to Him in full consecration and devotion.

But there are certain things that go with following Jesus and keeping close to Him that we must not overlook. (1) It means a definite breaking away from the world. We cannot follow the world and follow Jesus at the same time. James says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." And in I John 2:15 we read, "If any man love the world, the love of the Father is not in him." Hence it is idle for us to pray and sing that we want to be drawn closer to Jesus if we are not ready to part company with the world. (2) If we want to follow Jesus we must be willing to bear the reproach of the world. The world had no love for Him, and it despises Him still. He said that the world hated Him and that it will hate us as His followers also. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 16:19). "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13). (3) Following Jesus also means suffering with Him. Here is where Peter, and the other disciples also, to some extent failed. He did not enter into Jesus' agonies in the Garden. He was not present at the cross, as far as we know. He had failed to catch the truth which Paul later expressed in these words, "If we suffer, we shall also reign with him" (II Tim. 2:12) and again, "All that will live godly in Christ Jesus shall suffer persecution."

But the one who really loves Jesus will endure all these things gladly for His sake. He will have blessed times with His Lord even while bearing the cross and enduring the pain that is inflicted on the true Christian by a Christ-rejecting world. He will realize that "the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." And he will sing with the poet:

"The Savior is dearer to me every day,
The closer I live to Him;
And brighter His glory illumines my way,
The closer I live to Him.
Closer to Him, closer to Him,
I want to live closer to Jesus;
There's no one so precious, so faithful to me,
And I want to live closer to Him."

Sunday School Statistics

Statistics to many people are dry and uninteresting arrangements of facts and figures. But this is not necessarily true, especially if the statistics have to do with matters in which we are vitally interested. We assume that the Monitor readers are interested in Sunday school work and that a few facts and figures concerning the scope of the work in the Mennonite Church will be read with interest. The statistics which we intend to give are taken from the report of the Secretary of the General Sunday School Committee which will appear in the forthcoming Mennonite Year Book and Directory. The figures, however, are for 1933, since the 1934 report is not yet assembled.

In the main branch of the Mennonite Church a total of 488 Sunday schools are reported. These are manned with an army of 1811 officers and 6040 teachers. The total enrollment is 67,592. This includes the Sunday schools in United States, Canada, India, and South America. If we compare the report with that of a few years ago we find that our Sunday schools are making a very definite expansion in the number of workers and the total number of persons enrolled. We are glad for this growth, and it is an evidence that the Church is reaching out in giving the Gospel message through the strong arm of the Sunday school. May the Lord lead us into still greater service in this method of winning souls for Christ and of building up souls in Christ.

A number of other items are also quite interesting. For instance 1800 Sunday school pupils were received into Church membership. \$60,117.30 were given for mission and charitable purposes. Our Sunday schools certainly make a substantial contribution to our church and mission work in many ways. 5,888 of the pupils are of non-Mennonite parentage, which shows something of the missionary outreach of our schools. There are a number of other things of interest, some of which can not be considered so favorably. Only 178 of the 488 schools used the Quarter Investment Fund. Much good has been done in this way, but many more of our schools could take up this method of training our boys and girls to invest money and to give of their earnings to the Lord's cause. There were only four mission study classes and 24 teacher training-classes. 57 Summer Bible schools were reported. We feel sure that the 1934 report will show decided increases along these lines.

We repeat that much good has been done and is being done by our large Sunday school army. But let us not assume an attitude of self-satisfaction and think that we have done all that we could have done. This is not true, and it is always a dangerous attitude to take in any kind of Christian work. There yet remains much work to be done along many lines. We need better trained teachers, and this calls for more teacher training classes. We need larger and more regular attendance, for while our enrollment is 67,592 our average attendance is only 49,856 or a little over 72 per cent. We need to reach out with more mission Sunday schools, for only 55 of the total of 488 are listed as such. We need to gather more of our pupils into the Church and hold them for Christ and the cause. All of these and many more things can be done in the way of improvement and expansion of the work. May the Lord help us to continue in the good work and to strive for greater things in the future.

Christian Unity

This is the title of the Young People's Meeting topic for March 10. It is a subject of great importance, indeed so much so that God saw that His inspired apostle wrote to the churches a number of letters in which that theme was most prominently emphasized. News of the divisions in the Corinthian Church had reached Paul when he was in Ephesus, and he at once wrote to them and rebuked them for grouping around certain leaders, such as himself, Apollos, and Peter, when they should have been united in one body with Christ as the Head. Notice his telling words, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men" (I Cor. 3:3)?

Then again in the Ephesian epistle we find the note of unity emphasized very strongly. While the book of Ephesians is in marked contrast to that of the Corinthian letters in this that there is no specific mention of conditions in the Church and that it is an epistle of instruction in the most profound spiritual truths, yet at the same time his great emphasis on the unity of the Church as the body of Christ shows us that the apostle was burdened with this message as something needed also by the church at Ephesus. Let us notice a few of his outstanding messages on this theme. "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (4:2, 3). And again, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (4:13).

In the letter to the Church at Philippi we see once more that the apostle puts considerable emphasis on this subject. Although he commends this church highly for their care of him and sounds a note of rejoicing in every chapter, he, however, tries to impress upon them the need of being of one mind in Christ. The Apostle well knew that if the Church is to fulfill her purpose and be a power for good in the world of sin and darkness she must work together unitedly. Notice a few quotations: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (2:2); "Let us walk by the same rule, let us mind the same thing" (3:16); "I beseech Euodias, and . . . Syntyche, that they be of the same mind in the Lord" (4:2).

People of all times have recognized the value of unity. "United we stand, divided we fall," has been a familiar slogan for many years. Lincoln became famous when he made a political speech in which he used the expression, "A house divided against itself cannot stand." But Lincoln said nothing new. Our Savior had enunciated the same principle centuries before and Lincoln only repeated what he had learned from the Bible. These are the exact words of Jesus as given in Matthew 12:25: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself cannot stand."

The Church today needs to present a united front against the enemy. Satan is busy sowing the seeds of variance, dissension, and strife. If he can keep us busy with internal disorder and strife he knows that he can not only work havoc within the walls of Zion but keep the forces of the kingdom from going out in aggressive work for the salvation of souls. Let us strive by all means within our power "to keep the unity of the Spirit in the bond of peace."

Christian Life

IMPLANTING THE WORD

By Louida Bauman

This article supplements the Young People's Meeting topic for March 31.

The word "implanting" suggests to us something that is planted—a seed. It also suggests one who sows or plants seeds. In order to plant there must be soil to receive the seed. We shall consider the subject according to these suggestions, namely,—the seed, the sower, the soil and the sowing.

The Seed. When Jesus told the parable of the sower, He said, "A sower went out to sow his seed." He said too, "The seed is the word of God." The Word of God is thus compared to seed which is sown in the heart, as the husbandman casts his seed into the ground.

The Word of God is called the "incorruptible seed," because continuing still the same, unchangeable in itself, it changes and renews the hearts of those who receive it. It is incorruptible because it leads and tends to immortal life. It begets in the soul an abiding life which shall continue forever. "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever."

The Word of God is the living Word. It is "God-breathed." God gave it, and gives it its living power. It is the perfect Word which was revealed little by little, century after century. "Holy men of God spake as they were moved by the Holy Ghost." There was no conscious planning on the part of those who wrote it. "Some parts were written to meet some passing need, others to express some earnest longing, others to teach some glorious truth by letter or treatise."

We see in the Word of God, man as he really is, and God showing Himself to man in his need. It is indeed a book of life for life. Through the life-imparting words we have life that is life indeed. Jesus, the Word of God, incarnate in the flesh, said, "The words that I speak, they are spirit and they are life." When meeting the tempter in the wilderness Jesus quoted the words in Deuteronomy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

God's Word is very practical. The Spirit of God makes His Word live once more to us. His Word is for **me**. His promises are for me, His warnings and His commands are for me. His Word is exactly adapted to fill and fulfill all the need of man. The hungry soul that craves food for a starving heart finds in the Word of God, a full feast, satisfying every craving—something to answer every need in his being.

The Word of God, not only fits the heart of certain people, but the universal heart of man of every color, every climate, every age. The life-giving Word is needed by all mankind. Who will sow the seed?

The Sower. The Sower is one who holds forth the Word of life. The sower

may be the parent, the teacher at Sunday school or day school, the preacher, or any Christian who witnesses for his Lord—to His saving and keeping power. Some one has said, "It takes God and man to make an ear of corn." God can make an ear of corn, but when corn grows without the aid of man's cultivation, it is not as perfect. By co-operation growth is more successful.

God needs men to be His witnesses, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "Teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

But the sower cannot implant the Word unless it is a part of himself. Out of real experience only can we handle the Word of life. We must know it is the voice of God speaking to us. We must commit ourselves to Him and rely upon His Word. The Spirit illuminates His Word to us, and we have a real desire for it. It is our necessity in the sense that our spiritual life craves for it, and we cannot prosper without it.

We can say with the Psalmist David, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" He also said, "Thy word have I hid in my heart that I might not sin against thee." We are clean through the Word. Looking into the perfect law of liberty, we continue therein, not being forgetful hearers of the Word but a doer of the work.

Some one has asked the question, which each one should ask himself, "Is the Word of God tremendously keen to me while I hand it on to you, or does my life give the lie to the things I teach?" By our fruits we are known, and if our lives are not in accordance with the words we speak, there is very little impression. Our religion is vain, if we seem to be religious and are not.

The sower, in order to be fully equipped, needs to meditate and study the scripture. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There are mysteries in the Word of God we cannot fathom but as far as our duty is concerned God has made His Word plain to us. We must not add to nor take from God's Word. Whoever is guilty of this, God shall take away his part out of the book of life. Some parts in the scripture are more relatively important, yet they have their place. In interpreting scripture let us ever keep before us the principle of interpreting scripture by scripture.

Our attitude in our approach to the study

of the scripture should be the attitude of wonder as seen in a child when learning some new truth. God's Word is always fresh to us evoking deeper thoughts of wonderment and gratitude for all His thoughts to usward. As we know Him better through the study of His Word, we desire that others should know Him too. The apostle Paul, filled with the constraining love of God, said, "As much as in me is, I am ready to preach the gospel."

The Soil. The soil refers to the heart and mind of the hearer of the Word of God. There are soils in different conditions of tilth. Some soils are deep, some are shallow. Some have lost their mellowness and are hard. The wise sower gives careful attention to the soil. As the wise farmer spends much time in preparing his seed-bed, so also will the efficient worker in God's kingdom give attention to the seed-bed.

There must be breaking up work as a preparation. In the breaking up work there is need of spiritual blessing in answer to prayer. In heathen lands much patience and courage is needed to prepare the seed-bed. Missionaries may labor years, at times, before there seems to be a general breaking up of the soul.

We think of children as being the virgin soil, soil which has not been handled and which can easily be prepared for the message of salvation. A child's heart and mind are very receptive. He has not been hardened by sin.

The Sowing. The seed should be planted when the ground is warm. Sympathy and insight are needed in order to know just when to plant the seed. As we sow we need the guidance of the Spirit who will guide us to hearts ready to receive the truth, and bring to our remembrance the words, stored in our memory, to meet that particular need.

When we think of implanting the Word in the heart of a child we think of the opportunity parents have, especially the mother who is with her child the greater part of the day. The little ones are always eager for a story from the Book, and also enjoy having it read to them. The language of the Bible is simple and expressive. Teach the child in the words of the Bible. Use the pure seed.

As the mother goes about her duties and the child is asking questions, she often has opportunities to bring a truth to a child and apply it by means of a simple illustration when the child is most receptive. So here a little, there a little, line upon line, precept upon precept the Word of God is given. God said to the children of Israel, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Today there is great need for teaching in the home, for here the child receives his first impressions of God. The day school teacher and the Sunday school teacher also have golden opportunities for sowing the seed in good ground. A wise teacher chooses the truths best for a child and does not sow too

much or too little at a time. If too much is sown it will not develop. When the child is ready, explain to him what is involved in becoming a Christian. If we would only realize what it means to implant the seed in the heart of the child and get ahead of the weeds we would be more diligent. A child saved means a life saved. Jesus gave the children the prior claim when He took them and blessed them. He said to Peter, "Feed my lambs," thus emphasizing the importance of child training in the church.

The hardened soil, those hardened by sin; calls for more preparation. Man, hardened by sin, often needs to hear the Word many times before he will yield and accept. The sincerity and conviction evident in the message of the preacher or teacher is also a means of helping to stir the listener. Much prayer is needed for the breaking of the hard soil by prayer, that God by His Holy Spirit may illuminate the Word given. God often prepares the hard soil by means of sorrow or loss. God will prevail. His Word is powerful. He will bring that illumination which is the primary qualification for perception of Bible truth.

There are those, too, whose hearts have not been so hardened, but have need, as the man from Ethiopia, that some one should guide them. We can, as Philip did, guide them to the truth by preaching unto them Jesus. So many people are ignorant of the simple way of salvation, even in a country where there are so many Christians.

Not much light is needed for the germination of a seed, but when the seed has germinated light must come from all directions. There must be the moisture of spiritual blessing, the atmosphere of prayer, the warmth of life, and the light of further teaching. Germination and growth in the spirit are often a slow process. In our Christian life we are so apt to contest every step of the way. Hearts of believers must be strengthened continually by the Word of God—first being fed by the sincere milk of the Word, (the first principles and oracles of God) and then strong meat.

The sower may not reap the harvest he has sown. A good seed sown, may, in years to come, be thrown where it can germinate and there may be a good harvest long after the seed has been sown. Who but God can number the souls that through the life-imparting Word have that life which is life indeed?

In the great ingathering there will be a harvest from all parts of the world—a great multitude which no man can number of all nations and peoples and tongues. Will there be some missing in that great multitude because we have failed in sowing the seed? It is our work to sow the seed and God giveth the increase. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Toronto, Ont.

"We should not only let the Holy Ghost brush away the cobwebs,—we must let Him kill the spider."

VICTORIOUS LIFE SECRETS

III. Marks of the Victorious Life, or Things that Accompany Salvation (Continued)

By J. D. Mininger

We again call attention to the fact that Bro. Mininger will be glad to answer letters from readers who have personal problems pertaining to the Victorious Life. Enclose postage and address him at 2409 Farrow Ave., Kansas City, Kans.

Are You a VICTIM or a VICTOR Today?

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—Isa. 59:19. Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

SEVEN ABLES

Wherefore he is **ABLE** also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

For in that he himself hath suffered being tempted, he is **ABLE** to succor them that are tempted.—Heb. 2:18.

Yea, he shall be holden up: for God is **ABLE** to make him stand.—Rom. 14:4.

And God is **ABLE** to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—II Cor. 9:8.

For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is **ABLE** to keep that which I have committed unto him against that day.—II Tim. 1:12.

Now unto him that is **ABLE** to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Eph. 3:20.

Now unto him that is **ABLE** to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.—Jude 24.

Something else that is true of those that are "more than conquerors" is that they

XIII. Believe in God.

This expression is so commonplace that too often its meaning is lost.

"He that believeth is not condemned."

"He that believeth shall not make haste."

"If ye will not believe surely ye shall not be established."

"Abram believed God."

"I believe God."

"Let not your heart be troubled, ye believe in God." The best cure for heart trouble is belief in God.

It was because Abraham believed God that he obeyed Him and offered up his son Isaac.

In Acts 19:18, 19 it was those that believed who confessed—and brought their books together, and burned them—and counted the price—and found it fifty thousand pieces of silver."

The following words in Daniel 6:23 are full of meaning, showing in part the result of believing in God. "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."

Note in contrast what happened to those not believing in God: "They cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

Do I actually and in reality believe in God? This is the great secret of Victorious Living.

XIV. Satisfied.

In company with a friend I visited in a hospital, a lady who was saved at one of our City Missions.

The lady had lost her parents by death and also lost her health, but in spite of all, she sweetly remarked to us, "Jesus fully satisfies." Having known that sister from childhood, I came away from that hospital feeling that I had obtained a new conception of Jesus Christ.

William McPherson, the man in Kansas City, Missouri, who has learned to read his Bible with his tongue and who has for nearly thirty years been without eyes and hands, says, "I expect to praise God throughout all eternity for removing my eyes and hands, for He knew what it would take to bring me back to Himself."

The Victorious Christian realizes the truthfulness of the words of the Psalmist when in Psalm 107:9 he says, "He satisfieth the longing soul, and filleth the hungry soul with goodness." And in Proverbs 19:23 we read, "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied."

"Jesus satisfies,
Jesus satisfies,
All my need He doth supply—
No more sadness,
All is gladness,
Truly Jesus satisfies me."

This is but a foretaste of what the Psalmist referred to when he said, "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

XV. Not Immunity from Temptation.

Blessed is the man that endureth temptation" (James 1:12).

Living the Victorious Life does not mean immunity from temptation.

Jesus, the world's Greatest Victor, "was tempted in all points."

We should, therefore, not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us.

"Christ was in the wilderness forty days tempted of the devil."

We do well to remember:

It is no sin to be tempted.

Every temptation is a new opportunity for victory.

God is faithful and has made Himself responsible to provide a way of escape in each instance. I Cor. 10:13.

XVI. A Clear Conscience.

This is another priceless possession of the Victorious Christian.

"How much more shall the blood of Christ . . . purge your conscience" (Heb. 9:14)?

God's cure for a guilty conscience is the blood of Christ applied by faith when a person repents and believes the Gospel.

Paul furnishes us a striking example of a man having his conscience "purged" and of one who constantly endeavored to take heed to that silent monitor.

In Acts 24:16, he says, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

To have your conscience cleansed see I Jno. 1:7-9, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

XVII. Peaceableness.

This is another outstanding mark of the person who walks in the Spirit and overcomes the world.

He has peace with God through our Lord Jesus Christ, and can truthfully say:

"My past is under the blood,
My present He is tending,
My future is in His hands,
Whose love is never ending."

He has heard the voice of Jesus say, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"The meek shall delight themselves in the abundance of peace."

A minister of the Gospel relates his experience when shearing a sheep for the first time. He laid the sheep on a table or bench and started shearing. In his awkwardness and inexperience he unintentionally cut the sheep, and as he went on with his work every now and then he saw some blood trickling down. He tried to be more careful, but still he would cause the blood to come. He turned the sheep on the other side and again he caused the blood to flow. Finally when he released the sheep, to his surprise, what did he find out, but that the sheep was dead? Unintentionally, he killed it. It made no resistance—no noise. The preacher went on to explain, "Now if that had been a goat I would have had a different experience."

Do your neighbors and the folks who live with us know us as having the goat or the sheep nature?

If we are at peace with the God of peace, if we know Christ as the Prince of Peace, if we recall that the third mentioned fruit of the Spirit is "Peace," and if the peace of God which passeth all understanding keeps our hearts and minds through Christ Jesus it will be but natural for us to radiate the Spirit of "peace on earth, good will toward men."

Kansas City, Kansas.

HUMILITY OF CHRIST

By Martha Eimen

According to the interpretation of verses five to twelve in the third chapter of Philipians there are seven steps distinctly manifested in the humiliation of Christ. Through the pathway of humility seven steps are outstanding in Christ's exaltation.

Christ was in the form of God. His humiliation was no violation of His divine essence. Being God He could not undeify Himself. His Deity remained with Him throughout the whole course of His humiliation. As He was in the form of God, He was identified with the being, nature, and personality of God.

Jesus made Himself of no reputation. John 5:41 says, "I receive not honour from men." After Jesus performed the miracle of feeding the five thousand, the people thought that He truly was the prophet that should come into the world. They were ready to proclaim Him as their earthly king. But when Jesus perceived that they would take Him by force, He departed into a mountain.

Our Savior took His place in the likeness of man. Had He taken on the form of an angel it would have been a humiliation, for He created the angels. He was made lower than they. In Him was no sin, so that it was impossible for Him to sin. He was in all points tempted as we are, apart from sin, for He knew no sin.

He not only took upon Him the likeness and fashion of men, but the form of a servant,

a man of low estate. He was not only God's servant whom He had chosen, but He came to minister to men. We would think that Jesus would have been a Prince. But quite the contrary. He, being in the form of a servant, lived in humiliation, poverty, and disgrace. Matthew 20:28: Christ as the Son of God and man "came not to be ministered unto, but to minister, and to give his life as a ransom for many." In Luke 22:27, Jesus says, "For whether is greater, he that sitteth at meat, or he that serveth? . . . but I am among you as he that serveth." When Jesus was on the earth, He washed the disciples' feet after the Passover feast with them. This act portrayed His humility to the greatest extent.

Christ humbled Himself. We behold Him first in His absolute Deity. He ever was and is God. Who can describe the glory of God? Christ gave up something that was His and the equality with God, which was His, He did not esteem an object to seek after. In His humility He laid aside His outward glory to come down to the earth.

The humiliation of Christ reached its climax in a career of obedience unto death. He who gave up the glory, He who came down and became a servant also became obedient unto death. John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent me." He was obedient when they crucified Him as was proph-

esied in Isaiah 53:7: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The lowest step of His humiliation was His dying the death of the cross. He not only suffered but was actually and voluntarily obedient. He was "a man of sorrows and acquainted with grief." Why was Jesus willing to die on the cross? Hebrews 12:2 says, "Looking unto Jesus the author and finisher of our faith who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Christ fulfilled all the demands of the law and of God by being obedient unto the death of the cross. He now opens the door of salvation and sets the captives free. Christ's humiliation is an example of unselfishness to all His followers. No one can follow Christ until He first finds Him. Without faith in Christ as our Redeemer we will not see Him as He is. Unless we have the grace of Christ we cannot be like Him. We cannot be humble unless we are unselfish. The humble ones are patient in doing and suffering. Humility is the only pathway of exaltation.

First in the glorification or exaltation of Christ, God exalted Him. His reward was His exaltation. God exalted His whole person, human nature as well as the divine. His exaltation consisted in honor and power. In honor He had a name above every name, a title of dignity above all the creatures, men and angels. In power every knee must bow to Him. The whole creation must be in subjection to Him, things in heaven, in earth, and under the earth. Every tongue must confess that Jesus Christ is Lord.

God gave Him a name above all names. Christ was raised from the dead, and was set at the right hand in the heavenly places, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 5:21).

What are some of the teachings of Christ on humility? He teaches the great principle of exaltation through the pathway of humiliation. Luke 18:14. Jesus speaks the parable of the Publican and the Pharisee who went to the temple to pray. The Pharisee justified himself saying, "I am glad I am not like this publican," and prayed a long prayer aloud. The Publican uttered one sentence, "God be merciful to me, a sinner." Jesus said "This man went down to his house justified rather than the other, for every one that exalteth himself shall be abased and he that humbleth himself shall be exalted." The disciples at one time were disputing who was to be the greatest in the Kingdom of Heaven. In Matthew 18:4 Christ says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven."

Let us note some of the teachings of writers in the New Testament as applied to Christ. I Peter 5:6, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Peter spoke the following words in his sermon at Pentecost,

(Continued on page 95)

MISSIONS

OUR CHURCH IN INDIA

X. Period of Growth from 1910-1920 (Continued)

By Geo. J. Lapp

As mentioned in the previous discussion it is the purpose of this article to discuss the elements of growth which have made the Church stronger in the Lord, more active in soul saving and more aggressive as a self-sustaining, self-supporting and, many I also add, a self-respecting body. In this connection the words of the apostle Paul come to mind as recorded in Romans 5:3-5, "But we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

1. **A Period of Tribulation.** If any body of people had passed through tribulation our Indian brotherhood had. Torn by famine the most of them had come to us emaciated in body, cast out by their own people, considered of little or no worth by their own relatives, starving, the very offscouring of the classes of which they had previously been a part. Their lives were saved by loving Christian hands, and the hearts that yearned for their welfare also gave them the messages of the new life in Christ Jesus. The love and service that had saved their lives were definite proofs to them of the truth of the Christian message and they accepted Christ as their Savior and Way to security for this life and for the life to come. But this was not all of the story of tribulation.

Once their lives were saved, and they were on the way to plenty and some of them to prosperity, the very people who had cast them out began to warm up to them and make gestures of friendship. Some of these would-be friends were vultures in disguise. They would rob them either by winning them back to their social circle and castes and take from them the little that they possessed or live from them and thus eat up their small earnings. This called for economic vigilance on their part and careful direction on the part of the missionaries who were earnestly and prayerfully seeking to help lay a solid economic foundation for the Christian community that it might stand securely on its own feet as a self-supporting, self-respecting community. It meant tribulation and months and years of anxiety and watchfulness. But this is not all.

Could the rescued famine girls and boys grow up to maturity, marry and go back to their relatives and friends in the village and start up for themselves as one might settle among his friends in the homeland, regardless of his personal religious convictions? **Never!** There might be a rare exception, but that exception would have a brave heart indeed to face and master successfully all the

almost insurmountable difficulties that would beset his rugged path. Just to mention a few of them. As Christians the young couple might be of different castes as is the general rule in our Christian community, and both of them would be socially separate from their own clans and classes of people, could not eat with them, would be forbidden any of the village wells, would be continually harassed if they refused to take part in any of the village heathen field and community customs, would be socially barred from the councils of the village community—one such Christian family living alone among their kinsmen and former friends would find life intolerable.

Not one in a hundred would be able to endure such tribulation. This called for very careful consideration of ways and means of securing holdings and means of livelihood for them which would enable a number of such families to move together into hamlets of their own and enjoy the society of their Christian neighbors and friends. Even then there were the tribulations of the market place, the jeers and taunts of those who opposed their remaining within the Christian fold, and the pleadings of their would-be friends to return to their old relationships. A few weak ones yielded to such entreaties and pressure but, thank God, with the exception of those few all have stood firm in their faith.

Then too, there was the struggle for existence. Knowing that social relations had been broken off with their friends and relatives and not sufficiently grounded in their new-found faith to have the anchorage of those like us who had behind us a heritage of the centuries there is little wonder that they often questioned, "Is it worth the while?" This inner struggle in their own lives brought to them a tribulation of mind and heart which even we here on the field could not always know, for many of them suffered in silence and patiently plodded on, hoping that all would come out well. The testimonies of some who passed through this soul tribulation, as we might call it, touch our hearts as we listen to them. They came out triumphantly through the grace of God, but we cannot help but marvel at their faith. Of all the struggles that of the inner man is the most difficult and the mastery over it the greatest victory.

With these tribulations and the gaining of the victory over them a growing sturdy faith resulted, and we are safe to say that after the years have passed nothing will separate them from the love of God that is Christ Jesus.

2. **Becoming Established in Faith.** They needed to grow in ever-increasing trustful faith in the providence and protection of the

Almighty, practicing His presence in their lives and relations, and trusting Him for their all. They were taught to go to God with their problems. The missionary was not always at hand to help iron out their difficulties or to defend them against the attacks of their foes. In learning to lean on the strong arm of the Almighty their feet became more firmly set upon the Rock. They began to trust for moral, spiritual, social, and economic sustenance while they struggled on. Their faith grew stronger. In times of sickness and suffering they prayed, and in this the Lord also heard and answered. They have grown strong in faith.

3. **Their Tribulation Worked Patience.** They came to understand the words of Jesus that "In the world ye shall have tribulation," but they also came into a deep appreciation of His assurance of succor in the words, "But be of good cheer; I have overcome the world" (Jno. 16:33). We matter-of-fact, push-ahead westerners cannot appreciate the untiring patience of the Oriental. This patience works in wearing out anyone whom they seek to bring their way, but when sanctified by the Spirit of God it becomes a basis for great endurance. It becomes an instrument in the hands of God for helping them to hold out against the forces that are seeking to wear them out. The rapid growth of the Christian community from the beginning enabled them to develop a group resistance. In this respect it was a godsend that the community was made up of people from different castes. They were driven together by the common tie of the new-found faith. They intermarried. They realized that God had made of one blood all that dwell in the country irrespective of caste or social standing. The grace of God within them had wrought the miracle of the new birth and life, and they lost a taste for the things of heathenism and idolatry. Their trust and confidence in the missionaries who were guiding them through the valleys and the shadows also helped them patiently to endure hardships until the time when they should have their own homes, have in their own hands means of livelihood either as trades or ownership, profession or service, and thus rear their families as respectable and respected members of a well-established growing Christian community.

4. **Their Patience Wrought Experience and Hope** which made them unashamed. These, coupled with the love of Christ, developed Christian fortitude. They had come to know that their strength was in the Lord and His might and in their union and united efforts as a Christian community. The Church interests and activities, and the many-sided interests of the missionaries in their welfare had helped to bring this about. Instead of standing on the defence, guarding themselves against the attacks of opposing forces, they gathered strength for an aggressive witness of the grace that had been wrought in their hearts and lives. It took the years to lay the foundation for what was in store for them in the future, the years of a purposive Christian witness—to win the lost, especially their friends and relatives. One of the brethren came into possession of land as an inheritance. He was a tailor by trade. He became bur-

dened for the souls of those in that village who were relatives and friends of his parents. He farmed the land left him by his ancestors. One night he came to the home of the writer and expressed his burden and asked for special prayer for those benighted souls. Together we prayed and planned. For some months witnesses regularly accompanied him to the village to tell the glad story. Years have passed since then, about 1912. The people who had learned of the new way had not then been won. But now, after so long a time a number are inquiring of the way and express their desire to accept Christ as a group, as a result of the witness of the years. In our next discussion we shall take up the period of increasing strength and witness (1920—).

Before closing this discussion we wish to state briefly the status of our Church in India during the war. As in America the Church had to face the problem of standing for its principles in the face of strong sentiment on the part of many people that to refuse to go into combative service was unpatriotic. The Mission report of 1918-19 has this to say, "To show that we were patriotic in a Christian sense and were willing to make every possible sacrifice to help Government that had been so helpful to us and to whom we owe the possibility of our Mission work, as well as because it was our duty and privilege, we donated Five Hundred Rupees from the Indian Church to the District fund for wounded soldiers. It taught the members of the Church the necessity of sacrificing for, praying for, and giving to Government, and yet to stand firm for the principle of non-resistance in not taking part in war. When our stand in this matter was explained to the local Government officers they were most sympathetic and allowed us to be released from recruiting committees, etc., suggesting the course we took in contributing to the help of wounded soldiers instead."

The very spirit of Christ which had become the possession of our Indian brethren and sisters led them to see the wrong of taking human life under any circumstance. They understood that they could not for conscientious reasons join the army or the police force, both of which would on occasion involve taking life. They understood that Jesus who had become their Savior is a Prince of Peace and not of the sword in carnal warfare, and that the sword He wielded was to the saving of the soul.

It was also a help to us as a Church that the Society of Friends (Quakers) was well known to the British Government and that its stand against war was identical with ours. The knowledge that the Government officials had of the rights given the Mennonites in Canada was also an aid to us. Also the fact that we did not make use of the law in court except as we were called upon to witness, or to appeal against wrongdoing, helped the officials to understand that ours was a program of peace and constructive effort.

Our offers to make any sacrifice for reconstruction from the devastating effects of war also convinced them of the Christian motive that actuated our stand and that it was not because of fear and cowardice. With this there went the knowledge that every

effort was being put forth to make the Christian community a peaceful, helpful, constructive force in the country, a community that would have the welfare of all at heart and that would carry this Gospel of peace and good will in their lives and relationships. If

we as a people wish to be effective witnesses of the convictions we hold regarding war we must be inoffensive, and our conversation and walk must be seasoned with grace and actuated by the love of Christ Jesus.

Dhamtari, C. P., India.

BOOK REVIEW

Ministers of Mercy, by James H. Franklin

Reviewed by Wm. G. Detweiler

"Ministers of Mercy" consists of sketches of the lives of ten medical missionaries of the first century of medical mission work, if we take the year 1819 as the beginning of that century, for it was in that year that the first real medical missionary sailed for the foreign lands. While "others with a knowledge of Western medicine had preceded him in missionary service, it appears quite clear that John Scudder, who sailed for India from Boston, June 8, 1819, was the first appointee whose ability as a physician received serious consideration. It seems quite certain that, though other physicians had gone out before Dr. Scudder, not one of them considered himself a medical missionary nor used his knowledge of medicine except incidentally, if at all."

The author of these sketches is James Franklin. He was asked to prepare this work, the subjects of the sketches being selected for him by the Missionary Education Movement. Although he had visited the medical mission work being carried on in various lands, yet he was unconscious of the great importance of the work until he studied the work of these ten men and women. The book was published in 1919.

The subjects of these ten sketches are: (1) Theodore Leighton Pennell, a medical missionary to northwest India, where he lived like the natives, dressed as they did, ate the same food, and adopted many of their customs, for the sake of winning their confidence. He married a native Indian doctor. (2) Christine Iverson Bennett, a minister of mercy in Arabia. (3) Fred Douglas Shephard, who ministered to the physical needs of many in Turkey. (4) James Curtis Hepburn, of whom it was said, "Perry won Japan from a hermit life, but Hepburn opened the Japanese heart." Of him the president of one of the Japanese Universities said, that while many

individuals and agencies had united to advance his nation, yet "if one name alone were to be singled out, there could be no doubt that name would be Dr. Hepburn's." He treated from 6000 to 10,000 patients annually. (5) Joseph Plumb Cochran, a Presbyterian missionary to Persia. He gave about 10,000 treatments annually. (6) Catherine L. Mabie, who ministered to many in the Congo, in spite of very limited facilities. (7) Peter Parker, who, the author says, was largely responsible for the opening of China to missionaries. Because of his surgical and medical skill, after two years in China, he was one of the best known foreigners in China. He possessed a strong evangelistic zeal. (8) John Kenneth Mackenzie also did much to overcome Chinese prejudice to the West. He founded and conducted the first medical school in the Chinese Empire. (9) The Kneves of Kashmir, two brothers, Arthur and Ernest, and their sister, Nora, who labored in the northern part of India. (10) John Scudder, one of the best known medical missionaries. His great evangelistic zeal, his deep devotional life, his sacrificial spirit, and his life relived in his descendants, more than thirty of whom have given their service for Christ in India, make him a beloved missionary character.

The author presents a strong defense in behalf of medical missionary work. Some of us who have never witnessed missionary projects in the foreign field may hardly appreciate the strength of the barriers that need to be broken down before the way to the hearts of the people is opened. The outstanding argument that the book presents in favor of medical missions is that they do just this very thing: they break down the racial and religious prejudice that obstructs the reception of the Gospel. Scudder believed the medical work must be considered a means to a greater end.

A number of illustrations which the author gives from the experiences of these ministers of mercy impress the reader with the value of this means. When John Kenneth Mackenzie came to China he found that the Chinese were ready to receive neither his medicine nor his religious teachings. In Tientsin they were especially antiforeign. How could he gain their confidence in order that he might help them? Prayer brought results. The wife of the able Chinese statesman, Li Hung Chang, was very ill. He told a member of the British embassy of the fact, mentioning that the Chinese doctors said that she could not live. The Englishman suggested that the foreign (missionary) doctors be called. Finally the statesman determined to break with thousands of years of tradition and call in the missionary doctors.

THE MEANING OF LIFE

The Lord I love went home one day,
Went home to God. He did not say
How long He would be gone, nor when
He would be coming back again.
I only know that He has gone
To make a place for me. Some dawn
Or evening light He'll come for me!

Till then there is a task that He
Has set for me. His last command,
To preach the Word! O heart and hand,
Be consecrated to His cause.
Spend strength and purse and store, nor pause
Until that wondrous prize is won—
His tender words, "Beloved, well done!"

—The Bible for China.

The Chinese lady recovered. This proved to be a wonderful help to the missionaries. The work grew wonderfully, so much so that Dr. Mackenzie wrote to one of his friends, "The work now is only limited to one's strength and capacity. May God give us strength in our great weakness."

While the strongest argument in favor of medical missions is their ability to prepare the way for the Gospel, there are also other arguments. Christ was moved with compassion when He saw the sick, the blind, and the hungry. Well may also the Christian be moved with compassion when he sees the great physical as well as spiritual needs of the heathen. The author cites a few "stock treatments" of the Pathan "fakirs" in north-west India. "One was to strip the patient to the skin, and wrap him in the warm hide of a sheep or goat, with the raw surface next him, covering him with several quilts. When successful, the result was a profuse perspiration; and sometimes, after two or three days in such unsavory wrappings, the patient was found to be free from fever. Another method of treatment was to roll a bit of cloth into a hard disc about the size of a silver quarter of a dollar, soak it in oil, and set it afire on the afflicted part. For neuralgia, the temples were chosen for this absurd treatment; for headache, the scalp; for rheumatism, the shoulders. On one patient Dr. Pennell counted as many as fifty scars." Judging from the manner of the treatments which the heathen receive at the hands of their native doctors, and also taking into consideration the great need existing for medical and surgical treatments, may we not conclude that a fine way of manifesting the spirit of the Great Physician is to minister to the physical needs of those whom the medical missionary goes to help? The author says of the work of Dr. Mabie, "Medicine and surgery are the parables through which she seeks to interpret the love of Christ."

The book is well written. It is interesting, inspirational, and informative. The reader is made to wish to know more about the lives of the subjects of these sketches. The stories in this book may well be used by Junior and Intermediate Mission Study Class teachers, as well as by Summer Bible School teachers who are looking for story material.

For a number of reasons the book is not ideal to be recommended strongly for reading by all classes. It is unfortunate that so many good things found in many missionary books are rendered partly useless because of a few adverse criticisms against those books. This is the case with this book. The author seems to be modernistic, judging from a few of his statements. The development of a sense of the brotherhood of man and of the Fatherhood of God seems to be in his mind, one of the great missionary objectives. On pages 15, 16 he quotes sympathetically from Dr. Pennell, where the latter urges, not the destruction of the heathen religions, but the assimilation of their good points by the Christian religion, which sounds too much like modernism to satisfy us as fundamentalists.

In conclusion I wish to quote from a speech given by Dr. Shephard on the twenty-fifth anniversary of his arrival at Aintab, Turkey. Numerous eulogies were given him on the oc-

casional because of the splendid work he had done. In response he said in part, "If one who did not know me had listened to what has been said about me during the last two hours, he would think that Dr. Shephard must be some great man; but you and I know that is not so. A farmer's son, I grew up as an orphan. I finished school with great difficulty. I have not marked intellectual ability. Yet this great gathering on a busy weekday afternoon must have a reason. I know that this reason is not I myself. It is One greater than I am—God and His love. For one who knows how God loves men and how Jesus has saved us, not to tell others about His love is impossible. Because I have understood a little of that love, I try to let others know about it. This is the purpose of my life. I did not come to this country to make money or to win a reputation. I came to bear witness to this, that God is love. And if, by my work or life, I have been able to show this to you, I have had my reward, and for it I thank God." (Page 67).

The book consists of 239 pages. It may be purchased from the Mennonite Publishing House, Scottdale, Pa., bound in paper, for seventy-five cents.

Canton, Ohio.

OUR SPEECH BETRAYS US

When Peter sat by the fire in the courtyard of the high priest's house on the night of Christ's arrest, one of the maids accused him of being one of Jesus' disciples. When he denied it she said, "Thy speech betrayeth thee." A young lady who was invited to accompany a party on an automobile trip asked, "Where's we all gwine?" You need not guess twice from what part of the country she came.

It is an almost universal fact that we take on the speech of those with whom we associate. If that be with the pure-minded and cultured we will likely speak as they do, but if it happens to be with the coarse and ignorant we will likely be loud-mouthed and coarse in our speech. Even the most profane get into company sometimes when they do not want their harsh language to be known, but before they know it they will have used their nasty oaths.

Our language often betrays our nationality also. For instance, the Norwegian or Swede says ees for is, the German says iss, and some of the southern European people say eez. You remember when Jephthah overcame the Ephraimites and they tried to cross the Jordan river, Jephthah's soliders made all who wanted to cross say "shibboleth." If they could pronounce it correctly they were permitted to cross, but if they said "sibboleth," which was the only way the Ephraimites could pronounce it, they were slain.

Since so much depends on our reading, our companions, and our training, we do well to be careful of them all. Slangy talk is always the mark of the street and shows from where the one who uses it takes his ideals. Nothing is more attractive in anyone than nice, clean speech. Not the stilted kind of a person who wants to appear learned, but is not; but the pure, simple English which is natural and musical as the song of the meadow lark.—The Friend.

"GOD HATH SPOKEN"

(Continued from page 71)

not fathomed its depths. Man can exhaust his own books, but not the Bible."—W. O. K. The Bible verily is God's message.

Now since in answer to a definite need God has spoken His message by His Son as recorded in the Bible, what should be our RESPONSE? Naturally since the message of God is a message of life, and rejection of it means eternal death, there is only one logical response—acceptance of the terms. This most of us have done. But there is another important part to the response. It is not a matter of accepting the message and then forgetting about it. It is a message that must be constantly studied not only to keep it but to grow stronger in it. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3). A lawyer will search for the minutest detail of law in order to acquit or condemn a man of a charge involving a sum of money or a prison term. A politician will spend his life gaining knowledge of politics in order to gain the honor of being elected to positions. But God's Word deals not with a sum of money at stake, several years of a prison term, a political office which brings several years of honor; God's Word deals with eternal issues. It is the key to the gaining or losing of eternal life. Verily, there is no other issue that can be compared with this and it behooves every one of us to study it continually to be sure to miss nothing that is vital. Let no one think that he believes God's Word and will never reject it, and that therefore there is no danger in neglecting his faith. A certain minister, a devout Christian, became an instructor of a secular subject in a college and neglected his spiritual life. Some years later he became aware of having lost it, just as though he had put his faith into a drawer and then when he went to get it again, it had disappeared. None of us can afford to cease giving "heed."

"God hath spoken." What is your response to the message? There are many small, apparently insignificant parts in an engine, any one of which being missing or out of order can make the engine useless. So it is often apparently the insignificant things in life that nullify our faith. "Therefore we ought to give the more earnest heed . . . lest at any time we should let them slip."

Dhamtari, C. P., India.

God allows us to be down in man's eyes, but He leads up in spirit. The devil offers high places in man's eyes, but seeks to put down and destroy the Christ within.

When we resist the devil and accept the place which, in man's eyes, looks lower, God lets angels minister to us. Matt. 4:8, 11.—L. L. R.

Educational

WITHIN THE GATES OF DESOLATE BUT PICTURESQUE CAESAREA

By Anis Ch. Haddad

This article presents an interesting sidelight to the Sunday school lesson for March 10, "Peter Preaches to the Gentiles."

In contrast to Mount Carmel with its open solitudes, its natural recesses, there stood in Christ's day the artificial and opulent city of Caesarea. This city was begun in the year, 24 B. C., the construction occupying twelve years. It was an attempt to create the finest work of Herod's reign. So near was it a model of Greco-Roman civilization that it was surnamed by its contemporaries, "Second Rome." Herod's original object in building this seaport and fort was to maintain a stronghold of naval power on the Mediterranean coast, thus making a connecting link in the two chains of naval stations to further insure the dominion of the Roman Empire in the East, and to leave behind him a lasting monument of his power and magnificence. A temple to Caesar containing statues rose on an eminence within the walls. But the attempt thus to perpetuate his memory was in vain. The city at one time had a population of two hundred thousand people, and now hardly two hundred.

This primitive city of Caesarea was the frontier town in the direction of the Phoenicians. What could have induced Herod to select this place for a harbor, as it is an open coast without projecting headland or projection of any kind? It was also in the center of a long reach of coast entirely destitute of harbor. Around the harbor was a broad quay that served as a promenade. The entrance to the harbor was guarded by three colossal figures on columns. Along the sea front there was a series of handsome houses in white stone.

Caesarea was the capital of the Holy Land in the days of the Apostles: It was the favorite residence of that Herod who "killed James the brother of John with the sword." Here Herod Agrippa in robes of royalty, while making an oration and called a "god" by the excited multitude was immediately smitten with death, because like Nebuchadnezzar, he took all the glory to himself. It would have been "well" for King Agrippa if he had been not almost, but altogether, a Christian as Paul wished him!

The Scripture associations of Caesarea belong to the history of the early church. The devout centurion Cornelius whose prayers and alms had gone for a "memorial before God" was stationed here with his regiment, when the vision was granted in which an angel directed him to send to Joppa for Peter. To induce the apostle to set out, a vision to him was also needed; forcing the lesson that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." As the first convert from a non-Is-

raelitish race, Cornelius is the representative of all who in every nation have since believed in the Crucified Christ! In his case the Holy Ghost was first poured out on the heathen, and his baptism was the first outside the chosen people. Henceforth no man could any longer be called "common or unclean" and it was made clear that "to the Gentiles also God granted repentance unto life."

In this city also dwelt Philip the Evangelist with his four daughters, virgins, who did prophesy, in whose house Paul found a temporary refuge. On this occasion Paul was visited by Agabus the prophet, with the sign of Paul's approaching capture at Je-



Utter Desolation Reigns in Caesarea Today

rusalem. But in vain his friends counseled flight: Paul was ready not to be bound only but also to die and with certain of the disciples at Caesarea he went up to Jerusalem.

The apostle's next appearance in this city is the fulfillment of the prophecy of Agabus. Having escaped terrific mobs and horrible conspiracies at Jerusalem, he was brought back to this place in chains and here held prisoner by Felix. How often he must have dragged his chains to the top of the castle during these two years, and gazed on the green hills of Palestine and out upon the blue sea, over which he had sailed so many times with messages of mercy to heathen nations along its distant shores! One longs to know something of the musings and occupations of that wonderful man during the tedium of those many months. But inspira-

tion is silent and even tradition fails us! Doubtless some of these mounds of rubbish mark the exact site of the prison of Paul.

It was from this harbor that Paul embarked on his long and eventful voyage to Rome. Here Eusebius, the father of ecclesiastical history, spent nearly his whole life, having been bishop of the diocese for a quarter of a century. Here too, Procopius was born in the beginning of the sixth century. The city was thus the home of two of the greatest historians of antiquity.

With the Crusaders a new Caesarea rose amidst the wreck of that of Herod; but it has long since shared the fate of its predecessor. When the Crusaders captured Caesarea a great booty was secured. In the mosque built on the site of Augustus temple, the Moslem inhabitants were massacred and there was found a hexagonal green glass vessel which the finders hailed as one of the vessels used at the Last Supper. So precious was it considered that the Genoese auxiliaries in their successful attack accepted it alone as their share of the booty! The vessel was taken to Genoa, where it was placed in the church of St. Laurence, and the wondering worshipers are told that not only is it one of the sacred vessels used by Christ at the Last Supper, but that earlier

it had been a present from the Queen of Sheba to King Solomon and by him placed in the Temple as a precious ornament! Like the Holy Grail, this vessel played a great part in medieval Christian legend.

Caesarea has gone the way of the majority of the ancient cities of the Bible. Its glory is to be read only in its ruins. In passing through the "ruined gates" of Caesarea I felt that I was indeed entering a holy and historic place, and I envy not the Christian or the scholar who could tread that site and look on those ruins without experiencing such a sense of awe and reverence, and inspiring sympathy, as is awakened in the mind by the immediate presence of the great and the good. In only a very few other cities of Palestine was I so deeply impressed, so strangely and powerfully excited. The profound silence, the utter desolation, left

me alone as it were with the sacred associations and stirring memories of the past. Perhaps no city ever rose so rapidly to grandeur as Caesarea and none so quickly perished.

Its theaters, once resounding with the mad shouts of its citizens, are gone; gorgeous palaces and heathen temples built of marble and gold are swept away. The Caesars built it and with the Caesars it perished! The gate by which Peter entered was there; the ruins of the palace in which Paul preached was there; the remains of the harbor in which he embarked was there. There are traces of a temple, a forum and a law court. The shattered skeleton of the medieval castle rises high above the ancient mole on the south side of the harbor, the ends of rows of marble pillars from the city of Herod protruding from the walls in which they have been embedded to give additional strength. Marble pillars, huge stones met the eye at every turn, and hills upon hills of ruin lay in every direction. In one place it appeared as if a rich colonnade had fallen in a mass, the white marble pillars lying in the ruined wall, horizontally, and pointing towards us like so many cannons. Still others sixty or seventy in number and from five to nearly twenty feet long lie side by side on a reef and form a kind of jetty about two hundred feet long. Huge masses of granite lying about tell the same tale of ruin. Of Herod's temple only the foundations remain, the buildings which adorned them having long since disappeared, but the whiteness of these foundations contrasting strangely with the brown sandstone of late builders, shows that they were brought from a distance at great expense. The defences of the old Roman city have long since perished, but the sandstone walls of Caesarea of the Middle Ages, still show massive fragments. Over the whole site amidst the wilderness of thistles, thorny growths, and intermixed in spring with myriads of yellow marigolds and scarlet poppies, lie scattered, fallen pillars and heaps of masonry, the wreck of palaces, temples, churches, mosques, and public buildings. The amphitheater shows that it was capable of accommodating twenty thousand onlookers. The hippodrome so arranged that it could be flooded by the sea for aquatic sports, was more than one thousand feet long. The goal post of granite, thirty-four feet long and seven and a half feet high is so hard that the generations of peasants who have attempted to cut it up and utilize it have been unable to penetrate it with their tools more than a few inches. The great blocks of white stone that are found testify to the beauty of the Temple and to its brilliance in a darker setting.

I wandered for hours among the ruins of Caesarea. The sighing of the wind among the broken walls, the deep moan of the sea as each wave broke upon the cavernous ruins of the ancient harbor, were the only sounds I heard.

How comes it that Caesarea has for many centuries been utterly deserted? It is the only considerable city on the coast that has been absolutely forsaken. Several things have conspired to work out this result. The prosperity of the city has always depended on artificial resources. Since it was without

a natural harbor, the destruction of the mole cut off trade by sea, and the breaking of the aqueducts stopped the supply of water. Thus solitary in itself, it early became infested with robbers, so that no one could live here in safety. Man withdrawn, the restless sand was free to spread its shroud over all his works and create the desolation that now reigns far and near.

Every great event in the sacred and civil history was localized, and fancy grouped again the old action of the ancient scenes. But desolation reigns everywhere, showing how time laughs at the mightiest works of man, turning beauty to ashes and strength to destruction. Even in Palestine it would

be hard to find a spot more utterly desolate than that of the proud capital of Herod. Once gay Caesarea, it has for many generations been at best only a place where the passing shepherd folds his flocks.

On all these things we muse as we gaze on the desolation of Caesarea and conjure up the pomp and splendor of the Roman city in its palmy days, when its streets and ports were alive with commerce and its temples and palaces were gay with festivity and when the invincible legions of Rome dwelt in their pride and power on this lovely but forsaken shore.

Jerusalem, Palestine.

STUDIES IN HYMNOLOGY

XI. Baptist Hymnody

By Jesse D. Hartzler

By far the larger majority of the General Baptists objected to the use of psalmody in the congregation during the seventh century. The Particular or Calvinistic Baptists, though more lenient toward singing in churches, objected considerably, and there was much controversy on this subject among this group of people.

John Bunyan shows by his writings¹ that he favored congregational participation in song. He says, "To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it according to his institution acceptably. I pray God that it may be done by all those that nowadays get into churches with spirit and with understanding."

Collins in his *Orthodox Catechism*, 1680; Keach in *Tropes and Figures*, 1682; Marlow in his *Discourse Concerning Singing*, Allen in his *Brief Vindication of an Essay to Prove Singing of Psalms* 1696; Boyce in *A Candid and Friendly Reply*, 1786; Rees in *Reasons for and against the Singing of Psalms*, 1737; Taylor in *Baptist Ministers. Singing in Worship*, 1787;—these are some of the writings for and against congregational participation in singing in worship as practiced by the Baptist Church in the seventeenth century.

JOSEPH STENNET, 1663—1714. The elder Joseph Stennet is known as the connecting link between the seventeenth and eighteenth centuries in Baptist Hymnody. His is the first prominent name in Baptist Hymnody. One of his hymns, *Another Six Day's Work Is Done* is still sung in Protestant churches. I have referred to Stennet in a former article, *Early English Hymn Writers*.

Very little was written after Stennet in the Baptist Church worthy of mention in an article of this nature until the time of Anne Steele, the accomplished daughter of William Steele, a Baptist minister of Hampshire. Following in the wake of her writing we find a period of Baptist Hymnody well represented by writers. Here we meet such writers as Benjamin Beddome, Samuel Stennet, (grandson of Joseph Stennet), Benjamin Francis, Robert Robinson, John Fawcett, and John Ryland. Then a little later we have such writers as Samuel Medley, and Joseph Swain.

ANNE STEELE, 1716—1778, (12, 38, 235, 265, 311, 392, 425). Anne Steele, the daughter of William Steele, a Baptist minister of Hampshire, England, was born in 1716 and died November, 1778. Although an invalid and a sufferer for many years, she was a very talented lady and was largely used by her Master. She early showed a taste for literature and poetical composition. She was finally persuaded to publish her poems and in 1760 two volumes appeared with the title *Poems on Subjects Chiefly Devotional*, by Theodosia. More of Miss Steele's hymns are often sung than any other Baptist writer. In many ways she can be compared with Frances Havergal of the nineteenth century. Dr. Hatfield, in his *Poets of the Church*, pp. 570, says concerning Miss Steele, "No one of the gentler sex has so largely contributed to the familiar hymnology of the church as the modest and retiring, but gifted and godly, Anne Steele. She may be termed the female 'Poet of the Sanctuary.'"

The following lines were inscribed on her tombstone:

"Silent the lyre, and dumb the tuneful tongue,
That sung on earth her great Redeemer's praise;
But now in heaven she joins the angelic song,
In more harmonious, more exalted lays."

BENJAMIN BEDDOME, 1717—1795. Benjamin Beddome, pastor of the Baptist Church at Bourton-on-the-Water, Gloucestershire is the author of several well-known and widely used songs, as, *Did Christ o'er Sinners Weep? Father of Mercies; Bow Thine Ear; Faith, 'Tis a Precious Grace; and Let Party Names No More*. Among Baptist Hymn Writers, only Steele surpasses Beddome in the number of hymns which are in common use. Julian lists over 100 hymns.

It was his custom to compose a hymn each week to be used after his Sunday morning message, and in this way the most of his hymns were introduced to the public. Although these were not intended for publication, he permitted a number of them to appear during his lifetime.

One hymn, *My Times of Sorrow and of Joy*, was written and first sung on the day of his son's unexpected death, all unknown to the father. He was born in Warwickshire, January 23, 1717, and died September 3, 1795. He was pastor at Bourton for fifty-two years, having refused calls to several other churches, includ-

ing one urgent call to London. None of his hymns are to be found in the Church Hymnal.

SAMUEL STENNET, 1727—1795, (77, 115). Samuel Stennet was born in 1727 at Exeter. His father, a Baptist minister, moved to London when Samuel was a small boy. In 1748 he became assistant pastor, and ten years later succeeded his father in the ministry, where he continued the remainder of his life. King George III was among his personal friends. John Howard, the great prison reformer, was also among his friends, and a member of his congregation. He died August 24, 1795.²

Possibly his best known hymns are, *On Jordan's Stormy Banks I Stand*, *Majestic Sweetness Sits Enthroned*, and *'Tis Finished, So the Savior Cries*. The second-named hymn, was first entitled *Chief Among Ten Thousand; or the Excellencies of Christ*, in Rippon's *Selections* 1787. The stanzas as found in the Church Hymnal are three, four, five, seven, and nine of the original. In the original, line two of the first stanza reads, "Upon his awful brow." Stanzas one, two, five, six, and eight are appended herewith.

"To Christ, the Lord, let every tongue
Its noblest tribute bring;
When He's the subject of the song,
Who can refuse to sing?"

Survey the beauties of His face,
And on His glories dwell;
Think of the wonders of His grace,
And all His triumphs tell.

He saw me plunged in deep distress,
He flew to my relief;
For me He bore the shameful cross,
And carried all my grief.

His hand a thousand blessings pours
Upon my guilty head;
His presence gilds my darkest hours,
And guards my sleeping bed.

To heaven, the place of His abode,
He brings my weary feet;
Shows me the glories of my God,
And makes my joys complete."

ROBERT ROBINSON, 1735—1790. (34, 64). Robert Robinson, popularly known as the author of *Come, Thou Fount of Every Blessing*, was a Baptist minister born in Norfolk, England, on September 27, 1735. His mother desired that he might be a clergyman in the Church of England, but because of straitened circumstances, he was apprenticed to a barber in London. Upon hearing Whitefield preach, he endeavored to lead a better life and several years later began preaching as a Calvinistic Methodist, but soon built up an independent congregation. Later, however, he received adult baptism and became pastor of a Baptist Church at Cambridge. To this faith he seems to have been faithful to the end.³

No outstanding hymn writers are to be found among the Baptist communion during the nineteenth century in England, although several have written one or more hymns that have been quite widely used. John Burton, John Howard Hinton, Dr. Amos Sutton, Miss Leslie of Calcutta, Edward Mote, Charles Spurgeon, F. W. Goadby, Edward Hall Jackson, and Dawson Burns are some of the names that come to mind.

JOHN BURTON, 1773—1822. (231). John Burton of Nottingham was born on February 26, 1773. He was an earnest Sunday school teacher

in the Baptist Church, and one of the compilers of the Nottingham hymn book which reached its twentieth edition in 1861. He died in Leicester at the age of forty-nine. He is well known by his hymn, *Holy Bible, Book Divine*.

Some compilers have confused the above John Burton and John Burton Jr., a hymn writer for children, who was born July 23, 1803, and was a deacon in the Congregational Church. He died in 1877. This John Burton is erroneously credited with the song *Holy Bible, Book Divine* in our Church Hymnal. Miller, Brownlie, Horder, Goodenough, Rogers, Schaff, and Julian are some of the authorities which may be consulted.

JOHN RYLAND, 1753—1825. Among the additions to Benjamin Beddome's church on October 2, 1741 was a young Greek scholar of extraordinary talent, John Collet Ryland.⁴ In 1781 he was ordained co-pastor with his father at Northampton, later accepting the presidency of Baptist College and the pastorate of a church in Broadmead, Bristol, where he remained until his death on June 25, 1825. Though a few of his hymns are used occasionally, they are not heavily drawn upon. The best information regarding his writings is to be found in Daniel Sedgwick's reprint of ninety-nine of Ryland's hymns published in 1862 with memories of his life.

EDWARD MOTE, 1797—1874. (251). The subject of this sketch was born January 21, 1797, in London, and died a peaceful death November 13, 1874. He tells us that he went astray in his youth but that at the age of sixteen he was converted and later became a member of the Baptist Church. For a number of years he was engaged in business as a cabinet maker and later wrote for the press. For the last twenty-two years of his life he was pastor of the Baptist church of Horsham, Essex. He contributed nearly one hundred hymns to the *Hymns of Praise*, London, 1836, of which he was the editor.

The hymn, *My Hope is Built On Nothing Less* is the reason we remember Edward Mote. According to Mr. Josiah Miller (*Singers and Songs of the Church*) the refrain of the above song came to him one morning while he was walking up Rolland Hill, London, on his way to work. Six stanzas were then written within one week. At its first publication the hymn was published as follows:

"Nor earth, nor hell, my soul can move,
I rest upon unchanging love;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
'Midst all the hell I feel within,
On His completed work I lean;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

"When darkness veils His lovely face,
I rest upon unchanging grace;
In every rough and stormy gale,
My anchor holds within the veil;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

"His oath, His cov'nant, and His blood,
Support me in the sinking flood;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

"I trust His righteous character,
His council, promise and His power
His honor and His name's at stake
To save me from the burning lake;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

"When I shall launch in worlds unseen,
O may I then be found in Him,
Dress'd in His righteousness alone,
Faultless to stand before the throne.
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

AMOS SUTTON, 1802—1854. (611). Amos Sutton, the devoted missionary of the General Baptist Foreign Missionary Society to India, was born at Sevenoaks in Kent, January 21, 1802. Soon after his conversion he became a useful worker in the Sunday school and Church. In 1824, at the age of twenty-two, he was sent as a missionary to India where he spent the remainder of his life. He died August 17, 1854.

In 1833 he visited the United States, and while there created much interest in missionary work. About this time he composed a farewell hymn, *Hail, Sweetest, Dearest Tie That Binds* to the tune *Auld Lang Syne*. Although Sutton is not so well remembered as a hymn writer, yet this hymn has been quite widely used, especially in the Baptist Churches.

¹ Printed in "Solomon's Temple Spiritualized" 1688, reported by W. R. Stevenson in Julian's *Hymnology* under the article *Baptist Hymnody*.

² In the index of hymn writers in our Church Hymnal his death date is given 1796. I think this must be a misprint.

³ Unitarians have made much of the fact that Robinson was brought in contact with Dr. Priestly, a Unitarian leader. For a full discussion concerning this the reader is referred to "Gadsby's *Memoirs of Hymn Writers*"; Miller's "*Singers and Songs of the Church*"; Belcher's "*Historical Sketches of Hymns*"; Julian's "*Dictionary of Hymnology*"; Duffield's "*English Hymns*"; the biographies of William Robinson and Dyer respectively; Burrage's "*Baptist Hymn Writers*."

⁴ See Hatfield's "*The Poets of the Church*," New York, 1884. pp. 520, 521.

Hesston, Kans.

SOMETHING ALWAYS GIVES WAY

A Christian woman desired to obtain a schoolhouse for the purpose of starting a Sabbath school, but was refused by a skeptic trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say to you, you cannot have the schoolhouse for such a purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key," replied the trustee.

"I think the Lord is going to unlock it."

"Maybe He will," said the infidel, "but I can tell you this—He will not get the key from me."

"Well, I am going to pray for it, and I have found out from experience that when I keep on praying something always gives way." And the next time she came the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls. "Something gives way." Sometimes it is the man's will, and sometimes it is the man himself. But God always finds the way.—Selected.

HISTORIES OF LOCAL CHURCHES

XXXI. Hopedale, Illinois, Mennonite Church

By Martha Springer

The settlement at Hopedale, Illinois, formerly known as the Delavan Prairie Congregation, is the oldest of the prairie settlements, it being an outgrowth of the Partridge and Dillon Creek communities.

The first family that settled in this community was that of Joseph Litwiller, who came from the Dillon Creek settlement in 1854. They moved in the Orendorff brick house, a short distance west of Hopedale. This house is still standing. They were followed by George Zehr, Christian Martin, and Noah Augsburg, in the same year. Those who followed later were Peter Nafziger, Christian Nafziger, Christian Slagel, David Springer, Simon Bechler, Christian Birky and many others from older settlements.

The official name of the church is the Hopedale Mennonite Church. It was formerly called the Hopedale Amish Mennonite Church, but when the Mennonite and Amish Mennonite Congregations in the state

tian Nafziger and wife for a consideration of seventy-five dollars for the two acres, to the trustees of the church, namely: Christian Nafziger, John Nafziger, Noah Augsburg, John Egli, Joseph Birky, Joseph Springer, and Nicholas Martin.

The committee in charge of the building was composed of Christian Nafziger, John Nafziger, and Christian Sutter. The building was a wood structure, thirty-two by fifty feet in size. The dimensions of the assembly room were thirty-two by forty feet, and one end of the building was used for cloak rooms and women's rest room. The seating capacity was about two hundred and fifty in the main auditorium. The cost of this building was about \$1800.00.

In 1884 an addition was built on the rear, twenty by twenty-four feet, which was used as a ministers' council room and instruction room for applicants for baptism. Since church attendance was steadily increasing, crowded conditions again made it necessary



Hopedale Mennonite Church, Where the Mennonite Board of Missions and Charities Plans to Hold Its Annual Meeting Next May

of Illinois were merged into one conference, the name Amish was dropped.

At first services were held in private homes, every two weeks, since there was no house of worship. The first meeting was held at the residence of Joseph Birky for the purpose of organizing a congregation. Means of travel then were very slow and inconvenient. People travelled in wagons or on horseback, and many times on foot, and since there was quite a distance between homes, in many cases, much more effort was necessary to attend services than is the case at the present time. Due to the increased numbers of church attendants it became necessary to provide more room for worship than could be obtained in private homes. So the erection of a church building was decided upon. In 1876 this building was erected. The site selected for the building was about two miles southeast of Hopedale where the present meeting house is located. Two acres of land were conveyed by Chris-

to enlarge the building. In 1906 another addition, twenty-four by twenty-eight feet, was built to the assembly room on the south side, increasing the seating capacity by about one hundred and seventy-five.

Christian Nafziger was the pioneer minister and bishop of this congregation. He was born in Hesse, Germany, in 1819. Early in childhood his parents moved to Bavaria. In 1854 he moved to the vicinity of Hopedale, and here in 1855 he was ordained to the ministry, and in 1860 to the office of bishop. During his long career as bishop of the Hopedale congregation he was frequently called upon to officiate in other congregations in Central Illinois and in other states. He was a man of considerable influence, and during this time the congregation made a very rapid growth. As bishop he discharged his duties kindly, but firmly until his death on March 6, 1899.

Joseph Springer also served this congregation for many years, both as minister and

bishop. J. C. Birky who moved in from Decatur County, Kansas, in 1896, where he had served as bishop, served this congregation in that capacity for twenty-four years. His records show that he baptized three hundred and forty people and officiated at eighty-three marriages. He also ordained three bishops, three ministers, and one deacon. He was a man respected by all, within and without the church. He died in April, 1920.

Others who served as ministers were Joseph Litwiller, Simon Bechler, William Unzicker, Joseph Hostettler, J. Nafziger, Noah Augsburg, Andrew Birky, Joseph Birky, Daniel Greiser, J. Birky, J. Egli, Joseph Egli, Daniel Nafziger. The latter passed away on November 16, 1934, after having served this congregation for over forty years.

A board of three trustees has for many years had control of the church property. Those who have served in this capacity besides those already mentioned were Benjamin Martin, J. Nafziger, Simon Litwiller, C. E. Martin, and those serving now, Andrew Nafziger, J. W. Springer, and Emanuel Eash.

The Sunday school was organized in 1885. Meetings were held every two weeks except in the winter months until 1916, when an effort was made to have Sunday school every Sunday. The first attempt was unsuccessful. In 1918 the question was voted on again and this time carried and has continued from that time on. The first superintendents were Jacob Birky and Benjamin Martin. All classes were conducted in German, but this was gradually superseded by English. The superintendents serving now are Elmer Martin and John Kauffman.

About 1900 the beginners were assigned to a special room. Benjamin Litwiller served as the first superintendent of this group.

Sunday evening meetings were started about 1901. They, however, met with opposition, and were dropped. A year later another attempt was made and the meetings still continue. The meeting is in charge of a committee appointed to serve for one year. The committee appoints a leader and also a chorister to serve for one month. The Young People's Topic Booklets are used and followed largely according to the outlines given in the booklets.

The Hopedale Sewing Circle was organized in June, 1918. This circle meets the first Thursday of each month in the basement of the church and is fairly well attended. The purpose of the circle is to help the needy in the cities, in the mission fields, and also those in the local community as the need presents itself. The first officers elected were Mrs. Kathryn Nafziger, president; Mary Good, vice-president; Barbara Birky, secretary-treasurer. This circle and also the junior circle, which was started in 1932, are connected with the State Branch.

The first Conference held with the Hopedale congregation was one of the old Amish General Conference, held on the farm of Christian Sutter, in 1875. When the Western District Amish Mennonite Conference was organized this congregation was a charter member. Two meetings of that confer-

(Continued on page 87)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

An Understood Reproach is couched in the language and discussions of many of our acquaintance and friends in the world against any one whom they feel to be so narrow as support the idea of so-called close communion, and separation from the world. At first thought one is made to feel somewhat small and mean to think of its apparent selfishness. But when once the truth is fully unmasked and the full light of Jesus and His love and His righteousness and His salvation is made to shine forth, we may clearly understand that there is nothing mean or selfish in standing for Jesus in full loyalty to all His commandments and teachings, much as we would like to have our acquaintances and friends of the world be one with us.

This loyalty to Jesus has been aptly illustrated in the commands of a father to his children when the parents left them at home while they went on a journey. They were all to stay together and they were not to go outside of the yard. And when during the absence of the parents one ventured outside and told his brothers and sisters of what he saw, he persuaded all but one to go with him **outside**. Then they all in turn urged the other part of the parent's command, "All stay together." But the one obedient child urged that he would gladly stay with them if they only would stay in the place where they would be obedient to all the parent's command. So may we not deceive ourselves with the sham union of God's children when they will not return to the place of obedience where the loyal and obedient ones may be in full fellowship with them, and where Jesus is in fellowship with them also. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The spirit of unity with Jesus and fellowship with all who are in fellowship with Him is the **True Christian Unity**. Let this doctrine be clearly understood, and may all the faithful willingly bear the reproach of the worldly minded, "whose glory is their shame; who mind earthly things."

Abiding Peace and Power and Spiritual Understanding is the portion of those who stand true to the Lord. We cannot understand the Scriptures without an understanding of the spirit of obedience to all the counsels of God. This spirit furnishes a key that makes the doctrines of God distinct from the deceptive doctrines of men. We cannot meet the issues of our times without the power to discern the spirits that are at work in the world in antagonism to the Spirit of God. We cannot carry forward the work of the Gospel of Jesus Christ if we do not know how to make a difference between the unclean and the clean. But when we are true to the Lord in all things and seek the honor that comes from God only, we are given a place in the work of God and a power that makes our service for Him effective.

CHRISTIAN UNITY.—Jno. 17:1-26

Topic for March 10

MOTTO

"Ye are all one in Christ Jesus."

MEDITATIONS ON THE TOPIC

1. **The Unity of Christians** is not based on any physical likeness in size, color, or form of body; but on their inner likeness to Jesus Christ and their mutual blessing in Him. Jesus describes it in the words "I in them and thou in me, that they may be made perfect in one." Jesus had in mind the indwelling Spirit which He promised to send to them (Jno. 14:16), and by whom they would possess the nature of God. This Spirit had been dwelling with them in the person of Jesus and was later to be in them. Jno. 14:17. But the fact of the indwelling Spirit cannot form a union of God's children without their co-operation in obeying His promptings and teachings. We are not only to receive the Holy Spirit, but we are to "endeavor to keep the unity of the Spirit." We soon discover a difference of understanding among us and a difference of growth and progress in the divine life. But the Spirit gives the qualities of lowliness and meekness, long-suffering and forbearance in love. This enables the strong to bear the infirmities of the weak and to please one's self. This enables the weak to receive the help of the strong. When the

truth is spoken in love, all grow up together in one in all things which belong to Christ, the Head.

As we live together and work together and talk together, we learn to work in such a harmony that our minds unite on the same principles of life. We observe the same rules and obey the same ordinances, and practice the same laws of righteousness. Where self-denial will forward the work of peace and edification in the body, the Spirit of God in us will prompt us to practice that self-denial. We let the same Word be the man of our counsel, and make the Spirit-called leaders of God's house our spiritual leaders. The Spirit becomes the illuminating agent to open our understanding of the Scriptures. As a result, we come to a more and more united understanding of the Word. And if all Christian people would live in the full instruction of "endeavor to keep the unity of the Spirit in the bonds of peace," all Christian professors and possessors would soon be an undivided body in Christ. But if we allow self and ambition and prejudices and caste and race and color and rank and denomination to lead our minds we shall be farther and farther apart and unfit our hearts for the guidance of the Holy Spirit in the unification of His people.

II. **The Text.**—Jno. 17:1-26. — This passage contains the prayer of Jesus for His disciples and all believers. The central burden of His prayer is that all believers may be united in Him and the Father, and become instruments in making Christ known

in all the world, and finally be united with Him in glory.

III. **Suggestions for Junior Programs.** When Jesus is our head or leader and all love Jesus and obey Jesus and are like Jesus in humility and unselfishness and in turning from iniquity and following after righteousness and in doing good, we shall be very much alike and shall get along peaceably together.

It is not enough for boys and girls to agree together when they all agree to disobey their parents. Often have we seen such plots by boys and girls which led them away from obedience to parents. But when they all agree in doing the will of their parents they are in the right kind of agreement. So it is in Christ. We are not causing a division of Christ's body when we separate from others at the place where they disobey Christ and His Gospel. And we are truly united in Christ when we all join together in obeying "all things whatsoever" He has commanded. Bring to the boys and girls some such illustrations which will clarify the truth of Christian unity. There is much unity in things that are questionable. But unity in things that are right require separation and a seeming to stand alone with Christ in many cases. But just as the child can face the parent with a clear conscience though its brothers and sisters were united against him in disobedience; so we can stand clear before Christ though many Christian professors are united in disobedience.

OUTLINE STUDY

I. The Basis of Unity.

1. One body.—I Cor. 10:17; 12:12; Rom. 12:5.
2. One spirit.—I Cor. 12:4, 7-13; Phil. 2:1.
3. One hope.—Col. 1:5; Acts 24:15; I Pet. 1:3, 4.
4. One Lord.—I Cor. 1:13; Eph. 1:22, 23; 4:15, 16.
5. One faith.—Jude 1:3; Acts 4:12.
6. One baptism.—Acts 2:38; 19:5; Matt. 28:19.

II. Walking in Unity.

1. The qualities in our walk.—Eph. 4:1-3; Col. 3:12-14.
2. In what we speak.—I Cor. 1:9, 10; Rom. 12:16.
3. In what we think.—Rom. 12:3-8; I Cor. 4:6.
4. In our work.—Phil. 1:27.
5. In our counsels.—Acts 15:6, 22, 28, 29; 16:4, 5.
6. In our relations to the congregation.—I Pet. 5:1-5; Eph. 5:21.
7. In our consideration for others.—Heb. 10:24, 25; Rom. 14:19.
8. In consistent separation from evil.—II Cor. 6:14-7:1; I Cor. 5:6-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Unity," "Together."
2. Made One in Christ.
 - a. One in love.
 - b. One in mind.
 - c. One in submission.
 - d. One in humility.
 - e. One in unselfishness.
 - f. One in faith.
 - g. One in separation from evil.
 - h. One in following the good.

For Seniors.

1. Spiritual Qualities That Make for Unity.
2. True Union of Saints.
3. Some False Unions.
4. The Blessings of Union.
5. How to Promote Unity.

SEED THOUGHTS

The true signs by which the Church of Christ may be known:

1. The unadulterated and pure doctrine.
2. The Scriptural use of the sacramental signs.
3. Obedience to the Word.
4. Unfeigned brotherly love.
5. Candid confession of God and Christ.
6. Bearing oppression and hatred for the sake of the Word of the Lord.

—Menno Simons.

Christ's church consists of the chosen of God, His saints and beloved who have washed their robes in the blood of the Lamb, who are born of God and led by Christ's Spirit, who are in Christ and Christ in them, who hear and believe His Word, live in their weakness according to His commandments and in all patience and meekness follow in His footsteps, who hate evil and love the good, earnestly desiring to apprehend Christ and they are apprehended of Him. For all who are in Christ are new creatures, flesh of His flesh, bone of His bone and members of His body. —Menno Simons.

"One Lord," but let us mark that it is one LORD in whom we find our unity. To think of Him as Savior only is to treat Him as a means to an end. It is to make ourselves the center, not Christ. This is the secret of much of the isolation and sectarianism of modern churches. The name of the one Lord silences party clamors and rebukes the voices that cry, "I am of Apollos, I of Cephas." It recalls loiterers and stragglers to the ranks. It bids each of us, in his own station of life and his own place in the Church, serve the common cause without sloth and without ambition. —G. G. Findlay.

CHAPTER STUDY—SONG OF MOSES.
—Deut. 32.

Topic for March 17

MOTTO

"Ascribe ye greatness to our God."

MEDITATIONS ON THE TOPIC

I. **The Song which Moses Gave.**—It was intended to set forth the true conditions of God's dealings with Israel. It would be a reminder from generation to generation. It would record a permanent history of God's goodness to them and of their ingratitude. It would set forth a prophecy of the time to come that would awaken the future generations to the reality of God's power and grace and how necessary it is for people to heed His voice if they would secure His blessing!

While God's judgments were very severe for the instruction of Israel, God nevertheless held back His judgments for the instruction of Israel's enemies that they might know that God had undertaken for Israel to lead them to a glorious end and that others might learn to fear the God of Jacob and also find salvation. If Israel had only heeded the counsels of God earlier, what a power they might have been among the nations! The nations that have become boastful in their treatment of Israel shall find themselves under the hand of God's wrath while Israel having learned her lessons through chastenings will again receive mercy.

The words of the song, if taken to heart, were to be life to Israel when they heeded them. They would thereby prolong their days in the land which God was giving them for a possession.

The time had come for Moses, the writer of the song for Israel, to pass away. God called him into the mountain where he might take a view of the land before he died.

II. **The Text** has been discussed in the meditation above.

III. **Suggestions for Junior Programs.** The story of Israel journeying to Canaan will furnish a background for the lessons of this chapter. The verses containing the remarkable figures of God's dealing with Israel may well be dwelt upon and fully illustrated. These verses are 4, 11, 15, and contain the figure of God as a Rock, as a mother eagle. Another remarkable figure of Israel is found in verse fifteen. They are represented as a kicking animal, like a mule, which kicks its benefactor after it has been fed and fattened. God as a Rock is found through other parts of the chapter. God as a Father is spoken of in verse six. The entire lesson shows His fatherly care for Israel, while Israel like foolish people mistreat Him and abuse their blessings from Him.

OUTLINE STUDY

I. Introductory.

1. Moses gives his farewell address.—Chap. 31:1-30.
2. He spoke the song of Chapter 32.

II. The Theme of the Song—The Greatness of God.

1. Introductory words.—32:1-6.
 - a. A call for witnesses.—vv. 1, 2.
 - b. God's perfections.—vv. 3, 4.
 - c. Israel's folly.—vv. 5, 6.
2. A history of God's dealing with Israel.
 - a. Special favor to Israel above all other people.—vv. 7-14.
 - b. Israel kicked her benefactor.—vv. 15-18.
 - c. God abhorred them and chastened them.—vv. 19-25.
 - d. Deserving judgments held back for the enemy's instruction.—vv. 26, 27.
 - e. God's longing for wisdom in the people.—vv. 28, 29.
 - f. What Israel might have done if they were not sold for folly.—v. 30.
 - g. God discerns a difference between Israel and her enemies.—vv. 31-34.
 - h. God will execute vengeance and show mercy to Israel.—vv. 35-43.

III. The Song Completed and a Closing Exhortation Given.—vv. 44-47.

IV. God Directs Moses Concerning His Death.—vv. 48-52.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Rock" as applied to God or Christ.
2. God as a Rock of Refuge to Israel.
3. God as a Mother Eagle.
4. God as the Righteous Judge.
5. God as a Loving Father.
6. Tell the Story of Moses and Israel.
7. How did Moses Spend His Last Hours on Earth?

For Seniors.

1. Figures Used in the Song of Moses.
2. How God is Set Forth in This Song.
3. Compare the Song as a Prophecy of What Came to Pass.
4. Lessons for Us from the Doctrines of This Lesson.

PERSONAL THOUGHT

Are we wise enough to take lessons from the experience of others and from the instructions of inspired teachers?

SEED THOUGHTS

If hope be fixed on Christ as the Rock of Ages, a rock rent, if we may use the expression, on purpose that there might be a holding place for the anchors of a perishing world, it may well come to pass that we en-

joy a calm as we journey through life, and draw near the grave.—Henry Melville.

The sea ebbs and flows, but the rock remains unmoved.—Robert McCheyne.

Rock of Ages, I'm secure,
With Thy promise full and free;
Faithful, positive, and sure—
"As thy days, thy strength shall be."
—W. F. Floyd.

Blest be my lot whate'er befall;
What can disturb me, who appall,
While, as my strength, my rock, my all,
Saviour! I cling to Thee?—C. Elliott.

MEETING PRESENT-DAY ISSUES.—

II Cor. 6:1-18

Topic for March 24

MOTTO

"In all things approving ourselves as ministers of God."

MEDITATIONS ON THE TOPIC

I. **Present-Day Issues.**—We are ever at the place of "parting of the ways." Every generation must meet the issues and choose one course or another. Every day brings us before some phase of the conflict between the evil and the good. There is a decided stand to take and a decided duty to perform with reference to the issues before us.

The agelong conflict between God's plan of salvation for man and Satan's devices to overthrow men and lead them away from God, is getting more and more intense as the time gets shorter. Rev. 12:12. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And those who would meet the issues of the times must take these facts into account. We cannot be ignorant of Satan's devices and the forms of his attack as the times of the age draw to their close. We do well to consider the prophetic words of Jesus and of His apostles concerning these things as we enter into our work as men and women of God in the world. You and I must meet our day and the state of affairs as they are before us.

But we need not throw up our hands in despair. "Triumph" is the watchword that we may well set before us if we have made Christ the captain of our salvation and of the life we are living in His service here in the world. II Cor. 2:14. If we use the means which Christ has placed in our hands and work in His appointed way, we shall accomplish what He has set us to accomplish. We shall not see the evils rooted out in our time nor the surrender of every soul to Christ, but we shall see many triumphs for souls and such an onward march of the redeemed that when the great day shall come we shall see the wisdom of the words "to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:7-10).

II. **The Text.**—II Cor. 6:1-18.—In this passage we have Paul declaring his course of procedure in living an approved life as the minister of God. There is a struggle. But with every conflict there is a weapon of defense. The weapons are not carnal but spiritual, and the triumph is always sure. But there must be unswerving loyalty to Christ and a strict separation from the evil of the times if we would have God receive us and be a Father unto us.

III. Suggestions for Junior Programs.—The lesson to be learned under this topic is essential for the junior mind. The purpose to do the Lord's way regardless of how many and who do differently in the present day is a purpose that ought to be fixed upon the young. Examples of such people with unwavering faith and courage are abundant in the Scriptures. In the eleventh chapter of Hebrews we find many of them named, and some unnamed ones, who met the issues of their day in a way that counted with God and made their lives shine brightly in this sinful world. Such characters may be used in the development of the suggested subjects in the outlines for assignments to juniors.

The Lord and His Word should stand first in our life. All our decisions and actions should be with the Lord and His Word in full view. Confidence in Him should be inspired by the example of other lives and by the power of God in our own when we wait upon Him.

OUTLINE STUDY

I. Abounding Wickedness.—II Tim. 3:13; Matt. 24:4-13.

- Deceptions in religious teachers.
- Wars and rumors of wars.
- Afflictions of the faithful.
- Apostasy of the unstable.
- Lawlessness.—II Tim. 3:1-7.
- Remedies.—II Tim. 3:14-17; Luke 21:34-36.

II. Departure from the Faith, Infidelity, etc.—I Tim. 4:1-3; II Pet. 3:3, 4.

- Remedies.—II Pet. 3:11-14; I Tim. 4:9-16.

III. Social Corruption.—Jude 17-19; Eph. 5:3-5; II Tim. 3:2-6.

- Remedies.—Jude 20-25; II Pet. 3:17, 18.

IV. Financial Inequality.—Jas. 5:1-6; 2:1-7.

- Remedies.—Jas. 5:7-18; 1:27, 2:8; I Tim. 6:17-19.

V. Lukewarmness of the Church.—Rev. 3:14-17.

- Remedies.—Rev. 3:18-22.

VI. The Great Task of the Believer of Meeting the Issues of the Missionary Cause.—Matt. 28:19, 20; II Cor. 5:18-21.

- The Living Word.—II Cor. 3:2-9.
- Triumphant in tribulation.—II Cor. 4:8-10; Rom. 12:12.
- By the heavenly viewpoint.—II Cor. 4:14-18.
- Enlarged hearts.—II Cor. 6:1-13.
- Separation from the world.—II Cor. 6:14-18; 7:1.
- Sacrificial service.—II Cor. 8:1-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Words, "This Time."
- Doing Our Best for the Lord Always.
 - In times of trouble.
 - In times of poverty.
 - In times of plenty.
 - In times when there is much wickedness.
 - In times when many turn to God.
 - When we must stand alone with a few.
- Making the Bible Our Guide.
- Making the Lord Our Trust.

For Seniors.

- Use the Outline Study.
- Make Special Assignments of Such Parts as Need Particular Emphasis in Your Community.

PERSONAL THOUGHT

Shall we not take courage for the cause of Christ, knowing that we cannot fail if He is on our side?

SEED THOUGHTS

Soldiers of Christ arise!
Lo! your Captain from the skies,
Holding forth the glittering prize,
Calls to victory:

Fear not though the battle lower:
Firmly stand the trying hour—
Stand the tempter's utmost pow'r,
Spurn his slavery.

Who the cause of Christ would yield?
Who would leave the battle field?
Who would cast away his shield?
Let him basely go!
Who for Zion's King will stand?
Who will join the faithful band?
Let him come with heart and hand,
Let him face the foe.

By the mercies of our God,
By Emmanuel's streaming blood,
When alone for us He stood
Ne'er give up the strife;
Ever to the latest breath,
Hark to what your Captain saith,
"Be thou faithful unto death—
Take the crown of life."

By the woes which rebels prove,
By the bliss of holy love,
Sinners seeking joys above,
Sinners turn and live!
Here is freedom worth the name—
Tyrant sin is put to shame—
Grace inspires the hallowed flame—
God the crown will give.
—From Harmonia Sacra.

IMPLANTING THE WORD.—Deut. 31:9-13; I Tim. 4:13-16

Topic for March 31

MOTTO

"Teach them diligently."

MEDITATIONS ON THE TOPIC

I. **An Important Work** is suggested by our topic. The Word of God is a power for good in the hearts and minds of all who have it instilled there. It matters not who may be the individuals upon whom we work, much good will result from implanting the Word of God in their minds and hearts. God is especially interested that His Word should be so impressed upon old and young that they will not forget it in the time when they need it for application to their lives.

It does not take long to see the difference in the character of those who have been under the influence of the Bible and those who have not. Even the youth who has resisted the thought of accepting the Savior, but who has been in the place where the Word has been taught in the home and the Church or the Bible school, is far superior in the content of his mind and character and has a far greater chance for a higher quality of thought and action than one who knows absolutely nothing of the Word. We take it, however, that such an individual would be under greater condemnation because of refusing the greater light and because of being untrue to the source of his benefits.

We see by the instructions which God has given to parents and teachers that He has planned that His Word should have a very prominent place in the thoughts of His people and that this prominence should be made secure in the hearts of men and women by using proper times and opportunities to impress it. We therefore cannot prize too highly the privileges of the services of Church and Sunday school, or other plans of Bible instruction. We need to make full use of the opportunities in the home circle to teach the Word of God and impress its truths as they apply to daily experiences.

II. **The Text.**—Deut. 31:9-13.—God appointed special occasions where the people as a whole could be instructed together in the Word and that the occasion with its solemnity might bring into hearts the deepest reverence for it. This passage sets forth one of these times when Israel was commanded to implant the Word of the Lord.

III. Suggestions for Junior Programs.—The junior needs to feel the importance of receiving the Word when efforts are being made to implant it in his or her character. In order to make the junior feel this we must feel the importance of it ourselves as older Christians. Our convictions will be contagious, especially if our actions correspond with our convictions. We will talk about it in our common conversation. We will discuss it earnestly in the meeting. We will use our opportunity to use the time we have in the presence of youth to implant the truth in their minds. We will not fail to be present at every gathering that has been dedicated to the important service of implanting the truth of God in the hearts of people.

The outline suggestions will direct workers in some lines of thought which can be impressed upon the boys and girls in the meeting.

OUTLINE STUDY

I. Implanting the Word.

- In our own hearts.—Psa. 119:9-16.
- Upon the hearts of children.
 - In the home.—Deut. 6:4-9.
 - In the public gathering.—Deut. 31:9-13.
 - In special elementary instruction.—Jno. 21:15.
- Upon the hearts of believers.
 - By feeding them of its milk.—I Pet. 2:1-3; Heb. 5:11-13.
 - By feeding them stronger meat.—Heb. 5:14; I Cor. 3:1-3.
 - By guiding them into its truths.—Acts 8:27-39.
 - By giving them timely lessons.—Eph. 4:11-16; II Tim. 4:1-5.
- Upon the hearts of unsaved men.
 - By faithful preaching.—Rom. 1:14-16.
 - By faithful testimony and life.—I Thess. 1:6-10; Acts 8:4.

II. Essentials.

- Prayer.—Acts 6:1-4; Eph. 6:18-20.
- The Spirit's illumination.—I Cor. 2:1-13.
- A clean life.—Matt. 7:15-20.
- Obedience.—Jno. 7:17; Jas. 1:21-25.
- Diligent study and meditation.—I Tim. 4:15, 16; Psa. 1:1-3; Josh. 1:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Word, "Word."
- How to Know the Word of God.
 - Reading the Bible.
 - Heeding the teachings of godly parents.
 - Hearing the teachings of ministers.
 - Learning the lessons in Sunday school.
 - Asking God for understanding.
 - Obedying what we know in our daily life.

For Seniors.

- The Word and the Holy Spirit.
- The Duty of Implanting the Word in the Hearts of Men.
- Effective Methods of Implanting the Word of God.

PERSONAL THOUGHT

Let us give the importance to the Word of God which rightly belongs to it and impress the same upon all.

SEED THOUGHTS

If we neglect the Bible, we are simply uneducated.—Philip E. Howard.

I cannot too greatly emphasize the importance and value of Bible study—more important than ever in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon eternal principles laid down by God, Himself.—John Wanamaker.

What energy a text will breathe into a man! There is more in one divine sentence than in huge folios of human composition. "Speak to me now in Scripture language alone," said a dying Christian: "I can trust the words of God."—C. H. Spurgeon.

Talk about questions of the times! There is but one question—**how** to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people.—Gladstone.

A memorized chapter of Scripture is a course of solid masonry in the foundation of character.—Sel.

My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55:11.

The Bible is the only Book suited to all people of all ages and to all conditions of men from the cradle to the grave.—Sel.

The Bible! This Book of star lights to eternal bliss.—Sel.

NEW TESTAMENT CHARACTERS— THE BETHANY SISTERS (Jr.)— Luke 10:38-42; Jno. 12:1-9

Topic for April 7

MOTTO

"Now Jesus loved Martha and her sister and Lazarus."

MEDITATIONS ON THE TOPIC

I. **Martha and Mary.**—In these two characters we have a beautiful lesson of true friendship with Jesus. Jesus was drawn to this home because of its piety. These sisters were women of faith in God and His Word. And because they believed in the genuineness of Jesus' claims they were devoted to Him, ready to honor Him in every way they could. And their devotion is manifest at all times. When Jesus was in the high tide of His popularity, they were devoted to His service. And they were also devoted in the times when He was under censure and reproach by the Jewish leaders.

In times of sorrow they looked forward to the coming of Jesus as the chief source of their consolation. And while they could not understand His delay, considering it a great disappointment, they, nevertheless, received Him at His coming with the gladness of friends who appreciate true sympathy.

There was a difference in their viewpoints. Martha served from the practical material side. Mary served from the practical spiritual side. As is so often the case with those who serve materially, there is danger of overemphasis of the less important to the neglect of the more important. So we find Martha overreaching herself on one occasion, even reproaching the Lord Jesus, who gently rebuked her and led her to the right place in service.

Mary listened more than she talked and sat quiet more than she moved in activity. Mary let her sorrows overwhelm her more completely than Martha, and thus was more slow in recovering from them. But when it came to spiritual insight into the things that truly honored Jesus, Mary saw more clearly.

II. **The Text.**—Luke 10:38-42.—This gives the incident when Martha, cumbered with much serving complained that Jesus did not bid Mary help her in serving. But Jesus rather commended Mary for choosing the good part, pointing out to Martha her error in thinking that much serving should engage her to anxiety.

III. **Suggestions for Junior Programs.**—Gather all the material that gives a history of the two sisters, Martha and Mary. Let the stories that are selected for assignments be

well developed. Into these stories seek to have a setting to weave the lessons for us. Such themes as Christian Hospitality; Distraction from Things Most Needful; Honoring Jesus; Comfort in Sorrow; Strengthening our Faith in Jesus' Power; Love for Jesus; etc., may be developed either by the leader of the junior meeting, or by the part the senior has in the program. Do not fail to show the great loving part Jesus had in teaching both Martha and Mary that they might reach the very best in their life and character.

OUTLINE STUDY

I. Two Sisters and One Brother.

1. Lived in Bethany.—Jno. 11:1, 8.
2. Martha was the mistress of the house.—Luke 10:38; Jno. 12:2; Mark 14:3.
3. Were loved by Jesus.—Jno. 11:5.

II. Martha.

1. Was hospitable toward Jesus.—Luke 10:38; Jno. 12:2.
2. Became distracted about serving much.—Luke 10:40.
3. Received correction from Jesus.—Luke 10:41.
4. Had faith in Jesus.—Jno. 11:21-27.
5. Her faith needed stirring up.—Jno. 11:39, 40.

III. Mary.

1. Cared more for Jesus' Word than for serving much.—Luke 10:39, 42.
2. Was ready to honor Jesus.—Jno. 12:3-8; Mark 14:3-9; Matt. 26:6-13.
3. Could not understand Jesus' delay.—Jno. 11:32.
4. Sat still when Martha moved.—Jno. 11:20.
5. Kept still when Martha talked.—Jno. 11:39.
6. Wept more than she talked.—Jno. 11:33 (cf. Martha, Jno. 11:21-27).
7. Jesus wept with her.—Jno. 11:33-36.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. Prepare the Following Stories:
 - a. When Martha complained of Mary.
 - b. Mary and Martha when their brother died.
 - c. Mary and Martha at the Supper after Lazarus was raised.
 - d. The activity of Martha.
 - e. The quietness of Mary.
 - f. Lessons for Us from Mary and Martha.

For Seniors.

1. The Beauty of Christian Hospitality.
2. The Danger of Distracted Service.
3. The One Thing Needful.
4. Pouring Out the Alabaster Box of Honor to Christ.
5. The Abiding Lessons of Sorrow.

PERSONAL THOUGHT

We may have Jesus to help us to find the very best part in life.

SEED THOUGHTS

Let not the emphasis of hospitality lie in bed and board, but let truth, love, honor, and courtesy flow in all thy deeds.—Emerson.

Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft-times counts a service most complete.—Selected.

I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service.—Rom. 12:1.

Many words are wise and fruitful, but there are none like His. None see so deep into life and so far across death; and the soul that

does not steady itself on His words is likely enough to be anxious and troubled about many things. But to sit down in a quiet hour when the mood comes upon us—for this mood is a visit of Jesus—to read and ponder His words till we learn from them that peace which passeth understanding, and which will keep us from being anxious and troubled any more, that is the one thing needful.—Jno. Edgar McFayden, in *The City with Foundations*.

HOPEDALE MENNONITE CHURCH

(Continued from page 83)

ence were held in this church, in 1894 and 1904. When the Mennonites and Amish Mennonites of Illinois were merged, this congregation became a member of that organization. The Illinois Conference was held at this place in 1922 and 1931. A number of Bible conferences and Bible normals have been held here.

There has been a gradual growth in attendance so that the work was seriously hindered because of lack of room. In 1924 the question of repairing the old building or replacing with a new building was considered. After some discussion a vote was taken by ballot and the proposal of erecting a new building carried by a large majority. A committee composed of Andrew Nafziger, J. W. Springer, and C. E. Martin was appointed to proceed with plans for the new building. In the spring of 1926 work on the new building was started. The building is a wood structure, fifty by eighty-four feet, with a basement. The seating capacity, in main auditorium room and balcony, is about 1,000. It was ready for dedication September 26, 1926. The dedication sermon was preached by Simon Gingerich of Wayland, Iowa. Other speakers for the day were Samuel Gerber, Tremont, Illinois, and A. C. Good, Sterling, Illinois.

The bishop in charge at the present time is Simon Litwiller, who also has charge of the Pleasant Grove congregation at Tremont, Illinois, since the death of Samuel Gerber. Benjamin Springer, a minister, is also serving this congregation.

In fair weather church and Sunday school attendance ranges from three hundred and fifty to four hundred and fifty.

This congregation has extended an invitation to the Mennonite Board of Missions and Charities, to hold their 1935 Annual Board Meeting here. This invitation has been accepted and the meeting will be held sometime during the month of May.

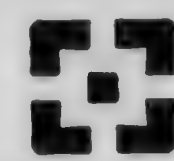
Hopedale, Illinois.

WINTER TWILIGHT

Soft-sandalled twilight, handmaid of the night,
Before her noble lady's radiant face
Doth slowly come, with gentle, quiet pace.
And draweth rose and azure curtains light
Around the snowy couch, so pure, so white.
Whereon her mistress soon will rest. With
grace
Celestial she doth cover every trace
Of toil, and daily soil doth hide from sight.
So would I that before thy face my love
Might gently move, and ever from above
Such tender beauty draw about thy way
That when thou liest down to nightly rest
Earth-thoughts should fade, and there should
only stay
The peace of heaven within thy tranquil
breast. —George Tracy Elliot.



BIBLE STUDY



TABERNACLE STUDIES

XXXVI. The High Priest in the Holy of Holies

By the Bible Study Editor

There are several views which may be taken concerning the finished work of Christ as a Priest, or Mediator, between God and man.

The plan of God for redemption may scarcely be considered as finished until all that is included shall have come to pass. The plan, in itself, is complete; it was known to God before the foundation of the world. Eph. 1:4. It was based on His wisdom and prudence which is now made known to us, according to the good pleasure of His will. Eph. 1:8, 9. This plan has been wrought out in part only, for in the dispensation of the fulness of time, He proposes to gather together all things that are in Christ, both those which are in heaven, and those which are on earth. Eph. 1:10.

Between the proposing of these things and the completion of them there have been and will be various revelations and works of God, each a completed part of the whole work of redemption. It was finished in the promises given in Isaiah 53: "The Lord hath laid on him the iniquity of us all." It was finished in the coming of Christ; as in the temple Simon said, "Mine eyes have seen thy salvation." It was finished on the cross, when the words of Jesus were uttered, "It is finished." It is finished for him who believes. "He that believeth on the Son hath everlasting life" (Jno. 3:36). Yet each step of the continuing works of grace that brings us nearer to the ultimate goal of glory must be wrought out in its own perfection until all is completed.

There is to be seen in the tabernacle ministry a progression in the work of Christ as our Savior. The priests minister daily in the court and in the holy place. The high priest completes the ministry of the daily service when he enters into the most holy place once each year to make atonement for all of the sins of all of the people. Christ has made possible by His present work of redemption our access to God and our fellowship with Him in the holy place, He has entered into the most holy place to appear before God for us. He will come from thence, at a time appointed by the Father, to gather us who are in Christ into the throng that is in heaven with Christ.

The Most Holy Place

"Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud, upon the mercy seat" (Lev. 16:2).

The description given of the most holy place may be recalled as one thinks of the ceremony of the day of atonement, when the High Priest entered into it. The sockets were all of silver, the boards overlaid with gold and the four posts overlaid with gold for the hanging of the veil were all set in sockets of silver. Gold and silver surrounded the most holy place. The embroidered curtains and the veil were all of the same material, and all embroidered with figures of cherubim. The most holy place was surrounded by angels. Such was not the case in the holy place, wherein the priest ministered daily. The most holy place was a symbol of the nature and glory of heaven, wherein is the dwelling place of God.

The vessels of the most holy place consisted of the ark of the covenant, containing the golden pot of manna, the tables of the commandments, and Aaron's rod that budded. The ark was overlaid with gold and over it was placed the mercy seat of gold, on which and in one piece with it were the golden cherubim. Above this mercy seat and between the covering wings of the cherubim, God appeared in the cloud. Only golden vessels could be worthy of the presence of God.

In Hebrews 9, mention is made of the golden censer that was within the veil. This mysterious piece of furniture is not mentioned in any description of the tabernacle of Solomon's temple. But in I Kings 7:50, mention is made of golden censers used in the worship of the temple. It is evident that all of the censers used by the priests in burning incense in the holy place, were of brass, since they corresponded with the brazen altar from whence the coals of fire were secured and with the brazen sockets at the door of the holy place. But the brazen censers were set on the golden altar of incense.

Since no distinct description is given of the nature of the censer which the high priest used in entering the most holy place, and since all of the furniture within was of gold, it is not improbable that the censer used by him was of gold, and was set within the veil from whence ascended the sweet odors which filled the holy place and hid away the glory of God when the high priest presented himself before the mercy seat to make atonement with blood.

Here, then, was the place, with a representation of heavenly things, but with the actual presence of God within it, in which the high priest entered with blood once a year. Into heaven itself, into the glorious presence of God, His Father, has gone Jesus Christ, our

great High Priest, to offer His own precious blood to make atonement for our sins and to be an ever-present Mediator for us until He comes again.

The High Priest Clothed to Make Atonement

The linen garments of his priestly office were as those of the sons of Aaron. They were the white garments with the embroidered girdle, but the miter differed from the priestly bonnet or head attire. Lev. 16:4. Because they were holy garments, even Aaron must wash his flesh in water (in the holy place—Lev. 16:24) and then shall put on the garments. The holiness of Him who shall put away sin for the people is evident from that act. None could take away sin who was himself defiled. But such an holy One was made like unto His brethren, of the seed of Abraham, that He might take their sins upon Himself and thus make atonement. When Aaron entered into the presence of God to make atonement with blood, he went in the garb of the sons of men, clothed with humanity, but it was a pure humanity and such as were made acceptable to God in the keeping of His Word. Jesus died for the sins of the world. He appeared in the presence of God for those who are clothed in the garments of His holiness; for the garments of the priests were the white garments of the high priest also.

Aaron wore his miter, for he must represent the chief one who is the head of the family or people of God. Only one could come into the presence of the Almighty to atone for sin. It was Jesus Christ, the righteous, the Head of the Church, the High Priest of our profession.

The Offerings of Atonement

The law required two kinds of sacrifice on the day of atonement. The first was for Aaron, and the second was to be for the people. For himself he was required to bring a young bullock for a sin offering, and a ram for a burnt offering. Lev. 16:3, 11. For the people, a ram for a burnt offering was required, and two kinds of goats for sin offerings. Lev. 16:5, 15.

We have previously noted that the character of the sacrifice indicates the importance of its representative. See Lev. 4. For Aaron, the High Priest, these shall be a bullock and a ram, the choicest of the herd and flock, the first and foremost of the sacrifices. This gradual imputation of the honor and glory of Christ cannot escape notice. The bullock is the representative of the highest dignity of Israel's nation. The highest of all Israel represents the most exalted among men—Jesus Christ, the Son of Man and Son of God. But, for the people, it sufficed that a ram should be their burnt offering, because it

represented their whole, or perfect burnt offering, pointing to the acceptable One—the Son of God. It sufficed that two kids of the goats should represent the people as a sin offering. These were the least of all of the animal sacrifices and the least worthy. How insignificant such creatures when compared with the bullock of the same ministry! Both were sin offerings, but the glory of the bullock offering far overshadowed that of the kid offering. Thus the glory of Christ exceeds the glory of those for whom He makes atonement.

"God was in Christ, reconciling the world unto himself" (II Cor. 5:19). According to Lev. 4:27, the nature, or state, of the transgressor is indicated by the kind of animal used as an offering for sin. For certain specific transgressions on the part of **all the people**, a bullock was used. For **one** of the common people who had sinned, a kid of the goats was used. But, on the day of atonement, it sufficed that a kid of the goats should represent all of the common people. How unworthy is the whole church, or the whole world, when compared with the Son of God come down from heaven!

But we shall note that, first the blood of the bullock was offered in the most holy place, then the blood of the kid of the goats. The bullock went before and the kid followed after; yet, as the ministry was performed by Him whom the bullock represented, we may say that He took with Him the kid of the goats in meeting the judgment of death for sin. The Strong One became the strength of the weak one in gaining the victory over sin and death. The kids of the goats could say, "For thou art with me, thy rod and thy staff they comfort me."

To the Hebrews, the ox, or bullock was a symbol of strength. Prov. 14:4. The strong one brought prosperity, the strong one was the most acceptable gift on the altar, and the most efficient in making atonement for sin.

The Blood of Atonement

One must remember that each day of the year was inaugurated by the making of the daily sacrifice of a burnt offering on the brazen altar. Special days of offering or of feasting might require special sacrifices, but they could never take the place of the daily morning and evening sacrifice. Num. 28:1-8. The day of atonement required special sacrifices—a bullock, a ram, and seven lambs for a burnt offering, and a kid of the goats for a sin offering, besides the offerings for atonement. Lev. 29:7-11. It was upon the basis of the daily burnt offering—the sweet savor of a perpetual sacrifice—that the atonement was made for the high priest and the people.

Aaron first took the bullock for himself, and cast lots upon the two kids of the goats—one for the Lord, and one for the scapegoat. This selection was made prior to the offering of the blood, for the blood offering of the bullock and the goat were made as nearly at the same time as possible. We note that all was made ready before the blood of either was taken into the most holy place. See verses 12-16. The offerings were chosen together, as one, and were offered together, as nearly as possible, as one. For both offer-

ings were united in the one ministry of the High Priest.

"Once every year," says Hebrews 9:7, the high priest alone went into the second tabernacle, not without blood. It was one occasion, but it required twice entering, each time with blood; but first he went in with the blood of the bullock—his own sin offering, and the second time with the blood of the kid of the goats; the sin offering of the people. Lev. 16:11-16. See verses 11, 15.

The priesthood, Aaron and his house, were the sin bearers of the people. They were to be purged from their own sins and from the sins which they assumed when they ate the sin offerings and ministered before God for the sins of others. The bullock bore the judgment of their sins, and was slain. The blood was received into a vessel, of which blood the high priest must take into the most holy place to sprinkle in the presence of God.

The censer was then filled with coals from the brazen altar where the daily sweet savor offering had been made. The living coals were evidence that the sacrifice was already accepted by God, and upon those coals was placed the handfuls of the sweet incense and it was set within the veil to fill the most holy place with the smoke and sweet odor. It betokened the pleasure of God to accept the sacrifices and it betokened the veiling of His glory which would smite the approach of men who came before Him without the offering for sin. "Let us come boldly to the throne of grace,"—because we have an high priest who has borne the censer of sacrifice and sweet incense into God's presence so that we may approach them and find acceptance and forgiveness before this presence and glory.

The high priest then carried into the most holy place of the blood of the bullock for sprinkling. Not all of the blood was required to be taken into the holy place. Note: "of the blood"—Verse 14. Arrayed only in his linen robes, bearing a vessel containing blood of the bullock, he enters behind the veil into the very presence of God, whose glory shone from the mercy seat, through the thick smoke of the incense. The odor was sweet to Aaron and to God. It told of the sacrifices already made and accepted. It betokened the acceptance of the offering but newly made, but required to purge away all of the past sins of the priestly household, and reconcile them to God. The priest went to the mercy seat, near enough to sprinkle blood upon it. Once only were the drops of Blood to fall upon that golden place above which was God Himself witnessing the faith of the priest and the sacrifice that had been made. Seven times the priest sprinkled of the blood of the bullock on the ground before the mercy seat, and then retired from that place of glory and of deep mystery. But the work of grace had been accomplished by which his conscience could be assured of the forgiveness of his sins and the sins of the ministers at God's altars.

Immediately the kid of the goats for the people's sin offering was slain and some of the blood was taken in a vessel and carried into the most holy place and sprinkled on the mercy seat and before the mercy seat. And with what great assurance could the blood

of the little goat be sprinkled because of the acceptance of the blood of the bullock! The great sacrifice had been made and was graciously accepted. The wrath of God had been stayed, and the sweet incense of peace and blessing filled the sanctuary of heaven. The small sacrifice was presented as, and with, that of the great one. Christ was first offered and we with Him. He was accepted and we are accepted with Him. "I am crucified with Christ." The small sacrifice rejoices in the acceptance of the greater one and goes with confidence to be accepted with it. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "Let us draw near with a true heart in full assurance of faith" (Heb. 10:22).

We have access to heaven, through the ministry of the High Priest, for it is He who carried the blood of the great and lesser offering into the presence of God for us. We shall not stand in the glory of that presence, until we, like Him, have passed beyond the veil of our flesh. Heb. 10:20. He alone has entered there, and we have only access by faith, but such access is with boldness because we have there a living High Priest in the person of Jesus Christ, the greater sacrifice.

Purging the Holy Place

Following the offering of the sprinkled blood in the most holy place, the blood of the bullock was touched on the horns of the golden incense altar that stood in the holy place before the veil. Upon the horn of it was touched of the blood of the sin offerings and on it the blood was sprinkled seven times. This is in accord with Ex. 30:10. It also agrees with the usages of similar sin offerings where blood was brought only into the holy place. Lev. 4:7, 10. Its efficacy was that of purging away the sins that were remembered there in the daily sacrifices and special offerings of blood for sin during the year. In this sprinkling of blood, atonement was made for the entire holy place, no blood was touched on the table of shewbread and none on the candlestick. Where the blood of sin offerings had been touched (Lev. 4:7, 18), there must the blood of atonement cover it. While it is not clear whether the altar of Lev. 16:18 is the altar of incense or the brazen altar it is within the spirit of the context to ascribe it to the golden altar which stood before the Lord in the holy place, otherwise in what manner was the holy place cleansed from the continual remembrance of sin? And, again, no mention is here made of the pouring out of the blood at the bottom of the brazen altar, and hence, how was it cleansed?

In Lev. 4:25, it is stated that the sins of a ruler required that the blood of the sacrifice be touched on the horns of the brazen altar and the blood poured out under the altar as was the case of all sin offering blood. See Lev. 4:7, 18, 25, 30, etc. If then, the golden altar should be cleansed by touching the horns of it with blood of atonement, the brazen altar should be similarly cleansed, and no sin offering was complete without the disposal of the blood, and such blood was in-

(Continued on page 95)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PETER PREACHES TO THE GENTILES.—Acts 10:1 to 11:18; 15:6-11

Lesson for March 10, 1935

Golden Text.—God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him.—Acts 10:34, 35.

Works may not save a man, but no man ever found the Lord without seeking Him. And how does a man seek the Lord? Not by chasing after every evil and indulging in every vice. On the contrary when a man seeks after God he will begin as did Cornelius to do good works and spend much time in prayer and fasting. If Cornelius would have had the opportunity, he would also have gone to the house of worship. The fact that a man thus behaves is evidence to God and man that he is seeking salvation, and God will not disappoint him. Rom. 2:7-11.

Peter's Vision. It is difficult for a man, and much more difficult for a group to change their viewpoint of life. In the forward command to the apostles they were told to preach the Gospel to every creature, but up to this time it had been preached to Jews and Samaritans only. We have no record as to how the prejudice against the Samaritans was overcome (John 4:9), but here we have the story of the special revelation that was necessary before Peter would break with the traditions of centuries. Men judge themselves clean and all other groups unclean. From the standpoint of moral purity we are all unclean and our righteousness but as filthy rags; but from the standpoint of salvability we are to call no man common or unclean. The only advantage that some have over others is their superior opportunities to hear the Gospel, and it is to the shame of the church that some have not this opportunity. Peter was not only slow in grasping the great truth that racial discrimination was at an end (Isa. 54:5), but he had also failed to discern a great truth in the Master's teaching as found in Mark 7:19 concerning eating of meats.

Verses 24-33. Before God sends messengers He prepares the hearts of men for the message. Cornelius and his company were only one of many groups throughout the Greek and Roman world who at this time were turning away from idols and formed groups for prayer to the unknown God in the hope that He might condescend to reveal Himself and the plan of salvation to them. In the answer to that seeking, beginning with this group, the Lord sent evangelists throughout the known world, and millions were saved. Oh

that there were such a seeking after God in these days!

Verses 34-43. Some people speak disparagingly of Peter's loquacity, saying that every time he opened his mouth he said something he should not have said. If he had been that much of a fool would the Lord have used him as He did? Only fools speak disparagingly of God's chosen vessels. What was wrong with the three great sermons of Peter's in Acts 2, 4, and 10, or with his two majestic epistles? Here he perceives and expresses the great truth that Christ is Lord of all, ordained of God to be judge of the quick and the dead, but at present concerned that the Gospel should be preached to all people to the end that they may believe and be saved. Rom. 10:11-15. All the prophets of old foretold the sufferings of Christ and the resurrection and the plan of world redemption through Jesus Christ, using the Church as the medium of transmitting that message. Some say that the prophets were almost silent on these themes. Please don't expose your ignorance of the contents of the prophecies by such statements. Prov. 17:28.

Verses 44-48. There are times when the Church is not only negligent in spreading the good news; she may even not welcome, and actually oppose the entrance into her group of certain persons and groups of persons. It was this attitude on the part of the Church that was responsible for the rise of the Salvation Army in recent times. He whom Christ saves will be gladly welcomed by the Church as long as she has the Spirit of Christ.

Chapter 11:1-18. All innovations and new ventures will be criticized and opposed. Therefore it is highly necessary that we be cautious in making new ventures, going only as the Lord unmistakably leads. But where this leading is unmistakable all true children of God will give the venture their hearty support. Neither run ahead of the Lord, nor put brakes on the chariots of God as He drives on to victory.

PETER DELIVERED FROM PRISON.—Acts 12:1-19

Lesson for March 17, 1935

Golden Text.—Prayer was made without ceasing of the church unto God for him.—Acts 12:5.

God's ways are too profound for us to understand. If He could and did deliver Peter, He could have done the same for James. We sometimes wonder why such diverse providences; but until the time that we shall be like Him it is better for us to say: "Even so,

Father: for so it seemed good in thy sight."

Herod. Don't be in a hurry to place a contemporary in the Hall of Fame. Let future generations do that. Too close a perspective hinders you from seeing the whole picture. Herod had his hours when he was in the heights; and others when he was in the depths. You cannot judge a life by individual events, but you can be sure of this, that any man that fights the Church of Christ, and is so vain as to seek divine honors will sink so low that his name will become a curse, and no parents would name their children in his honor. His end was befitting the life that he lived.

Verse 3. The criminal and near-criminal element of our population holds the balance of power in the political world. Cheap politicians, to get support, will dive from the heights to cesspool depths, not knowing that after they have served the gang and outlived their usefulness the gang will make them walk the plank. To get into the good graces of ungodly Jews Herod slew James and would have done the same to Peter if God had not interfered. But God interfered twice; first to save Peter, and second to destroy Herod. The official who wins and holds power by catering to the vicious hastens the day of the nation's downfall. The moral life of our elected representatives reflect truly the moral standards of the community. Religiously, like people, like priests; politically, like citizens, like president.

Verse 6. This is not the first time that Peter was sleeping while others were praying. Wouldn't it be better to be praying while others are sleeping? Perhaps, in this case, Peter was so sure that everything would turn out well that he didn't think it necessary to lose any sleep over it; but somehow I believe that this chapter would read far differently if the Church had not engaged in unceasing prayer for him. The angels of God are sent more often on special missions in answer to prayer than for any other cause.

Verses 7-10. What Peter could not do, the angel did do; but what Peter could do the angel required him to do. As the angel commanded so he did. Peter had ceased telling God how things ought to be done; he had by this time learned the most important lesson of life—to obey and to follow. God does not need our advice nor our instructions. Peter apparently thought so earlier in life. Happy are we, if, like Peter, we learn that we need instructions from the Lord and that our highest wisdom is just to trust and obey.

Why did the Lord wait until the last minute to deliver Peter? But Peter is not alone in such an experience. It seems to be God's way. We may not know fully why this is so, but we do know that we would never learn prevailing prayer if we were not driven to

our knees by the overwhelming consciousness that there is nothing else left for us to do.

Psa. 126:1. God's deliverances are so unusual, so complete, and so wonderful in their completeness that the reality at first hits our consciousness as an unreality. It takes time to grasp the wonders of God's grace. Eph. 3:20.

Verses 12. How did Peter know that there was a prayer meeting at the home of Mary? He probably didn't but he knew the family and that that home was a center towards which gravitated all those in spiritual need, and from which they later fared forth to their duties filled with power and loaded with blessings.

Verses 13-17. Did these people expect Peter's deliverance? If they didn't, they should have expected it. God does not put a special burden on our hearts that drives us to prayer without also providing the answer to that prayer. The Spirit does not lead me to ask that which God will not give to me. But even if they expected the answer, yet the answer was so beyond their expectations that they were astonished. He is the same today. Let us be glad and rejoice in Him.

PETER DESCRIBES THE CHRISTIAN LIFE.—I Peter 3:8-18

Lesson for March 24, 1935

Golden Text.—Sanctify the Lord God in your hearts.—I Pet. 3:15.

Verses 1-7. In the second chapter the apostle exhorts us to follow in the footsteps of Jesus our Redeemer and also Shepherd and Bishop of our souls. In these verses he comes into a discussion of the proper home life of the believer. He who was so slow in learning subjection now urges it upon all. See Chap. 1:14; 2:13, 14, 18; 3:1, 5, 6; 5:5. A woman's power over her family does not lie in a domineering spirit, but in humility, modesty, sincerity, and affection. More flies are caught with molasses than with vinegar. The sweetness of her disposition rather than the adornment of her body makes her beloved; and husband and children will rise and call her blessed. The husband on his part, must not forget that her bodily strength is less than his and for this reason shoulder the heavier part of the responsibilities of married partnership. It is only when the home life is as it ought to be that both the man and the woman can have free access and power with God in prayer.

Verses 8, 9; Gal. 6:2. Here we arrive at the primary virtues, without which we can neither be a blessing nor inherit a blessing. Man is gregarious. He does not want to be alone. He always forms groups—home, club, church, state, etc. But if that group is to be peaceable the various members thereof must be of one mind. Usually contrary opinions result in personal ill will. The meaning of compassion is to suffer with another. Fair-weather friends are not worth the space on the register of our acquaintances. Unless I help you from the heart in the hour of your misfortune my friendship is like a broken reed.

Love is an out-going affection. It is not satisfied unless it can be doing good to the object of its affection. If that love is strong

enough it is willing to die that the other may live. Jno. 13:34.

Some people think that pity is a despicable word. I do not agree with Nietche's philosophizings. Community pity has built homes for orphans, the aged, and the crippled, and feeds and clothes the indigent; but individual pity makes me take them into my home and share my crust and bed with them. We need more pity. That grace is the glory of the Christian faith.

Courtesy or good manners, unless affected, are always the outgrowth of a spirit within which is willing to take the lowest place that others may have the highest, willing to take the worst that others may have the best.

There is much evil and wrong-doing in the world. Retaliation in kind proves me no better than the wrong-doer; but it takes divine grace to return good for evil, a blessing for the curse, a soft answer to the words of railing. But it pays. Loving kindness is a more potent force in overcoming evil than the sword. See Isa. 9:5 with Rom. 12:20, 21.

Verses 10, 11. Most of us wish to live long and happily. Here is the secret of its attainment. First, become master of that unruly member, the tongue, and forbid that it should ever utter an unkind word of any one; second, eschew (to spit out of your mouth because of an unbearable taste) evil, but love and do the good; third, seek peace until you find it, and chase after it until you capture it.

Verses 12. As the devil incites and leads us on to evil and strife, so the Lord the mighty God hears and helps and leads us on to victory over evil.

Verses 13, 14. While it is true that all they who would live godly in Christ Jesus must suffer persecution, it is just as true that those who follow that which is good live upon earth in peace and quiet. Isa. 32:17. The ungodly will always reap suffering as the harvest of their sinning; the righteous will occasionally suffer persecution from the ungodly, but in the end the fruit of their sowing shall be peace.

Verses 15. The man who will place the Lord God on the throne of his heart (sanctify Him) will find that the Lord will hold him to His bosom of love where the terrors of death cannot affright. We should never speak of holy things except in meekness and reverential fear. Our faith is too holy to handle irreverently.

Verses 16-18. Out of the abundance of the heart the mouth speaketh. The good will speak naught but good of the evil, for their hearts are good; the evil will speak evil of the good, for their hearts are full of evil. The two thieves on Calvary suffered justly; but the Just One suffered in their midst as though He were the chief of sinners that by His death He might bring us to God. When saints suffer, sinners are converted.

REVIEW: LESSONS FROM THE LIFE AND LETTERS OF PETER.—

I Peter 5:6-11; II Pet. 3:14-18

Lesson for March 31, 1935

Golden Text.—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

Peter was a born leader of men. What he said, so said they all. Matt. 26:35. When he

would go afishing, the rest go with him. Jno. 21:3. His suggestions were executed. Acts 1:15-26. He was gifted with inherent force of character and strong affection. His impulsiveness made him say and do some things which he afterward regretted; but it also made him leave all to follow Christ; it made him preach the greatest sermon that ever fell from purely human lips, it sent him to Samaria and then to the home of Cornelius, it sent him to far-off Babylon to preach the Gospel to the Jews of the Dispersion, and finally made him suggest to his executioners that he be crucified head downwards as being unworthy to die as did his Lord. If people did not follow their impulses but only cold reason, there would be little noble and heroic in life. The curse of weaklings is that they count the cost until the opportunity to serve has passed by. Be sure that your impulses are noble and then surrender to them. If the Apostles had consulted friends and yielded to creature prudence and comforts the Church would have died a-borning. If our evangelists and missionaries did likewise we would all stay at home.

I Pet. 5:6-11. Peter did not suggest to others what he was unwilling to practice. He had humbled himself to the point of unquestioning submission. Have we? He had cast all his cares upon the One divinely strong, and found that His loving care failed not. But he had also learned that life is too serious a thing to be frivolous; that the forward steps in Christian experiences could only be maintained by constant watchfulness; for the devil was not only alert, he was also powerful and cruel, and would take from us our crown and our life. Have we learned the necessity of constant watchfulness unto prayer? If so, we have also learned that God is the God of all grace, and that he will make all grace abound towards us. II Cor. 9:8.

God will do four things to him who commits himself to Him. He will perfect, stablish, strengthen, and settle. In lieu of this let us give Him glory and dominion in our hearts forever.

II Pet. 3:14-18. It was fear of death that made Peter deny his Lord. Later Peter discovered through the resurrection of Christ that what he thought was death was only putting off this tabernacle for an eternal house; that death was not a blind alley but a thoroughfare; that it was only a falling asleep at the end of a day of toil and hardship to awaken into a glorious tomorrow. This knowledge took away the fear of death, especially as he would spend that tomorrow with the glorified Savior.

This hope is ever active, but needs be incited to greater diligence. On earth good and bad are often close together, but in the next world they are separated by an impassable gulf. To make sure that we will be on the right side of that gulf should be our constant endeavor. II Pet. 1:8-11. Three things will be required of us—that we be at peace with him, that we be without spot, and that we be blameless. Eph. 5:27. If we meet these conditions our calling and election will be sure. But don't feel so sure that you will cease to be watchful. Beware lest you fall from your steadfastness.

Life is a constant conflict between the

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PETER PREACHES TO THE GENTILES.—Acts 10:1 to 11:18; 15:6-11

Lesson for March 10, 1935

Golden Text.—God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him.—Acts 10:34, 35.

Works may not save a man, but no man ever found the Lord without seeking Him. And how does a man seek the Lord? Not by chasing after every evil and indulging in every vice. On the contrary when a man seeks after God he will begin as did Cornelius to do good works and spend much time in prayer and fasting. If Cornelius would have had the opportunity, he would also have gone to the house of worship. The fact that a man thus behaves is evidence to God and man that he is seeking salvation, and God will not disappoint him. Rom. 2:7-11.

Peter's Vision. It is difficult for a man, and much more difficult for a group to change their viewpoint of life. In the forward command to the apostles they were told to preach the Gospel to every creature, but up to this time it had been preached to Jews and Samaritans only. We have no record as to how the prejudice against the Samaritans was overcome (John 4:9), but here we have the story of the special revelation that was necessary before Peter would break with the traditions of centuries. Men judge themselves clean and all other groups unclean. From the standpoint of moral purity we are all unclean and our righteousness but as filthy rags; but from the standpoint of salvability we are to call no man common or unclean. The only advantage that some have over others is their superior opportunities to hear the Gospel, and it is to the shame of the church that some have not this opportunity. Peter was not only slow in grasping the great truth that racial discrimination was at an end (Isa. 54:5), but he had also failed to discern a great truth in the Master's teaching as found in Mark 7:19 concerning eating of meats.

Verses 24-33. Before God sends messengers He prepares the hearts of men for the message. Cornelius and his company were only one of many groups throughout the Greek and Roman world who at this time were turning away from idols and formed groups for prayer to the unknown God in the hope that He might condescend to reveal Himself and the plan of salvation to them. In the answer to that seeking, beginning with this group, the Lord sent evangelists throughout the known world, and millions were saved. Oh

that there were such a seeking after God in these days!

Verses 34-43. Some people speak disparagingly of Peter's loquacity, saying that every time he opened his mouth he said something he should not have said. If he had been that much of a fool would the Lord have used him as He did? Only fools speak disparagingly of God's chosen vessels. What was wrong with the three great sermons of Peter's in Acts 2, 4, and 10, or with his two majestic epistles? Here he perceives and expresses the great truth that Christ is Lord of all, ordained of God to be judge of the quick and the dead, but at present concerned that the Gospel should be preached to all people to the end that they may believe and be saved. Rom. 10:11-15. All the prophets of old foretold the sufferings of Christ and the resurrection and the plan of world redemption through Jesus Christ, using the Church as the medium of transmitting that message. Some say that the prophets were almost silent on these themes. Please don't expose your ignorance of the contents of the prophecies by such statements. Prov. 17:28.

Verses 44-48. There are times when the Church is not only negligent in spreading the good news; she may even not welcome, and actually oppose the entrance into her group of certain persons and groups of persons. It was this attitude on the part of the Church that was responsible for the rise of the Salvation Army in recent times. He whom Christ saves will be gladly welcomed by the Church as long as she has the Spirit of Christ.

Chapter 11:1-18. All innovations and new ventures will be criticized and opposed. Therefore it is highly necessary that we be cautious in making new ventures, going only as the Lord unmistakably leads. But where this leading is unmistakable all true children of God will give the venture their hearty support. Neither run ahead of the Lord, nor put brakes on the chariots of God as He drives on to victory.

PETER DELIVERED FROM PRISON.—Acts 12:1-19

Lesson for March 17, 1935

Golden Text.—Prayer was made without ceasing of the church unto God for him.—Acts 12:5.

God's ways are too profound for us to understand. If He could and did deliver Peter, He could have done the same for James. We sometimes wonder why such diverse providences; but until the time that we shall be like Him it is better for us to say: "Even so,

Father: for so it seemed good in thy sight."

Herod. Don't be in a hurry to place a contemporary in the Hall of Fame. Let future generations do that. Too close a perspective hinders you from seeing the whole picture. Herod had his hours when he was in the heights; and others when he was in the depths. You cannot judge a life by individual events, but you can be sure of this, that any man that fights the Church of Christ, and is so vain as to seek divine honors will sink so low that his name will become a curse, and no parents would name their children in his honor. His end was befitting the life that he lived.

Verse 3. The criminal and near-criminal element of our population holds the balance of power in the political world. Cheap politicians, to get support, will dive from the heights to cesspool depths, not knowing that after they have served the gang and outlived their usefulness the gang will make them walk the plank. To get into the good graces of ungodly Jews Herod slew James and would have done the same to Peter if God had not interfered. But God interfered twice; first to save Peter, and second to destroy Herod. The official who wins and holds power by catering to the vicious hastens the day of the nation's downfall. The moral life of our elected representatives reflect truly the moral standards of the community. Religiously, like people, like priests; politically, like citizens, like president.

Verse 6. This is not the first time that Peter was sleeping while others were praying. Wouldn't it be better to be praying while others are sleeping? Perhaps, in this case, Peter was so sure that everything would turn out well that he didn't think it necessary to lose any sleep over it; but somehow I believe that this chapter would read far differently if the Church had not engaged in unceasing prayer for him. The angels of God are sent more often on special missions in answer to prayer than for any other cause.

Verses 7-10. What Peter could not do, the angel did do; but what Peter could do the angel required him to do. As the angel commanded so he did. Peter had ceased telling God how things ought to be done; he had by this time learned the most important lesson of life—to obey and to follow. God does not need our advice nor our instructions. Peter apparently thought so earlier in life. Happy are we, if, like Peter, we learn that we need instructions from the Lord and that our highest wisdom is just to trust and obey.

Why did the Lord wait until the last minute to deliver Peter? But Peter is not alone in such an experience. It seems to be God's way. We may not know fully why this is so, but we do know that we would never learn prevailing prayer if we were not driven to

our knees by the overwhelming consciousness that there is nothing else left for us to do.

Psa. 126:1. God's deliverances are so unusual, so complete, and so wonderful in their completeness that the reality at first hits our consciousness as an unreality. It takes time to grasp the wonders of God's grace. Eph. 3:20.

Verse 12. How did Peter know that there was a prayer meeting at the home of Mary? He probably didn't but he knew the family and that that home was a center towards which gravitated all those in spiritual need, and from which they later fared forth to their duties filled with power and loaded with blessings.

Verses 13-17. Did these people expect Peter's deliverance? If they didn't, they should have expected it. God does not put a special burden on our hearts that drives us to prayer without also providing the answer to that prayer. The Spirit does not lead me to ask that which God will not give to me. But even if they expected the answer, yet the answer was so beyond their expectations that they were astonished. He is the same today. Let us be glad and rejoice in Him.

PETER DESCRIBES THE CHRISTIAN LIFE.—I Peter 3:8-18

Lesson for March 24, 1935

Golden Text.—Sanctify the Lord God in your hearts.—I Pet. 3:15.

Verses 1-7. In the second chapter the apostle exhorts us to follow in the footsteps of Jesus our Redeemer and also Shepherd and Bishop of our souls. In these verses he comes into a discussion of the proper home life of the believer. He who was so slow in learning subjection now urges it upon all. See Chap. 1:14; 2:13, 14, 18; 3:1, 5, 6; 5:5. A woman's power over her family does not lie in a domineering spirit, but in humility, modesty, sincerity, and affection. More flies are caught with molasses than with vinegar. The sweetness of her disposition rather than the adornment of her body makes her beloved; and husband and children will rise and call her blessed. The husband on his part, must not forget that her bodily strength is less than his and for this reason shoulder the heavier part of the responsibilities of married partnership. It is only when the home life is as it ought to be that both the man and the woman can have free access and power with God in prayer.

Verses 8, 9; Gal. 6:2. Here we arrive at the primary virtues, without which we can neither be a blessing nor inherit a blessing. Man is gregarious. He does not want to be alone. He always forms groups—home, club, church, state, etc. But if that group is to be peaceable the various members thereof must be of one mind. Usually contrary opinions result in personal ill will. The meaning of compassion is to suffer with another. Fair-weather friends are not worth the space on the register of our acquaintances. Unless I help you from the heart in the hour of your misfortune my friendship is like a broken reed.

Love is an out-going affection. It is not satisfied unless it can be doing good to the object of its affection. If that love is strong

enough it is willing to die that the other may live. Jno. 13:34.

Some people think that pity is a despicable word. I do not agree with Nietzsche's philosophizings. Community pity has built homes for orphans, the aged, and the crippled, and feeds and clothes the indigent; but individual pity makes me take them into my home and share my crust and bed with them. We need more pity. That grace is the glory of the Christian faith.

Courtesy or good manners, unless affected, are always the outgrowth of a spirit within which is willing to take the lowest place that others may have the highest, willing to take the worst that others may have the best.

There is much evil and wrong-doing in the world. Retaliation in kind proves me no better than the wrong-doer; but it takes divine grace to return good for evil, a blessing for the curse, a soft answer to the words of railing. But it pays. Loving kindness is a more potent force in overcoming evil than the sword. See Isa. 9:5 with Rom. 12:20, 21.

Verses 10, 11. Most of us wish to live long and happily. Here is the secret of its attainment. First, become master of that unruly member, the tongue, and forbid that it should ever utter an unkind word of any one; second, eschew (to spit out of your mouth because of an unbearable taste) evil, but love and do the good; third, seek peace until you find it, and chase after it until you capture it.

Verse 12. As the devil incites and leads us on to evil and strife, so the Lord the mighty God hears and helps and leads us on to victory over evil.

Verses 13, 14. While it is true that all they who would live godly in Christ Jesus must suffer persecution, it is just as true that those who follow that which is good live upon earth in peace and quiet. Isa. 32:17. The ungodly will always reap suffering as the harvest of their sinning; the righteous will occasionally suffer persecution from the ungodly, but in the end the fruit of their sowing shall be peace.

Verse 15. The man who will place the Lord God on the throne of his heart (sanctify Him) will find that the Lord will hold him to His bosom of love where the terrors of death cannot affright. We should never speak of holy things except in meekness and reverential fear. Our faith is too holy to handle irreverently.

Verses 16-18. Out of the abundance of the heart the mouth speaketh. The good will speak naught but good of the evil, for their hearts are good; the evil will speak evil of the good, for their hearts are full of evil. The two thieves on Calvary suffered justly; but the Just One suffered in their midst as though He were the chief of sinners that by His death He might bring us to God. When saints suffer, sinners are converted.

REVIEW: LESSONS FROM THE LIFE AND LETTERS OF PETER.—

I Peter 5:6-11; II Pet. 3:14-18

Lesson for March 31, 1935

Golden Text.—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

Peter was a born leader of men. What he said, so said they all. Matt. 26:35. When he

would go afishing, the rest go with him. Jno. 21:3. His suggestions were executed. Acts 1:15-26. He was gifted with inherent force of character and strong affection. His impulsiveness made him say and do some things which he afterward regretted; but it also made him leave all to follow Christ; it made him preach the greatest sermon that ever fell from purely human lips, it sent him to Samaria and then to the home of Cornelius, it sent him to far-off Babylon to preach the Gospel to the Jews of the Dispersion, and finally made him suggest to his executioners that he be crucified head downwards as being unworthy to die as did his Lord. If people did not follow their impulses but only cold reason, there would be little noble and heroic in life. The curse of weaklings is that they count the cost until the opportunity to serve has passed by. Be sure that your impulses are noble and then surrender to them. If the Apostles had consulted friends and yielded to creature prudence and comforts the Church would have died a-borning. If our evangelists and missionaries did likewise we would all stay at home.

I Pet. 5:6-11. Peter did not suggest to others what he was unwilling to practice. He had humbled himself to the point of unquestioning submission. Have we? He had cast all his cares upon the One divinely strong, and found that His loving care failed not. But he had also learned that life is too serious a thing to be frivolous; that the forward steps in Christian experiences could only be maintained by constant watchfulness; for the devil was not only alert, he was also powerful and cruel, and would take from us our crown and our life. Have we learned the necessity of constant watchfulness unto prayer? If so, we have also learned that God is the God of all grace, and that he will make all grace abound towards us. II Cor. 9:8.

God will do four things to him who commits himself to Him. He will perfect, stabilize, strengthen, and settle. In lieu of this let us give Him glory and dominion in our hearts forever.

II Pet. 3:14-18. It was fear of death that made Peter deny his Lord. Later Peter discovered through the resurrection of Christ that what he thought was death was only putting off this tabernacle for an eternal house; that death was not a blind alley but a thoroughfare; that it was only a falling asleep at the end of a day of toil and hardship to awaken into a glorious tomorrow. This knowledge took away the fear of death, especially as he would spend that tomorrow with the glorified Savior.

This hope is ever active, but needs be incited to greater diligence. On earth good and bad are often close together, but in the next world they are separated by an impassable gulf. To make sure that we will be on the right side of that gulf should be our constant endeavor. II Pet. 1:8-11. Three things will be required of us—that we be at peace with him, that we be without spot, and that we be blameless. Eph. 5:27. If we meet these conditions our calling and election will be sure. But don't feel so sure that you will cease to be watchful. Beware lest you fall from your steadfastness.

Life is a constant conflict between the

forces of growth and decay. As long as the forces of growth exceed the forces that make for decay there is progress; if the forces are equal there is a stalemate; and if the forces of decay become strongest death will soon ensue. The earth-life passes through these three stages; the spiritual life may, but need not. Though the outward man perish yet the inward man is renewed from day to day. In the path of righteousness there is no death. It is possible to grow and to continue to grow in grace until we will become like Him. II Cor. 3:18; Phil. 3:21; I Jno. 3:1-3. If we give Him glory and dominion now we will do no less hereafter.

THE HEAVENLY FATHER.—Psa. 103:1-5; 10:14; Isa. 40:27-31; Matt. 6:24-34; Luke 11:2; John 3:3-6; 8:40-47; 14:1-31; Rom. 8:14-17; Heb. 12:5-11

Lesson for April 7, 1935

Golden Text.—Like as a Father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:13.

The Fatherhood of God is first taught in Gen. 1:26, 27. See Luke 3:38. The child resembles the father who begat him. With this test of relationship, Luke was absolutely right in calling Adam the son of God; and if Adam was God's son then God must have been his father. But that relationship was severed with the fall of man, and now we are by nature the children of wrath. Eph. 2:2, 3; Jno. 8:44.

But while the relationship has changed God has not forgotten and has devised a means of reconciliation and restoration. God has never lost the attitude and spirit of true Fatherhood, but man has lost the spirit of Sonship.

Psa. 103.—In this psalm we have God represented as a patient and long-suffering father, with the children wayward and sinful, He correcting them even while pitying them and freely forgiving them when they repent, and removing that black period from their lives as far as the east is from the west; and to such as keep His covenant and do His commandments He has prepared His throne in the heavens where His reinstated children shall be with Him forever.

Isa. 40:27-31. The Father is strong; but the strongest of the children is weak: the Father is rich, the children have nothing save as the Father provides. Jas. 1:17, 18. The unutterable folly of the mass of mankind is shown in this that we try to get on without the help of the Father and so grow faint and utterly fall when a loving Father is longing to give us the strength that we may mount up with wings as eagles, that we may run and not be weary, that we may walk and not faint. Without Him we can do nothing. II Cor. 3:5.

Matt. 6:24-34. God has made provision and cares for all that He has created and made. And if the little birds almost burst with song over the joy of being in His care, how much more should I be free from anxious care who can look heavenward and say Abba, Father. He knows just what I need in food and clothing, in houses and lands, in chastenings and corrections; so whatever befalls me I am sure that He sends it for my good, and I

want to learn to say "Thank you, Father," when He withholds from me my desires as well as when He grants them. My times are in His hand. What the morrow will bring I know not, but I am assured that He loves me too well to do me ill. I have enough of disagreeable things in today without adding those of tomorrow, and I know that He who helps me bear and overcome today will do the same tomorrow.

Luke 11:2. In childhood we trust in an earthly father, but there must needs come a time when we shall recognize no man after the flesh. II Cor. 5:16. Then we will call no man our Father but in a sense in which earthly figures are but feeble illustrations we will know God as our heavenly Father.

John 3:3-6. We were children of God by creation. Psa. 100. We become spirit-children by the new birth. We are children by birth, we are made doubly so by adoption. Rom. 8:15. The natural birth does not bring spiritual relationships nor an entrance into the kingdom of God. In Christ Jesus we become a new creation. I Cor. 5:18.

John 8:40-47. The proof that we are spiritual sons lies in the similarity of conduct on the part of the child to the Father. He that heareth and heedeth not the words of God has no right to claim sonship.

John 14:1-31. God is the Father of Jesus Christ. If I am in Christ He is my father also. The children all live in the Father's house and sit at His table. As fast as we are born into the kingdom the Son prepares for us a place. But if the Father and Son are so kind as to furnish us a place in His house they have also a right to expect equivalent returns and so they demand (v. 23) that we love them enough to open our hearts to become their permanent home. Refusal to do this will automatically disqualify me as a proper inmate in the house of the Father. Where there is no love for God there is no sonship.

Rom. 8:14-17. If we are children we are also heirs, and as we have joined His blessed company on earth we shall be joined with them in glory also.

Lancaster, Pa.

WHAT I EXPECT OF MY SUNDAY SCHOOL TEACHER

By Kathryn Miller

God has given us certain powers of the mind, imagination and memory, to work up our past experiences into new forms of thought. The soul takes up only chosen elements, and builds them into an ideal which it cherishes vastly, because it is the best combination it can make from the best elements it can choose out of its whole treasury of knowledge.

The function of this power is to create our ideals. Without ideals there could be no progress; without ideals our minds would become like a wayside pool—stagnant and deadly.

This is why the teacher plays so important a role in the Sunday school; in the minds of the pupils he is the ideal person. When the Sunday school session is over, the teachers' work is not finished. Each pupil notices the daily life of the teacher. The pupil must see the relation between the truths taught in the Sunday school lesson and the needs for them in the daily routine. If the connection is not shown, the pupil reaches the conclusion that there is no vital connection between Christianity and this busy everyday world. The teacher should not be satisfied until that which he teaches issues in right living. The teacher should have a proper conception of his office, he should be a real Christian, and have as a foundation for his work a living faith in Jesus. There must be sincerity of aim and purpose, otherwise the effort of his soul will mean but little to himself or others. The teacher's life cannot be lived upon the declaration of an empty creed; it must be built upon conduct as well as profession. The Scriptures require basically the element of true faith in Jesus who came to save men from sin, but they also require a demonstration of that faith in the life of the believer.

It is essential also that the teacher be schooled in the best literature—in the Bible and in literature concerning men and women who have served faithfully. It is these lives that cause us to aspire to higher ideals.

A very important and supremely interesting thing in the world is personality; we are born with a natural deep-rooted interest in persons. All through life our lives are pressed against other lives. Every day of our lives we are influencing some one. Just so, the teacher influences his pupil. The familiar truths that are brought out in the Bible are brought out by personalities—Moses, Abraham, Joseph, Jacob, Samuel, Saul, David, Paul, and pre-eminently Jesus. The Sunday school must afford a training through the teachers, that enables the pupil to follow in some degree the perfect example of the greatest Teacher that ever stirred the heart and stimulated the mind of a pupil.

Jesus was the greatest Teacher of all time. He said "I am come that ye might have life, and that ye might have it more abundantly." The whole purpose of His teaching was to bring people into right relation with the divine will. The teacher needs preparation to teach, and the pupil has a right to expect this preparation. Jesus spent thirty years preparing Himself to teach three years. Most of us would reverse the order. We must pay the price in effort and time if we are to render large and efficient service.

Vital tests in a teacher's life are when he himself can do the things that he teaches and recognize and embrace opportunities when they come. A good example of this was shown on the occasion when John, while in prison, sent two disciples to Jesus, who was busy teaching the multitude. An impatient teacher might have said, "Step aside, I will see you later," or "Tell John it is all

right; I am the Christ," for John had inquired whether Jesus really was the Christ. But Jesus took the opportunity. He said, "Go and shew John again these things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He answered these messengers by telling them of not only what He said but what He did. Here is teaching that points to a record of service.

A little poem by Anabelle Funk illustrates what teaching means to the teacher who has the highest ideals:

"What does teaching mean to me?
A wonderful opportunity
To watch, to guide and carefully plan
The work that may make a worth-while man.

"What does teaching mean to me?
A blessed privilege to be
The trusted guide to supply the wings
That may lift him up to better things.

"What does teaching mean to me?
Missionary work without crossing the sea.
A chance to love and lead the way
Of a little child lest he go astray.

"All this it means to me and more—
It means a widely opened door
Where I may reap as well as sow,
Where I may live, and work and grow."
Springs, Pa.

HONEST IN LITTLE THINGS

Of course you would do the square thing in a big business deal. If you were cashier in a large bank, your account would be perfectly straight. You would never think of proving false if large sums of money were entrusted to you for investment.

Very well.

But be sure that you are just as conscientious in the very little things that touch your life every day.

You get on a crowded street car. The conductor fails to take up your fare. You ride to your destination. Would you dare get off the car without paying your fare?

Not if you are honest.

You go to the store and buy a half dozen pencils. When you get home you find that the clerk by mistake let you have a dozen. What are you going to do with that extra six you did not pay for? Keep them and say nothing? By no means. You will take them straight back and either return them or pay for them and then keep them.

Nothing else would be honest.

You offer a knife or ball, a ring, or breastpin, for sale. One of your mates makes a bid far above the value of the article without knowing it, or the fact that he could get a much better bargain at a store any day. The price is exorbitant. You know it, though he doesn't. So you sell at a lower figure.

Of course you do. Because you are honest.

If you are not honest in little things you can not be trusted with great concerns.

If you are not honest in youth, you are not likely to be honest in middle life and old age.

Be honest.

Be honest in little things.

Be honest in everything.

—Challenge.

THE DELUGE AND ITS SCIENTIFIC SIGNIFICANCE

A great many conditions are difficult to account for unless the fact of the Flood be adhered to. Geology with its fossil study offers some of the most baffling problems to the careful student. A few suggestions will reveal these extremely perplexing questions.

How can we account for the burial of almost all kinds of plants and vegetation, on a world wide scale, in such tremendous profusion? In many places the world over, are found fossil remains of trees, vines, ferns, palms, sassafras, laurel-magnolia, poplar, willow, birch and elm, showing not only the leaves but the flowers and fruits in a most wonderful state of preservation. The great geologist Dana has said—"with all the perfection they have in a herbarium." If they were found in one place only, it might be explained as a local condition, but being found everywhere in stone formation that must have formed about the same time, it is rather difficult to come to any other conclusion but that **something happened world-wide** and suddenly This the Bible declares to be the flood. No better explanation can be found.

Again—leaves and flowers are falling from trees today. Many forms of vegetation are being buried continuously. What happens to all this? Today things decay as they are buried. Under very special conditions do we find a process of petrification going on. And petrification can hardly be classed as fossilification. Petrification is a chemical change in the substance itself, while fossilification is simply the substance becoming a form for a mold. True sometimes the very substance itself has been so sealed from the oxidizing action of the atmosphere that it has been unharmed. If this argument be presented showing that it came about in the slow manner described by the **uniformity hypothesis**, it might be said—that all the more does it prove the contrary. If there is a perfect seal around the substance to become a fossil, that seal to be perfect must have formed **suddenly** otherwise it would not be a seal.

Here is another problem difficult to solve—the problem of **fish-fossils**. When they die under modern conditions, they immediately come to the surface of the water and float with stomach up, begin to decompose and fall apart bit by bit. How does it come that in the hardened strata of the earth all the world over there are millions of fish buried, in great shoals and with no evidence of decay? The state of preservation is almost perfect. Can it be possible that as fish died in the long ago, they were not subject to the same laws of decomposition as today? How does it come that for the most part they are found in a living position and huddled together in great schools, as if frightened? How does it come that in many, it might be said most places where fish fossils are found, they give evidence of having met death, not only suddenly but also evidence of fear and pain?

"The figures are contorted, contracted, curved, the tail in many instances is bent

around the head, the spines stick out, and the fins are spread to the full." Something most unusual must have happened to bring this about. The fossils seem to rise and speak forth in clear language—**something happened suddenly**. Who can account for it? Only the Bible and its message of the flood. The flood has scientific significance.

In Ohio, the so-called Devonian rocks of several hundred feet in thickness, show remains of sharks of all sizes, and give evidence of having died in the natural swimming position, belly down and the weight from the mud that settled upon them from above and flattened them to the thickness of a quarter of an inch. What happened? The earth was stirred up from the continents by the flood, churning as the fountains of the deep broke forth a muddy mixture of various kinds of earth, having different densities, this thickness settled as the water of the flood receded and so packed the aquatic forms of life in their sealed encasements. Here too we have the explanation for their being packed so closely together. How can we successfully account for strata formation and fossilification without the flood?—The Evangelical Beacon.

AS WE LOOK FOR WORK

Here are some questions to ask ourselves as we look for work. If we get the right answers, our chances for finding, keeping and enjoying work are greatly enhanced.

What do you think about work? Do you wish you were rich so you did not "have to work?" How much do you need work? Do you know that your mind and soul need work as much as your body? Are you ready "to do anything?"

The thoughts that we hold about ourselves are important. Do you sometimes think you are not worth much? If you cherish that idea very long, other people may believe it, too. There is the other extreme to be avoided. The Apostle Paul warns us not to think too highly of ourselves. Do you know what your Creator intended you to do? Are you fitted to do it? Self-knowledge, self-respect, and self-confidence will speak even in one's face and will influence others favorably.

What we think about others is also important. Do we lean on those who seek to help us? That will make it harder for us to be self-reliant later on. Place yourself, if you would be well placed, and not be the proverbial square peg in a round hole. Do we envy those who have "pulls?" That can never help us to get what belongs to us. Do we think of others in the same line as competitors or as coworkers? Do we consider employers as human beings, who have problems, like ourselves?

What we think of our Master in heaven is the most important of all. Do we think that we "serve the Lord Christ" and that He pays us, using human beings as agents? From Him come positions and promotions, and we do not have to wait till death to receive His praise.—A. R. Hunter, in *The Challenge*.

Faith and the cross are inseparable; the cross is the shrine of faith, and faith is the light of the cross.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

GOD'S WAY BACK TO NORMALCY FOR THE NATIONS

If my people, that are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and WILL HEAL THEIR LAND.—II Chronicles 7:14.

Millions of people are inquiring as to the way back to normalcy, and millions of others are seeking to point the way back to better times. But many of these pointers are panaceas, which are but mere opiates. When a man is under the effect of powerful drugs he feels better, but he is no better. The relief is but temporary; there is no cure.

With crops filling the granaries to overflowing, with abundance all around us, and the possibility of increasing this abundance, withal there is dire poverty, want, suffering, and rising discontent. We must probe deeper for the illness to the body politic. Men run to the polls and vote out this man, and that regime, but the misery continues. Is there no balm? Is there no way out? Is there no road that leads back to normalcy? There is, and the above passage of Scripture points out the road infallibly. Let us note the order:

1. "If my people shall humble themselves."
 2. "Pray."
 3. "Seek my face."
 4. "Turn from their wicked ways."
- The results from this fourfold prescription given by the Lord, will be threefold:
1. "I will hear from heaven."
 2. "I will forgive their SIN."
 3. "I will heal their land."

God has not changed, the prescription still stands, the road back to normalcy is still open. The only question that remains is this, Will our nation, will other nations, take the better way? At the root of the situation is the **SIN QUESTION**.

One of the best modern illustrations of the above is the attitude of the new Mayor of Vancouver, B. C., Gerald G. McGeer. When he took office his first public act was to proclaim a day of prayer. Thousands, besides the usual churchgoers, attended divine services on January 6. The Mayor and his council and twelve police officers attended Christ's Church in the morning, and St. Andrew's Wesley Church in the evening. The proclamation was couched in the following words:

Our City is endowed with the choicest bounties of Heaven. We possess unbounded opportunities for unparalleled achievements and should be able to look forward with confidence that the years to come will be blessed with order, peace and progress. We have fallen upon evil days because we have forgotten God. We have forgotten the gracious hand which has preserved us in peace, and has multiplied, enriched, and strengthened us in the past. We have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior system and virtue of our own.

Intoxicated by the success of a purely material prosperity, we became too self-sufficient to feel the necessity of rendering and preserving grace; too proud to pray to the God who made us. It behooves us, then, to humble ourselves before the offended Power, to confess our

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

civic sins, and to pray for clemency and forgiveness.

Because of these facts, and the many requests I have received from those who devoutly recognize the supreme authority and just government of Almighty God in the affairs of men and cities, and believing that it is the duty of cities as well as of men to own their dependence upon the overruling power of God Almighty, and to recognize the sublime truth, announced in the Holy Scriptures, that those only are blessed whose God is the Lord.

And inasmuch as we know that by His divine law, cities, like individuals, are subject to punishment and chastisement in this world, may we not justly fear that the calamity of depression which now desolates the land and our community, no less than others, may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our civic reformation as a community of Christian people.

Now, therefore I, Gerald G. McGeer, mayor of the city of Vancouver, do recommend that Sunday, the 6th day of January, A. D. 1935, be observed by the people of Vancouver as a day of service, humiliation, and prayer. I do hereby invite and request the aldermen of this city, the heads of all departments, together with all legislators, judges, and magistrates, and other persons exercising authority here and all other loyal and law-abiding people in our city, to assemble in their preferred places of public worship on that day, and there and then to render to the Almighty and Merciful Ruler of the universe, such homage, and to offer to Him such supplications under the guidance of the clergy whose services I pray will be directed to the end that He, who did reveal to the blessed apostle the vision of the Holy City, will grant to us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be founded on service and honor given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city wherein we dwell.

There is no question about the proper wording of the proclamation. The question that remains is, What is the heart attitude of the people? God is not mocked. He can not be fooled. Before Him we are transparent. He sees and knows. **MAY THE GOD OF HEAVEN GIVE US INDIVIDUALLY, COLLECTIVELY, SUCH A HEART THAT HE CAN BLESS US AND OUR LAND, THROUGH THE MERITS OF HIS ADORABLE SON.**

KIDNAPING—THE HAUPTMANN TRIAL—CAPITAL PUNISHMENT

He that stealeth a man, and selleth him, or if he be found in his hand, he shall **SURELY BE PUT TO DEATH**.—Ex. 21:16.

By this time most of us are more than fed up with the account of the Bruno Richard Hauptmann trial, conducted at Flemington,

N. J., for the kidnaping of the first son of Col. Charles A. Lindbergh. We do not think it wise to take up the space of the Christian Monitor with the details of the crime, or the trial, which are well known to the public at large. Accounts of both the kidnaping and the trial were given all too much sensational display in the newspapers. The crime was played up to the sordid curiosity of "American Morons", who live on stuff of that sort.

The jury pronounced Hauptmann guilty of the manstealing, and the murder of the child. He was immediately sentenced to the electric chair by Judge Trenchard.

What concerns us as Christians in this trial is the sentence imposed upon the defendant Hauptmann. This sentence means death in the electric chair. Is this right? What is the Christian attitude to such a sentence? Shall we say they did wrong?

We are taking it for granted that the defendant was guilty of both manstealing and murder. Then the sentence is perfectly proper, both according to the teaching of the Old Testament and the New Testament. This is no violation of the doctrine of Non-resistance which Jesus practiced, taught, and told His followers to follow. Nonresistance is one thing for His followers, and capital punishment is another thing for the state. But the Christian who is true to the teachings of the New Testament, should maintain his separation and be busily engaged in the work that God allotted to him. **The work of the Christian is to save men's souls and lives. The business of the state is to punish men for their evil doing.** This distinction can easily be seen by reading the following Scriptural passages in Romans 12 and 13. In the first passage you have the **WAY OF LIVING** for the Christian. Romans 12:17-21. In the second passage you have the **WAY THE STATE OUGHT TO ACT**. Romans 13:1-7. Note:

THE CHRISTIAN ATTITUDE TOWARD EVILDOERS

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:17-21.

THE ATTITUDE OF THE STATE TOWARD EVILDOERS

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon

this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.—Rom. 13:1-7.

The reader will please note that the State is called **"the minister of God"** in verse four. Government is called the power of God, and the ordinance of God. In verse four Paul declares the solemn fact that the powers that be do not bear the **SWORD** in vain. The sword is not an ornament, it is not merely a threat, but a revenger, an instrument of death.

The apostle carries the idea farther, and emphatically declares that for **this cause** we pay tribute (taxes). Read verse six. The constant use of the word **"he"** and **"they"** shows that the apostle is telling the Church (thee) to hold aloof from this work, and attend to the work of the Church. **Both the Church and State are God's ministers and servants, but their work is different.** The relation of the Church to the State is seen in the command to do four things for the State:

1. "Obey." (Rom. 13:5).
2. "Honour." (I Pet. 2:17).
3. "Pay to." (Rom. 13:6, 7).
4. "Pray for." (I Tim. 2:1-3).

In no place in the New Testament does the Holy Spirit give a word of instruction as to the ethics and conduct of a man holding office in the State. This silence, the four positive commands of Scripture, the practice of the apostles and the early Christian Church, definitely declare the place of the Christian Church. However, this does not annul or make wrong the obligation of the State, the other group in the nation, to attend to its business.

Because of the terrible fact of sin the Christian Church ought to double its effort to reach men with the Gospel which alone can change the heart and take murder out of it, as well as other crimes, and fill the soul with the Holy Spirit of the Lord Jesus Christ. May we haste to our task. May the nonresistant spirit of the true child of God make its impress on the hearts of men where murder may be lying dormant, awaiting the hour of leaping forth—as it apparently did in the breast of Bruno Richard Hauptmann. May he **PREPARE TO MEET HIS GOD.**

HUMILITY OF CHRIST

(Continued from page 76)

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." After the disciples walked from the prison that the angel had opened they were brought before the council. In Acts 5:31, Peter says, "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins."

Christ teaches us that no being or power shall exalt himself or itself. II Thessalonians 2:4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

In conclusion, if we let this mind be in us which was in Christ Jesus, self will have nothing more to say. All strife and vainglory will be at an end. This path of giving up, coming down, true humility, self-denial and true obedience is the only one in which there is perfect peace and rest for the child of God. God, God alone can and will exalt us through the pathway of humiliation, as He did Jesus Christ."

Wellman, Iowa.

BIBLE STUDY

(Continued from page 89)

variably poured out under the brazen altar. In this manner was effected all that is stated in Lev. 16:33, for it must be granted that the purpose of the chapter is to describe how the high priest shall enter the holy place, and that part of the description is fully given.

Let us notice the significance of the purging of the holy place. It is the place of daily communication and fellowship with the Lord. It represents the spiritual life of God's household. Upon the altar there is a daily acknowledgement of sin and prayer for its forgiveness. Upon the ground and upon horns, c. f. the order of Lev. 4:17, 18 and Lev. 16:18, 19, the blood is sprinkled to confess the sin and seek forgiveness. In atonement the blood sprinkles the horns and then the altar where daily stands the censer for burning the intercessory incense. All are purged away by the one atoning sacrifice. "He is faithful and just to forgive us [the believers] our sins, and to cleanse us from all unrighteousness." There is forgiveness for every believer's transgressions, and the assurance that they who dwell "in the secret place of the Most High, shall abide under the shadow of the almighty," and be purged from all their sins. The holy place is holiness through the atoning blood of the one sacrifice made forever in the body of Jesus Christ.

As stated, there is no description given as to how the blood is offered in the court at the brazen altar. Yet it is evident that such an atonement was made. Lev. 16:16. The holy place is evidently referred to in verses 16 and 18, for the blood of both beasts was taken into the most holy place, within the veil, and then the blood of both was used to make atonement in the tabernacle upon the altar that stands before the Lord.

During the act of making atonement in the most holy place no one was permitted to be in the tabernacle of the congregation, that is, not within the tent part of the tabernacle. No one was allowed to be near enough to see or hear the manner of the going of the high priest. He had no golden bells on the garment which he wore in making the atonement. Those bells were left in the holy place with the blue robe of the ephod. He went alone and silently, unknown and unwitnessed, even as the Son of Man went, alone and unwitnessed, into the unknown presence of the Father after He was slain on the cross and laid away in the tomb beyond the veil of His flesh. His resurrection was the only token of the fact that He had gone into that realm of the presence of God and of angels and had made atonement for us by His blood. Peter may say, "This shall not be"; Philip would say, "Shew us the Father"; and Judas, "How is it?" None were in the place of vision, none within that spirit sanctuary to observe His going or His coming. But within the presence of God's glory He offered the blood that reconciles us to God in the holy place. He has purged away the remembrance of sin, for He came out from the most holy and into the realm of our life of faith to declare for us the remission of all of our sins that are past and for every one of our transgressions. The blood of Jesus Christ, His Son, cleansing the altar in the court constituted the last part

of the ceremony of atonement. The fat, the blood, and the flesh of the two sin offerings were to be disposed of and the scapegoat was to be led away before the high priest could resume the garments of praise, and then the two burnt offerings were required to be offered on the purified altar of sacrifice.

(To be continued)

A PARALYZED CONSCIENCE

There are many things that one might point out as being indicative of the moral slump which characterizes the American people at this time. But back of all outward manifestations there is a fundamental something that needs to be corrected. One of old said, "Where there is no vision the people perish." It is not far wide of the thought in that ancient statement to say that where people lack in ideals there is woeful moral degeneracy.

Adverse surface conditions in the moral realm can be attributed largely to a general paralyzed conscience. One can scarcely find a place of public resort of any kind, eating place, lodging place, public conveyance, or any other, without seeing evidences of a lack of concern relative to the finer things of life. A paralyzed conscience is more marked among a certain class of women than anywhere else. Increasing thousands of women are smoking cigarettes, drinking beer and high balls and what not, and doing it in the boldest sort of fashion which clearly indicates that a terrible moral breakdown is in evidence.

If there cannot be some way discovered by which a moral conscience can be revived, then disastrous results, not only to religion but to physical life as well, will ensue. The only hope I see is the hope which is promised in a vitalized life which is made possible through the transforming power of the Spirit of God.—Watchward.

A CRITICISM OF THE CRITICS

Tell me not in scornful phrases,
The Bible is not what it seems,
And the things therein recorded,
Are not facts, but only dreams;
You may think so if you choose to,
That's your privilege we'll agree,
But the reason is you're blinded
By your sin and cannot see.

Isaiah 8:20.

The Bible is God's Revelation,
Unto man by Spirit breathed,
It has stood the tests of ages,
By such evil minds conceived:
And it shall remain unshaken,
Unto time's remotest day,
For the Lord himself declared it,
"My Word shall never pass away."

Mark 13:31.

All its contents are inspired
By the God Who all things made,
And for Doctrine it was given,
As its Author thus hath said:
It correction too doth furnish,
And in Righteousness direct,
That the workman seeking guidance,
His supply may be perfect.

II Tim. 3:16, 17.

—Selected.

Lord, what is man, that Thou takest knowledge of him (Psa. 144:3)!

Lovely, New Easter Folders

WITH CHOICE SCRIPTURE TEXTS



No. 9535—Easter Greetings—
Lavender cross and white
lilies. Choice sentiment and
Bible verse of 1 Cor. 15:20.
Size 3½ x 3½. With en-
velope5 cents

Every Christian's hope of eternal life is based on the resurrection of our Lord. Easter's true import is to recognize and glorify the risen Christ.

Nothing could be more appropriate than to send these lovely folders to your friends. They are attractively designed and produced in many colors. Each folder carries an appropriate passage from the Bible in connection with a meaningful Easter sentiment.

**Honor Christ at Easter Time!
Use Scripture-Text Greetings!**

**Envelopes included—Only 5 cents each.
50 cents per dozen, postpaid.**

N. B.—No orders accepted for less than 25 cents.



No. 9542—Happy Easter—
Beautiful lilies and insert of
quaint church in charming
colors. Bible verse is Phil.
4:4. Size 3½ x 4½. With en-
velope5 cents



No. 9547—At Easter Time—A
cheering folder that shows
home on hill, flowers, and
birds. Bible verse is Rom. 6:
23. Size 3½ x 4½. With en-
velope5 cents



No. 9533—Easter Greetings—
Silver cross and lavender vio-
lets. Bible verse is Job 19:25.
Size 3½ x 4½. With en-
velope5 cents

PRETTY EASTER CROSSES

**Colorful Designs
Choice Scripture Texts
Envelopes Furnished**

Dainty die cut Easter crosses lithographed in many beautiful colors. Size 2¾ x 4¼. Each cross comes with envelope. Suitable for gifts, rewards, or greetings. Each of the five different designs illustrated carries a different greeting and Bible verse. All orders are shipped assorted. You'll be pleased. Each cross is of equal value.

**3 cents each assorted,
or 30 cents a dozen.**

No orders accepted for less than 30 cents.



MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

HE FORGOT TO BOW HIS HEAD

Hurled down to death from the top of a train because he forgot to bow his head. It was the duty of this man to stand on the top of the train, watching through the long miles of his run, lest accident should come to any of the cars. By night and by day he must be at his post. Sometimes in the wintertime the tops of the cars were slippery and dangerous. Now and then storms swept down the north, and he had to cling with all his might to the standard of the brake. It was none of these things, however, which brought the trainman to his terrible end. He could guard himself against ice and storm. The trouble was that he forgot to bow his head.

Just before the train reached a low bridge, the fringed-out ends of a dozen ropes stretched across the road dangled in the face of the trainman. These were the signal to him of the approach of the girders of the bridge. Now was the time for him to stoop and escape danger. But he forgot! With awful force his head struck the iron beams above him, and he was thrown, crushed and bleeding to the earth—killed because he forgot to bow his head!

If we had only remembered the morning watch with God this morning, we should have gone through the day safely. Then our hearts would have been made strong for all that might come to us. We knew our weakness; we knew the source of our strength; and yet

something pushed the thought of the hour with the Master out of our minds. Who knows what it was? It matters not now. The crisis came in a moment when we were not aware of our peril, and we went down, slain because we did not stoop to be with God.

"I do not need to give this time to God! I am strong enough to go through the day without bending the knee before I go!"

Did you say that? Think again. Never deceive yourself like that. Thinking thus, thousands of stronger men than you have gone down to ruin. Give Him this one precious moment. Bend the head in prayer and petition for His help through the day. Then go on safe in His keeping.—Selected.

"The hardest thing on earth to hold is an unruly tongue."

NEW BIBLE EVIDENCE

From the 1925-33 Excavations
SIR CHARLES MARSTON, F.S.A.

Sir Charles Marston's striking volume has been described as the most important contribution to the confirmation of Biblical records made in recent years, by one who is probably the world's foremost authority on the Israelites' exodus from Egypt.

Fully Illustrated \$2.00

**Mennonite Publishing House
Scottdale, Pa.**

MAPLE CITY SHIRT CO.

Manufacturers of

"DEPENDABLE" WORK SHIRTS

C/o Goshen College

GOSHEN, IND.

We use only the highest grade material in the manufacture of our shirts. We make Gray Coverts and Blue Chambrays, sizes 14-18, in full and half sizes.

Buy them from your local merchant or order direct from us. Prices quoted on application.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

JOHN L. HORST, Editor
ANNA M. LOUCKS, Office Editor
Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, Ore.
Kitchener, Ont.
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

Cy. Review

CHRISTIAN MONITOR

APRIL, 1935

The Traveler

By Ellrose D. Zook

Victorious Life Secrets

By J. D. Mininger

Remember the Risen Christ

An Editorial

Shall I Live Again?

By Marian Madison

Feet Washing of the Modern Disciples

By Anis Ch. Haddad

"Bound Hand and Foot with Graveclothes"

By Mary Miller

Instrumental Music in Church Worship

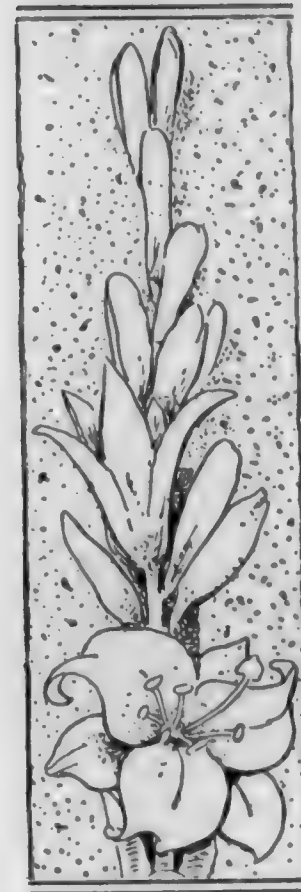
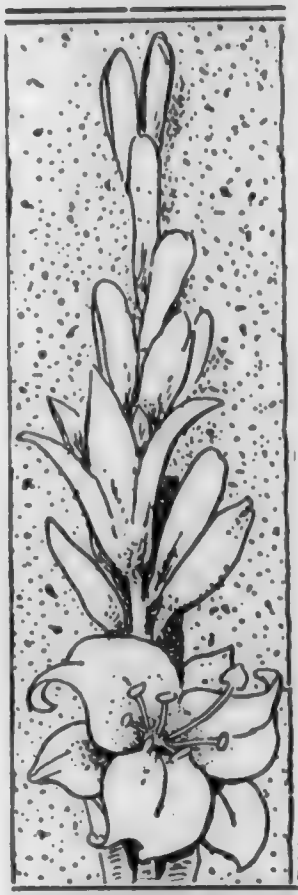
By M. S. Snyder

The Amish Church of Somerset and Cambria Counties, Pennsylvania

By Ammon Kaufman

Missionary and Evangelistic Period of Later English Hymn Writers

By Jesse D. Hartzler



CHRISTIAN MONITOR

APRIL, 1935

The Traveler

By Ellrose D. Zook

Victorious Life Secrets

By J. D. Mininger

Remember the Risen Christ

An Editorial

Shall I Live Again?

By Marian Madison

Feet Washing of the Modern Disciples

By Anis Ch. Haddad

"Bound Hand and Foot with Graveclothes"

By Mary Miller

Instrumental Music in Church Worship

By M. S. Snyder

The Amish Church of Somerset and Cambria Counties, Pennsylvania

By Ammon Kaufman

Missionary and Evangelistic Period of Later English Hymn Writers

By Jesse D. Hartzler

"BOUND HAND AND FOOT WITH GRAVECLOTHES"

By Mary Miller



O Magdalene the world was a "love of a place." Everything was so perfectly beautiful and lovely that it was almost painful. Her soul was all alight with a tender, sacred joyousness, for had Phil not been especially gentle and thoughtful in his quiet, manly way last night! He wanted to tell her something—she knew—something he had not been quite able to say. Twice he had started and given it up. Her heart had throbbed violently—and he had been—oh, so gentle!

This afternoon she had come out into the lovely springtime to feel and to think about Phil. There was no one like him—no one so big and gentle and thoughtful. Her heart was constantly athrill with a joyous exultation that she—she—had been the choice of this most gracious and princely of men. Others, of course, seemed to see nothing particularly remarkable about him, but that was because they did not know him, or because they lacked insight.

Sunday after next was Easter. Many of the girls had new Easter dresses. Magdalene wished she could have one—a blue—blue like the sky. She walked to a grassy retreat where she knew the world would be all her own. Out there—alone—she seemed to feel the heart of the world beating in rhythm with her own—beating joyously with the gladness of Easter time.

Not a ripple of sound or motion disturbed the delicious sacredness of her thoughts. In the deep blue of the sky fluffy white clouds floated lazily about. Tender green shoots of grass were springing up out of the moist-smelling earth, and over all the bright warm sunlight lay lovingly, caressingly. The heart of the world was pulsing, throbbing with the blood of springtime. To Magdalene the moment was a sacred one—one in which to stand awed, reverent—for was not the earth suffering gladly the afterpains of a rebirth?

Friday evening Phil and Bob had planned an outdoor supper somewhere along the river—if she and Marjorie had time for it. She was to spend Saturday evening with Aunt Maria. How she did love Aunt Maria's precise, orderly kitchen, the clean white stove, the old-fashioned dishes standing up on the overcrowded shelves of the tall cupboard. In the milk house on the floor stood a bucket half full of cool white eggs and in the cement trough with its fresh running water were cans and crocks with the most appetizing, tempting contents imaginable. Phil had called Aunt Maria "a quaint, lovable old lady who made swell grub."

The week wore away. Friday evening came and with it the outing, a happy, joyous affair with an underlying strain of fevered emotion in the hearts of at least one of the group. Phil was perfect—so attentive and thoughtful! On the way home they matched wits, discussed personalities, and then as they turned down the street toward her home, Phil again began his speech of the previous evening. Magdalene could feel it coming.

"I have been thinking, Magdalene, for some time that I must stop coming—that we must be—just friends. Our walks and talks must stop. Our discussions have all been so one-sided. My interests and problems are always the subjects of our talks. I have been selfish, miserably so. I want to get away from it. I will be forced to give more time to study the remainder of the year."

He rambled on in this disconnected way until they stopped at her home. His first sentence had made one poignant stab into her soul and left it numb, spiritless. She had heard his explanation—and not heard it. She knew it had been irrelevant. Had it not been her heart would have stood still to listen. The lump in her throat swelled and ached and throbbed so that she could scarcely draw breath. At the door she forced a breathy,



JUST LOOK UP!

By Katie Wenger

Ever down upon your back—
Tired and weak?
Fail to get that rest and strength
Which you seek?
See no sunshine anywhere
Feeling ready to despair?
Look! the earth's a garden fair,
For the raindrops bring the flowers,
Skies are brighter after showers.
Just look up!

When you're down upon your back—
So to speak;
Down-and-out, discouraged, blue,
Spirit weak,
Think on One, who left His throne
For the world's sins to atone,
Braved Gethsemane alone.
Look to Him, who died yet lives,
Claim the promises He gives.
Just look up!
Linville, Va.



whispered, "Good night," slipped inside and spent fully five minutes in closing the door without a sound to avoid jolting her benumbed soul.

Upstairs in bed she lay by the window looking up into the sky with wide eyes full of a dumb cry for a reason. She did not cry; the wound was too deep for that. The bottom had dropped out of everything. Life could not go on. There was nothing—nothing—nothing—for her mind—her thoughts for the next day—to rest on. Only a big, dull, throbbing ache remained.

"I have been selfish!" What did that have to do with it? Tomorrow—could there really be a tomorrow with people and noise and classes! And tomorrow was the day for Aunt Maria. She never, never could stand her mild inquisitiveness, her animated prattle about John's babies, her fussiness about food; even the thought of the tantalizing aroma of her percolating coffee grated on Magdalene's nerves. She could not bear to think of any-

Christian Monitor, April, 1935

thing that would make any demands on her dulled, benumbed spirit.

Somehow she existed through the ensuing week. She had passed Phil in the halls several times and gone her way pretending not to have known he was about. Another Sunday came—Easter morning—and the church bells were calling the villagers to worship. Magdalene went listlessly about getting ready. The others went ahead. Some time after ten o'clock when the streets had become quiet, she started walking toward the country.

She wanted to get away from people—from anything that made any demands on her attention. She walked in through a field, along a hedgerow and came out at a little country church surrounded by orderly rows of parked cars. She remembered the church. Once Phil had remarked, "The pastor of this church is a rather remarkable man—a keen thinker—very interesting and inspirational. His ideas are extremely stimulating. Only rarely does he preach from a major text. Very often his text is merely the simple statement of a minor detail—one that is usually overlooked or is meaningless to the rest of us. I enjoy listening to him."

As listlessly as Magdalene did other things these days she walked into the church and sat down—to rest. The minister was reading in a quiet, earnest, forceful fashion. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

The minister lifted his eyes and looked at his people yearningly. "My Easter message this morning is a simple, heartfelt appeal to you to follow—to re-enact with your own hearts—the Easter experiences of our Savior. He died but was born anew with a glorious body—a body fit for heaven. We must die; if we save our lives we will lose them. But we must die like the grain of wheat that brings forth new life—like the bulb that is buried to die and unfold into a richer, fuller life. We must die to self and be born anew to love—to service. 'He that saveth his life shall lose it,' and 'Ye must be born again,' the Master of Life said to searchers after truth.

"Lazarus had died and at Christ's call he came forth out of the grave—born anew. But he was hampered in his new life by the hanging-on leftovers of the old life. He was not yet fit for the new life to which Christ had called him. A 'new man' had come forth but not all the property—the 'deeds' of the 'old man' had been left in the grave with his dead spirit. He came forth 'bound hand and foot with graveclothes.' Before he was fully free of the influence of the old life, Christ's order 'Loose him, and let him go'—had to be obeyed.

"We Christians, our little church group here, and other larger ones, have been born to a life anew that should blossom and grow richer and more beautiful until it ripens into the fullness of life everlasting. But the hangovers of the old life—the 'deeds of the old man'—the graveclothes we persist in wearing—stunt our growth. The unfolding petals of

(Continued on page 109)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., APRIL, 1935

No. 4

THE TRAVELER

By Ellrose D. Zook



MOTHER! There comes a bum in our lane. Of all things on Easter morning! A bum!"

"Hush, Mary, don't let me ever hear you again call such a man a bum. Call him a traveler or a stranger. Don't you know the

Bible says that we are not to be forgetful to entertain strangers, for some have entertained angels unawares?"

"What do you mean by that, Mother?" inquired Cecilia, six years Mary's junior, who was an interested listener.

"It means that we are always to be kind and helpful to such strangers because we don't know who they are and because they might be angels."

Just then Harry came bursting into the kitchen. "Isn't this a glorious morning? I never saw the like this spring so far. Look, Mother, there comes a tramp in the lane. We can't be bothered with a tramp on such a fine Easter morning and on Sunday at that. We have enough to do. I'm going to turn the cows out and I'll turn him out too."

"No you won't. Maybe he's an angel," cried Cecilia.

"A what?" burst out Harry.

"An angel."

"Who ever heard of an angel looking like that?"

"No, Harry, you must not turn him away. I just told Cecilia that sometimes we entertain strangers unawares who might be angels. Before I was married and while I still lived at home on the old farm, a young boy came to the door one day for a bite to eat. I thought little about it at the time. Mother and I were quite surprised that such a young boy was begging. We asked him his name and where he was from, but I can't remember now that he said. We pitied him so. Mother didn't say much. A long time afterwards, after mother had gone to the glory world, the thought came to me that maybe the young lad was an angel, and we didn't know it."

"Mother, if you really believe this man is an angel you may give him the egg you saved for me for breakfast."

"No, Cecilia, we'll find something else for him."

"Well, but Mother, I am afraid he might be an angel and we would never find it out, or would we maybe if we would treat him well?"

"Oh, darling, you're just like your father

was. He would go to see a patient on the dampest, coldest night, never once thinking of his own health, and that's the reason he's not—oh, I mustn't judge."

"But, Mother, I want you to give him my egg. Will you?"

"If you like, Cecilia, I will."

"I remember how we used to watch Daddy come in the lane in the sleigh, the bells would—"

"Run, Cecilia, now, and see where the stranger is."

"He's opening the gate now. He doesn't look much like an angel. But one can't tell, didn't you say, Mother? A person can't tell from how he looks on the outside."

"Yes, dear, that's what I said."

"Shall I answer when he raps at the door?" asked Mary who had finished the breakfast dishes.

"No, I will. You run upstairs now and get ready for church."

Mrs. Haven answered the knock at the door.

"Good morning, sir."

"Good morning, madam. Could you give a poor man a bite to eat and a cup of coffee this fine morning?" A forced smile played but for a second over his wry face.

"Certainly, sir. Would you care to come inside?"

"Oh, no, madam, I can sit here on the step and eat."

"It is a beautiful morning but the cool, crisp air may contain a great deal of pain for a man your age. Better come in for a warm bite."

"Just as you say, madam."

Mrs. Haven did as Cecilia requested. She fried the last egg and with a cup of coffee and a few other things placed it on the table for the stranger to eat. Cecilia stood back a little from the chair and watched the stranger eat her egg.

After Mrs. Haven had gone into the next room for a short time Cecilia felt her opportunity had come. She had heard so many things about angels. She had seen many pictures of them. Yet none of them compared favorably with this shabbily dressed man, this man with an unshaven beard, a crumpled, greasy hat, and wornout shoes. Cecilia eyed the little red bag that lay by the cane at the side of the chair.

"Say, Mister, are you an angel?"

Possibly if the heavens themselves had rolled back as a scroll and a holy light had covered the entire earth the old man would not have been any more surprised or shocked than he was at that question. He looked up to see bright-eyed, smiling, curious Cecilia standing before him. She wasn't joking, he readily saw.

"No, my girl, I am far from being an angel. I am a —"

There the conversation broke off. Cecilia didn't quite understand why he refused to look up. She moved a bit closer.

"Say, Mister Traveller, what is your name? My mother said that we should never turn anyone away from the door because we might turn away an angel some time and not know it."

The tramp looked up and before he could answer, for he was puzzled a bit, Cecilia burst out, "Why, Mister, I didn't want to make you cry."

"What's your name, little girl?"

"My name is Cecilia Haven."

"Did you say Cecilia Haven?"

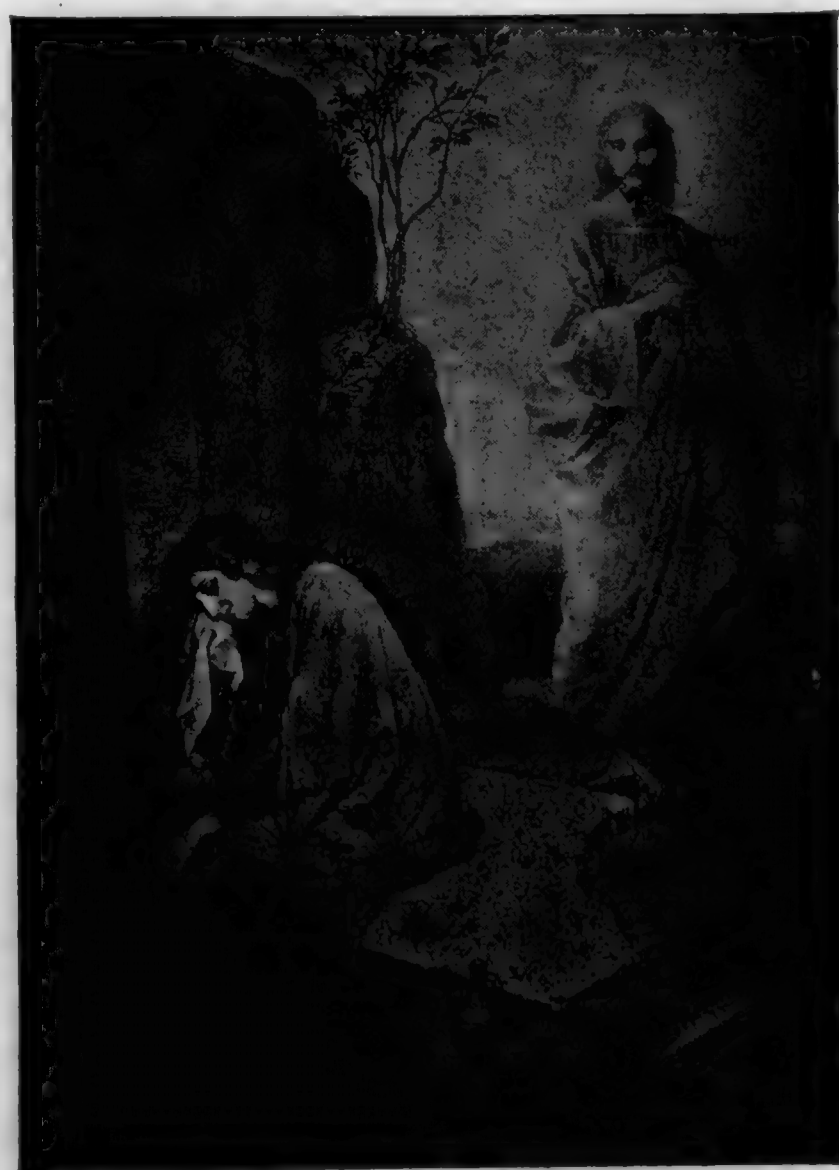
"Yes sir."

"Tell me, Cecilia, what does it say on the little card hanging on the door there?" he said, as he pointed to a closed door. He must busy her mind in some way other than that in which it had been employed.

"Daddy's office is in there. It used to be on the outside door before he went to heaven, and after that mother brought it in and put it on the inside door. It says, 'Gone for a little while; will be back soon.'"

"What does that mean?"

"Daddy was a doctor. I can hardly remember him. Mother says he tried to do too many



Mary at the Tomb

good things for people and got sick and couldn't get well any more. The sign means that we will meet him some time in heaven."

"I was just wondering what it meant."

"Say, Mister, I told mother I wanted to give my egg to an angel, and the one you ate was mine. I was surely glad to give it to an angel if you are one."

The beggar could not reply. Had he even tried to reply he would not have had an opportunity to do so, for Mrs. Haven soon returned from the other room. The man finished his breakfast, but before he left he said, "I have a brother who is much older than I. He has a little money, and he said he would give it to me when he is gone and after all his expenses are paid and settled. After that I will never need to beg. Cecilia, I thank you for your egg. You are a fine little girl."

Mrs. Haven hardly knew what to say when she heard the stranger thank Cecilia for the egg.

"You are welcome, sir, I hope you are an angel."

"Why Cecilia, don't talk like that," reprimanded Mrs. Haven.

The beggar smiled a most tender smile and, crunching his greasy hat on his tousled head, was gone. Mrs. Haven thought she had noticed a tear in his eye but she wasn't quite sure. Cecilia watched him go out the lane, leaning hard on his cane, but not as hard as he would hang in years to come. She saw him go over the hill, and although she never forgot that picture, she never saw his face again, nor heard his voice.

* * * *

The first semester had already passed. The second was in full swing, and there were even some whispers about starting to study for the tests at the end of the year. Cecilia Haven had enjoyed only a very short stay at home at Christmas for she had the opportunity to earn a little extra money at a home near the campus. Especially when she had heard that her mother was going to sell the home place, divide the inheritance, and give Cecilia her share in order that she might finish her last year of her training. So it was on this day before Easter, that she had decided to stay on the campus.

Since she could not enter into the spirit of the hustle and bustle that precedes a vacation she accepted the invitation to help distribute a few Easter baskets that evening.

It was drawing dusk rapidly that evening. The sun had fallen into the west almost a half hour before. It was then that an old man, hanging heavily on his cane, came walking towards the college buildings. He stopped, raised his head above his stooped shoulders, and started forward again. Just then James Marvel met him.

"Mister, I understand Cecilia Haven is going to school here."

"Yes sir, is there anything to which I can help you?"

"Is she still here?"

"Yes, sir."

"Is it true that she is studying to be a medical missionary?"

"Yes, sir."

"I wonder if I might be able to speak to her for just a moment."

"I am sorry, sir, but she has gone to help

to distribute some Easter baskets and will not be back until late."

"Well, well, it is the same Cecilia Haven. I wish I could see her, but I can not."

There was a slight pause and then he began, "Well—," and James did not interrupt another short silence that followed. James Marvel saw his hand tremble on his cane. His head seemed to be bowed in an effort to make a decision.

"Can I entrust you with this envelope?" he asked as he drew something from his pocket.

"Sir, may I ask you your name?"

"Tell her that I am more than an angel now. I am a son."

"Where do you live, in case she may want to see you?"

"Tell her I am an old man and will meet her in heaven. Ask me no more questions. Tell her how I look—how I walk, my clothes, and so on. God bless you."

James Marvel saw him limp away into the deep dusk. The heavy shadows enveloped his form, and he was gone. Later that evening about 9:00 o'clock James called for Cecilia.

"Miss Haven, pardon me for calling so late, but I have a very important message to deliver. Don't be alarmed though, it is good news, I surmise."

"That's all right, Mr. Marvel. I am sorry you were caused this trouble."

"It is a pleasure." He handed her the envelope. She noticed a few finger marks and a scrawl which she thought looked like her name. She opened the letter, and there was a little note and a check for five hundred dollars. It was made out to Cecilia Haven. Her hands trembled. She started to read the note: "Cecilia, you don't remember me, possibly, but I at last found you. I know a great deal more about you than you think. Here is part of my inheritance. Use it for your training.



SIGNS OF SPRING

By Caroline Smucker

Birds sing,
Flowers spring
Life again is new.
Songs ring
With a swing,
Life again is new.

Clouds float
Like a boat
On waters blue.
Trees bud,
Sunbeams flood
With radiant hue.

Children play
Every day
In the street.
God above
Shows His love,
Life continues sweet.
West Liberty, Ohio.

I'll take care of myself as I have always done. I never was an angel, but I am more now, I am a son of God." She could not interpret or make out the signature.

"James, look, oh I don't know what to say, I—I—"

"He left a few words as a message to you. He said I was to tell you how he looked. You are to meet him in heaven. He is an old man now. He was quite bent and he hung heavily on his cane. He looked like a tramp."

When James saw that Cecilia was in a deep reverie he quietly retired with a calm, "Good night."

"I will tell you the story some other time, James," she answered.

After much telephoning she at last found him on the day after Easter. But it was too late. He had died Easter morning from a severe attack of rheumatism, and then Cecilia remembered about the sudden shower that came up that evening some after ten. She was sure he had not gotten to the farmhouse where he stayed before the heavy downpour. She was never able to determine just how long she had meditated on the whole incident, and she never knew just how he had been saved, although she sensed that her conversation with him on that Easter morning had something to do with it. She would know some day, and until then she more firmly than ever determined to make it the deepest burden of her life to lead the lost to the Lord.

Scottdale, Pa.

EASTER SERMONOGRAMS

Christ opened the other side of the grave when He arose.

On Easter Day, life triumphantly won the final fight with death.

Because Christ rose, we too shall arise.

A risen life is proof of a risen Lord.

The Easter story charms and thrills the heart of every true believer.

The resurrection of Christ is the best attested fact in history.

The empty tomb of Christ meant the fulfillment of all human hopes.

The tomb is but the gateway to an eternity of opportunity.

Once He died our souls to save; where thy victory boasting grave?

Without faith in immortality, men would end their lives in unhappiness.

Jesus did not argue the future life—He assumed it.

Our faith in God asks of Him a risen Redeemer and the faith is answered in a Saviour raised from the dead.—Fallows.

But now is Christ risen from the dead, and become the firstfruits of them that slept.—Bible.

Immortality is the glorious discovery of Christianity.—Channing.

From the empty grave of Jesus the enemies of the cross turn away in unconcealable dismay.—Warfield.

Every deathbed is a resurrection; from every grave the stone is rolled away.—Spurgeon.

This doctrine of immortality gives men two worlds as a field for thought and action.—Gregg.

—D. Carl Yoder.

THE RISE OF MENNONITISM IN THE NETHERLANDS

III. The Obbenites

By John Horsch

This is the concluding number of the articles by Bro. Horsch on the beginning of the Mennonite Church in Holland. It is significant that, as Bro. Horsch pointed out in these articles, the Obbenites in Holland had their origin independent of the Swiss Brethren. Thus two groups, holding to practically the same principles, sprang up in widely separated areas at nearly the same time. Later they recognized their common faith and became known as Mennonites through the leadership of Menno Simons, who was not the originator of either one of the movements. It will be interesting to go back and read the two preceding articles in connection with this concluding sketch.

Obbe Philips gives a vivid description of conditions among the Melchiorites at the time when he, with some of his associates, came to realize that they had been misled and deceived by their leaders. He wrote:

"Oh how often were some of us in sadness unto death and knew not whither to turn or what to do. The whole world persecuted us to death for our faith with fire, water, sword, and all bloody tyranny; the prophecies in which we trusted had deceived us, Scripture did not give us liberty to further pursue the course we had taken, the false brethren whom we reproved and contradicted, swore that they would take our lives, and the love of so many hearts, who were deceived despite their good intentions, moved us to heartfelt compassion. Ofttimes my soul was sorrowful unto death."

Thus Obbe Philips saw himself confronted with the momentous question of what was to be done under these bewildering and disheartening experiences. He realized clearly not only that Jan Matthys was a rank fanatic, but that much of the teaching of Melchior Hoffmann was likewise unscriptural and untenable. Under these circumstances the temptation to reassume the former Melchiorite attitude of "standing still" and outwardly conforming to Romanism became very real. Even if he should "stand still," it would be unsafe for him to remain at Leeuwarden. However, he could retire to a place where he was unknown. But to take such a course of compromise with Romanism would be to act contrary to his better knowledge.

Moreover, Obbe Philips, as he stated in the above quotation, felt that he had a duty toward those who, like himself, had been misled despite their desire to lead a life of consecration to the service of the Lord. The former Melchiorites who had been deceived by Jan Matthys now faced the danger of following further an unsafe leadership, even though they recognized Jan Matthys to be a false prophet. Obbe says further: "Had it not been for the love and pity I felt toward so many upright hearts who were daily seduced by the false brethren, I should certainly, with a few others, have withdrawn from all who were acquainted with me. Among all the teachers there was for a time no one but Dirck Philips to stand with me against the false brethren."

Thus, after severe struggles of conscience, Obbe Philips decided to abide by his convictions, even though doing so meant the severest persecution. In this resolution he was joined by his brother Dirck and others who were willing to be guided by Scripture alone.

The main sources of information concerning the teachings of the Obbenites are Obbe Philips' book entitled "Confessions" and the early writings of Menno Simons. The Obbenites had existed about two years at the time of Menno Simons' conversion and baptism. Menno testifies that they were unblamable in doctrine and life when he united with them.

Among the most vital points on which Obbe and Dirck Philips differed from Melchior Hoffmann's teaching was the principle of the all-sufficiency of Scripture as the revelation of God's plan and will, and the necessity of abiding by its teachings and requirements, even under persecution; and secondly, the relation between the church and the world. On both these questions Obbe Philips and his friends accepted the same position that was held by the Swiss Brethren. They believed that the Church and the world will exist side by side to the end of this dispensation. They rejected as unorthodox Hoffmann's teaching that the world will be converted, and abhorred Matthys' obnoxious opinion of the destruction of the unconverted world by the saints.

Nicolaus Blesdijk, a follower of David Joris and contemporary of Menno Simons, wrote: "The followers of Obbe Philips, who are today called Mennonites, taught that no other condition of Christ's kingdom is to be expected than that which exists today, namely persecution by the world." They believed that the spirit of Christ and the spirit of the world are diametrically opposed to each other, and that, irrespective of the attitude of the world, the individual Christian and the church as such must be guided by the Word. Persecution by the world, they held, is no excuse for setting aside the commands of Christ, as the Melchiorites had done. While the Obbenites hoped for a time of religious liberty, as was definitely stated by Menno Simons, they made no pretension of knowing that such a time would come, and they did not believe that the end of open persecution would mean friendship with the world.

So Obbe Philips and his friends withdrew from the followers of Jan Matthys and proceeded independently of them. Not only did they reject the teachings of this false prophet but they reproved them, and hence were fiercely opposed by Matthys' disciples. As Obbe says in the above quotation, the false brethren, whom they rebuked and contradicted, sought their lives; they "swore to kill us." There are various evidences of the correctness of this statement. After the rise of the sect of the Batenburgers, who adhered to Münsterite teaching, Gerhard Eikeman said in Münster (in 1544): "All who were baptized

by the said Obbe Philips are called Obbenites and are opponents of the sect of Batenburg. The latter have persecuted them to compel them to renounce the sect of the Obbenites."

An outstanding indication of the radically uncompromising attitude taken by the Obbenites toward the followers of Jan Matthys is the fact that Obbe Philips forbade his followers to have anything whatever to do with them. He excommunicated them and taught that only in cases of the most extreme need could church members have anything to do with excommunicated persons. This was the origin among the Mennonites of the practice of "avoiding" or shunning the excommunicated. Menno Simons, in his writings, teaches avoidance, without, however, taking so extreme an attitude regarding it as did Obbe Philips. The latter had definite reasons for taking such an attitude. The adherents of Jan Matthys had a plausible appeal to make to the Obbenites. The idea of fleeing to a place of safety, such as Münster seemed to offer, naturally appealed strongly to those who were persecuted to death, and the fact should not be overlooked that at that time the most obnoxious practices, of which John of Leiden later became guilty, had not yet been introduced in Münster. The followers of Jan Matthys asserted that conditions in Münster were a proof of the fulfillment of the prophecies concerning the beginning of the new era of religious liberty. Hence the practice of strictly "avoiding" them was deemed a necessary safeguard for church members who were weak and easily influenced.

Menno Simons' writings indicate that in the earliest years no one was expelled for grievous sin, since for years no such sin was committed by any member of the church. He says that in that period he had never heard of any sin committed within the brotherhood which demanded immediate excommunication, and that he thought it impossible that a Christian could have any desire for such gross abominations (Complete Works, part I, page 251 a). Therefore he held at that time that three admonitions, according to Matt. 18: 15-17, must precede expulsion in every instance. In his writings Menno speaks commonly of the excommunication and avoidance of the "afvalligen" (apostates). Evidently, in that early period the excommunicated were the "false brethren." There is a case on record of the Obbenites excommunicating a person because he had decided to go to Münster where at that time the adherents of Jan Matthys enjoyed full liberty. Thus Obbe Philips, by taking an attitude of radical opposition to the disciples of Jan Matthys and their teaching, and by his insistence on absolute separation from them, became the founder of the denomination named after him.

After the first period of their existence the Obbenites, apparently on a few points, modified their teaching. As just intimated, they at first entertained extreme views concerning avoidance of the excommunicated. Again their opinion that no one, even in instances of gross sin, should be excluded from the Church without three preceding admonitions, they later discarded through Menno's influence. While Menno Simons always condemned all persecution, he evidently, in the first period of his labors among the Obben-

ites, did not hold the principle of separation of church and state in so absolute a manner as in latter time. In the first edition of his *Foundation*, written in 1539, he expressed the desire that the secular rulers should depose false teachers, "whether or not they be baptized." In his revision of this book, published in 1546, he rewrote the passage in question and expressed the hope that the officers of the government would assist in spreading God's kingdom by granting toleration and by the example of a pious, unblamable life "without any use of violence, bloodshed, or the sword." In his later writings Menno often speaks disapprovingly of any interferences of the magistrates in matters of faith. The Swiss Brethren and the Moravian Anabaptists insisted from the beginning on a clean-cut separation of church and state. To what extent their influence is to be held accountable for Menno's later position can only be a matter of conjecture.

There is good evidence to indicate that not all Melchiorites of the Netherlands ever gave ear to Jan Matthys and his apostles. Again, many Melchiorites who had been led further astray through the influence of this false prophet were, like Obbe Philips, disillusioned when the prophecies failed and it became apparent that Matthys' aspirations were largely of a political nature and that he believed the saints should draw the sword against the wicked. But those who had never become followers of Jan Matthys as well as others who had accepted his message and afterward realized that they had been deceived, did not all join the ranks of the Obbenites. There were at that time at least three parties, or sects, among the Melchiorites and Anabaptists of the Netherlands.

At Amsterdam the Anabaptists were very numerous. The most noted preacher among them of this city was Jacob van Kampen who, like Obbe Philips, is known to have been an opponent of the Münsterites and probably was of the Obbenite brotherhood. He suffered martyrdom on July 10, 1535. The Anabaptists and Melchiorites of Amsterdam had six meeting places in and near the city, and their adherents were numbered by thousands. That the party of Jan Matthys in Amsterdam was not numerically strong became fully evident through an uprising made by his followers. Jan van Geelen, a Münsterite emissary, organized a rebellion to overthrow the government of the city of Amsterdam. In a remarkable way he succeeded in deceiving the authorities as to his own identity and aims. But he was able to bring together only between forty and fifty men to take part in the uprising on May 11, 1535. They surprised the authorities and took possession of the city house, but were quickly overpowered. Jan van Geelen lost his life in the struggle and his accomplices were seized and executed.

The Mennonite church of Amsterdam, it may be worth noticing, observed its fourth centennial anniversary in 1930, since the Melchiorite congregation, which existed for a short period in this city, dated from the year 1530. We have indicated that between the teaching of the Melchiorites and Obbenites there were radical differences, the latter being an organization distinct from the Melchiorites.

The opinion expressed by a few writers that the rise of the Obbenites was due to Waldensian influences is unacceptable. No record of Waldenses in Holland in any period has yet been found.

Melchior Hoffmann and his disciples were the first to preach and practice Anabaptism in the Netherlands. There is indirect evidence to indicate that Menno Simons, at the time of his conversion and baptism, had never seen the booklets published by the Swiss Brethren, nor the writings of Balthasar Hubmaier. The same was undoubtedly true of Obbe Philips also. There is nothing to indicate that he had any knowledge of the Swiss Brethren. Even a century later, when Thieleman van Braght published his *Martyrs' Mirror*, the Mennonites of the Netherlands had but a very meager knowledge of the history and teaching of the early Swiss Brethren. Van Braght believed that Michael Sattler, Hans Hut, and Ludwig Haetzer were Waldenses. It was evidently through the study of the Scriptures, not through Melchiorite influences, that Obbe Philips was led to accept what were substantially the same teachings as those of the Swiss Brethren.

From Menno Simons' writings it is seen that, long after the sect of Jan Matthys and John of Leiden had ceased to exist, there were in the Netherlands those who, because

of the persecution, advocated the Melchiorite principle of "standing still" as concerned the observation of the ordinances and the organization of churches. During the period of the earlier labors of Menno Simons the idea continued to be entertained in certain circles that before the ordinances of Christ should be observed, a change in political conditions must take place, resulting in religious liberty. In the first edition of his "Foundation," written in 1539, Menno reproved pointedly those who would postpone obedience to Christ's commands until the advent of a time of liberty. There will never be a time, he says, when the word of Christ can be lived without cross-bearing. He goes on to say further, "If the God of mercy will give us a measure of tranquillity, peace and liberty, we shall receive it with thanksgiving from His gracious hand; but if not, His gracious name is nevertheless to be eternally praised." In various other places in his writings Menno Simons rebukes those who would postpone the observance of Christ's commands to a more convenient season. A lengthy letter, printed in his *Complete Works*, treats on this subject. He shows the inconsistency and absurdity of the idea that a dissimulating profession of Romanism, to escape persecution, is ever excusable.

Scottdale, Pa.

SHALL I LIVE AGAIN?

By Marian Madison

A very little child was found one day sobbing out her grief alone. Her mother tenderly tried to comfort her, asking her the cause of her trouble. "I don't want to die," sobbed the child.

The little one was in health, and the mother might have said, "Run and play, child; you will not die for a long time." Instead of that, she probably took time to describe the joys and beauties of heaven, the home of the pure and the good; for the child carried dim recollections long years after.

She could never recall what circumstances had brought such a train of thought to her infant mind; but suddenly had dawned upon her, in its awful blackness, the fact that she must die. It was only the age-long penalty, thundered into a shrinking, childish soul, "Thou shalt surely die."

Since then she has sinned, but at that very tender age she did not know right from wrong. Yet she vaguely sensed the dreadful curse that lay all about her and cast its dark shadow on her innocent soul. She must die.

The years slipped by, and with a group of little schoolgirls she stood at the coffin of a dead playmate. Solemnly they sang the songs for the occasion. They looked down upon the little white face in the casket. She did not smile or move; she lay very still, resting peacefully in her last long sleep. She was dead; and they, too, must die.

The child of long ago, now on the verge of womanhood, stood at the newly made grave of her sister. Her boon friend and companion in one short week had slipped out of her life forever. The sister, during the short course of her beautiful Christian life, had thought and talked and written much about heaven. She was there! "And one of the eld-

ers answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:13-17).

The bereaved one tried to picture her sister among the white-robed saints. The imagery was beautiful, but to her harrowed soul, there was something so strange and mystical about it all! For a time her numbed senses could grasp nothing but the horrible visible realities. There was the empty chair at the fireside. There was the grave, with the freshly strewn earth above it. She was dead.

Death, death, death! It has been strewn along your pathway, my friend, as well as mine. No wonder that from one heart long ago was wrung the age-long cry of the human soul—"If a man die, shall he live again?"

The agnostic answers, "I do not know. Is there beyond the silent night an endless day? I cannot say. Is death the tongueless key that locks our fate? I know not. I hope and wait."

The Hindu answers promptly, "Yes. My dead shall evolve from one life to another, through many stages of existence, until at last"—alas, who knows what is the end of this weary process?

There was once a Hindu who had left all his property to the priests. He said, "What shall I be after I die?"

"A bird."

"What after that?"

"A beast."

"What after that?"

They could not tell, and his hopeless query remains unanswered to this day.

"If a man die, shall he live again?" The atheist starkly answers, "No!" He lays his loved one away in the yawning grave, and with hopeless, tearless eyes turns to face a dark future unbroken by a single gleam of hope.

But, here is One whose eyes are neither tearless nor hopeless. He weeps at the grave of His friend. Then, looking through His tears into the faces of the dead man's sisters, He reads in their eyes the question that has trembled on human lips all down through the centuries: "If a man die, shall he live again?" And Jesus Christ alone answers the anguished question with a positive and joyful and eternal, "Yes!"

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

And, standing in the shadow of the tomb, with a voice like a trumpet He cried, "Lazarus, come forth!" Then, back in the shadows, there was a stirring, a ghostly rustle of graveclothes; and slowly a gaunt, white-robed figure arose and came forth!

Here is the Christ who snapped worlds into existence from the ends of His fingers,—meeting and conquering death as simply and naturally as a father would meet and conquer a rebellious son. What wonder, then, that for the Christian the aspect of death is entirely changed?

The ancient Egyptians built mammoth pyramids in which to bury their kings. The Indian prince erected the magnificent Taj Mahal as a burying place for his favorite wife. It remained, however, for the primitive Christian to lay his dead away in a simple, unpretentious burial ground called a cemetery, or "sleeping place." Jesus Christ alone put this beautiful and natural interpretation upon death. "Our friend Lazarus sleepeth," He had said, "but I go, that I may awake him out of sleep." Again, He said of the little maid, "She is not dead, but sleepeth," and they laughed Him to scorn. But it was only the work of a moment for Him to bring back the smile to her rosy lips and the laughter into her sparkling eyes.

A minister of the gospel was crossing the Atlantic Ocean, when a fellow-passenger stepped up to him and propounded some such question as this: Suppose there should be a cry raised, "A man overboard!" Suppose every effort to rescue the man should fail, and a shark, darting up at that instant, should swallow the unfortunate victim. Suppose the shark in due time should die, decompose, and finally be washed up on the shores of South America. How, in the realm of possibility, could the various parts of that man's body be assembled and raised up on the Last Day?

It was a hard question, and one which, in substance, has been raised by many a scoffer. But the minister, having been taught of God the simple philosophy of faith, avoided the

skeptic's trap; and making a direct short-cut through his vain reasonings he answered simply, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

And, after all, does not this miracle of the resurrection bear the very closest relation to the miracle of sins forgiven? Do they not both center in the one great Fountain-head—Jesus Christ? The skeptic doubts one because he doubts the other. But, who that has felt the weight of his sins dragging him down to hell, and then has suddenly experienced the divine touch of mercy and forgiveness, can doubt the power of Jesus Christ to raise the dead to life? So closely interwoven are these miraculous powers of the Savior that the poet sang ecstatically:

"He speaks, and, listening to His voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.

"Hear Him, ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Savior come;
And leap, ye lame, for joy."

If we are to doubt any part of it, let us doubt the whole of the Gospel story. Christ died for our sins, according to the Scriptures. He rose again for our justification. He ascended on high. He gave the gift of the Holy Ghost. And, though we must die, because He lives we shall live again. It is all the glorious work of the immortal Gospel—a miracle from beginning to end.

When the harvest in ancient Israel was ready to be garnered in, the priest took from it a sheaf and waved it before the Lord. It was a pledge that the whole harvest should belong to God. "Now is Christ risen from the dead, and become the firstfruits of them that slept." We believers, like Him in kind, as the sheaf was like the harvest, shall be raised from the dead also. Glory to God!

There was once a good man who had been praying and preaching and faithfully ministering to the people, when suddenly there



LIFE OUT OF DEATH

Out from the gloom
Of darkened tomb
The Living One appears;
His life He gave
Our souls to save—
This hope our spirit cheers.

Once dead in sin
We all have been,
But now in Christ we live;
He gives for death
His life and breath—
What else doth He not give?

Once we were sad,
Now we are glad—
He bore our griefs away;
Sin can't annoy
His perfect joy;
It comes within to stay.

Soon shall descend
Our Living Friend
To take us up above,
Where all is light.
With naught to blight—
There we shall dwell in love.
—Mabel Glenn Haldeman.

flashed upon him the great truth,—Jesus lives! He had believed it mentally before; but now it gripped his heart. It could not but have wrought a tremendous effect upon his ministry. If we are to minister to the lost, how greatly do we need that touch upon our lives!

Paul spoke in the most majestic tones of the sounding of the last trump, when "we shall all be changed, in a moment, in the twinkling of an eye," when this corruption shall have put on incorruption, and this mortal shall have put on immortality; when death shall have lost its sting, and the grave its victory. But to him, the most moving eloquence was as nothing unless it brought his hearers down to the most practical Christian life of whole-hearted service to God. And so he brought his heroic eloquence to a sudden standstill with the fervent exhortation, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"All our labors assume a new character in the light of the eternal world, and of the resurrection of Him who died for us, and rose again that we, having partaken of His Spirit, may also share His glory. They are the labors of the seedtime, to be followed by an abundant harvest. They are the battle to be crowded with victory, the race to be ended at a glorious goal, the voyage over stormy seas that the ship may reach a smiling land, and many enter an eternal haven."

Let us, then, labor on, with the glorious hope of immortality ever before us. The eternal city is just ahead. There the wicked cease from troubling, and the weary are at rest. The wayworn pilgrim has reached his eternal home. The faithful warrior has laid aside his trusty sword, to be crowned an immortal victor. After the cross, the crown!—The Burning Bush.

EASTER THOUGHTS

There is no death; what seems so is transition.

Immortality is the glorious discovery of Christianity.

Christ's resurrection is the foundation on which Christianity rests.

Easter certifies to us reality of heaven and its fellowships.

Resurrection power must be vastly greater than the power of death.

In every trembling bud and bloom, we see Christ come from the tomb.

The Gospel of a dead Savior would be a miserable failure and delusion.

The resurrection is the power of righteousness and life over sin and death.

Those of us who come with hearts to pray find angel vision and the stone away.

Christendom never came from an unbroken grave.

Christ is not found among the dead but among the living.

Belief in immortality is one of the postulates of practical reason.—Kant.

Our immortality gives to all our acts and experiences an eternal significance.

The Prince of Life with death has striven; to cleanse the earth His blood has given.

Editorials

Jottings

"Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." Thus spake the angel to the frightened women on the first Easter Day. May we also be heralds to tell the glad story of the risen Lord.

* * * *

One by one we see our loved ones, parents, relatives, friends, fellow workers, and acquaintances heeding the call to exchange time for eternity. Thus families are severed, heartstrings are broken, and clouds of sorrow settle over us. But, thanks be to God, we can by faith look up and see the risen Christ giving us the assurance that our departed ones who die in the Lord have not really died, but have only entered into real life. "Because I live, ye shall live also."

Remember the Risen Christ

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 3:8). Paul was writing his last message to his "dearly beloved son" in the faith as well as to the Christian Church. He had exhorted Timothy to be steadfast in the faith in the midst of apostasy and persecution that was prevalent at this particular time. He had urged him to be "a good soldier of Jesus Christ" enduring hardships, striving for the mastery in the Christian life, and keeping from entanglements of the world. Then in the midst of these practical admonitions, with almost dramatic suddenness, in the words of the text quoted above, he urged him to remember the risen Christ.

It would seem almost as if the great apostle had said, "Timothy, the Christian life carries with it great responsibilities. There are many duties that will come your way as a minister and leader in the Church. Some of these will be pleasant, and you will enjoy doing them. Others will mean weary toil, accompanied with hardship and persecution. They may cause weariness of body and mind, and may bring discouragement and distress. You will be called upon to suffer for the sake of the cause which you represent. In order to keep up your courage and to remain calm and cheerful through it all you must remember whose cause you are espousing, who is your great Captain and Leader. Remember that it is not a lost cause for which you are working, but the cause of the risen, victorious Christ."

And that message comes on down to us today, with just as much force as when the aged Paul penned the words. We want to call to mind a number of things which we should remember in connection with our meditations of the risen Christ.

1. **Remember the fact of the resurrection.** The story of the first Easter is a most beautiful one. It charms us anew as we think of it again as the season is approaching. Old and young never tire of the story of the women, the angels, the disciples, and the resurrected Christ. But it is more than an interesting and impressive story. It is a glorious fact. Skeptics for ages have tried to disprove the fact of the resur-

rection and have said that the whole story is a product of the imagination of the bewildered disciples or a deliberate falsification of the facts. But the fact remains that no event in history is substantiated by stronger evidence. We may remember the fact of the resurrection with the same assurance that Paul had when he said, "But now is Christ risen from the dead, and become the firstfruits of them that slept."

2. **Remember the season connected with the resurrection of our Lord.** The Passover season always came at the time of a certain full moon in the springtime. Our Lord arose immediately after the Passover Sabbath. We can picture the faithful women who went to the tomb on the first Easter morning, breathing in the fragrant air of spring and walking through the garden carpeted with a new coat of green and dotted with flowers, while all about in bush and tree feathered songsters poured out their beautiful melodies. It is most fitting that our Lord should have arisen from the dead in the springtime, when all nature is bursting into new life. The story of the resurrection is written in every blade of grass, every bush and tree, every flower that nods in the breeze.

3. **Remember who it was that arose from the dead on the first Easter.** Paul tells us that He was "Jesus Christ of the seed of David." Here we find that He was both divine and human. He was the Christ, the Son of God, and at the same time of the human lineage of David. He is both our divine Savior and our human Brother. Thus while He burst the bars of death as the Son of God, He also became "the firstfruits of them that slept." Thus Christ as the representative of dying man through His resurrection guarantees the resurrection of all those who by the new birth can claim Him as their Savior and Elder Brother.

4. **Remember the meaning of the resurrection of Christ.** We cannot go into details here, and we could not give the full meaning of this tremendous event if we should try. It is one of the great foundation stones of the Christian faith. The whole structure of the Christian religion would collapse if it were not a fact that Jesus rose from the dead. The resurrection of Christ was God's seal of acceptance upon the atoning work of the cross. We rejoice in the crucified Christ and glory in the cross, but His death would have no more meaning to us than the death of any other martyr to a great cause, if God had not raised Him from the dead. The resurrection is an essential link in the plan of salvation. It shows the validity of Christ's atoning work and guarantees the resurrection of all those who believe in Him.

5. **Remember that the fact and meaning of the resurrection are made known by the Gospel message.** Paul brought the Gospel message to Timothy, Timothy carried it to others, and some one told us about the glad story of the risen Christ who saves, sanctifies, and keeps His faithful disciples. It is our work as Christians to go on telling the good news of salvation through the One who triumphed over death. How sad it is when Christian people forget the commission of the risen Christ to go into all the world and to teach the "all things" of the Gospel! As we remember the risen Christ let us remember to tell the good news of the salvation which He brought to sinful man.

Easter will soon be here again. It is a widely celebrated occasion, but much of the popular observance of Easter is

tainted with worldliness, lust for pleasure, and commercialism. The Christian should abstain from all of these. Nowhere are we commanded to celebrate the Easter season, but its proper observance is in the spirit of the teaching of the great apostle, for it helps us to remember "that Jesus Christ of the seed of David was raised from the dead," according to the Gospel that He came to bring, the good news which Paul and the other apostles proclaimed and which we are commanded to spread over all the world.

Personal Evangelism

This is the Young People's Meeting topic for April 28. It is an important subject for a number of reasons. As Christians we all believe in evangelism. Gone is the time when people raise serious objections to the holding of evangelistic meetings. They are in the regular schedule of nearly all churches and fill an important place in the work of the Church. The success of such public meetings is often dependent, to a large degree, upon the amount of personal work that is done in connection with them.

This brings us back to the thought of the importance of personal evangelism. First, it is important because Jesus in His ministry devoted so much time to dealing with people in a personal way. Some of His greatest discourses were spoken to individuals, as for instance the interviews with Nicodemus and the Samaritan woman. The apostles and early church workers practiced this method of evangelism with good success. All great Christian workers have recognized the need of this kind of effort and have stressed its importance.

Again, personal evangelism is important because it can be done by any one who is interested in the salvation of souls. In the average congregation only a few are called to do public preaching of the Word. A larger group are engaged in teaching the Word in Sunday school and in other Christian activities, but in these public means of reaching others the number employed is necessarily limited. But every one can do personal work. The mother in the home, the person at work in office or shop, or on the farm, the servant girl in the homes, the traveling man, the salesman—all can do personal work and be the means of blessing many lives.

Personal work is also important because it can be done anywhere and at any time. Our public services are limited to times and places. This is not true of personal work. In the home, on the street, in the factories and offices, at the depots and on the trains, in the hospitals, in the jails—there seem to be no limits as to the opportunities for this kind of evangelism. In this way all classes of people may be evangelized, people who would not come to public services and whom we could not reach at all if we were to depend solely upon public evangelism.

Personal work is also important because it deals with individuals and can be made to fit their particular needs. Public preaching and teaching must necessarily be general. The person who listens may dodge the issue and apply the message to some one else. But in personal work the message goes home to the one who is being dealt with. If he is open to conviction the Gospel truth goes right to his heart, and it can be explained and adapted to his own conditions and needs. Personal problems and difficulties can be dealt with, and people who might never be reached in any other way, can be led into the Gospel light.

Personal work is important because it produces large results. No other method of evangelism is so effective if it is diligently and prayerfully carried on. If every member of the church would personally lead one soul to Christ every year what a great work would be accomplished! And this seems to be a very conservative estimate of what could be done. Yet we know that in very few cases in the ordinary church are such results actually attained. Good results are obtained through this method of work, as all ministers recognize, but how much more could be done if people were awake to their opportunities and responsibilities in personal evangelism! Dr. Torrey says, "How enormous and wonderful and glorious would be the results if all Christians should begin to be active personal workers to the extent of their ability! Nothing else would do so much to promote a revival in any community, and in the land at large. Every pastor should urge this duty upon his people, train them for it, and see that they do it."

Much joy and blessing have come to people through efforts in personal work. The writer can testify to this in his own personal experience. He only regrets that he has not always lived up to his opportunities in this respect. May the Lord help us to become more awake to the possibilities of personal evangelism, and may the topic, soon to be discussed, be the means of doing so, under the blessing of God.

Junior Investments and Savings

The report of the Junior Investment Fund and the returns from the Savings Boxes has been made public by the office of the Mission Board at Elkhart, Ind. It contains much interesting material, of which we shall here give a few excerpts. "Over 3000 boys and girls invested 3,948 quarters in at least 164 Sunday schools located in 22 different states in the United States and Canada. . . . This is an increase over the amount invested last year and the year before. . . . Three thousand boys and girls, investing 3,948 quarters, have been able to return a gain of 427.66% as net earnings, or an amount of \$4,221.11. This is an increase of 18.66% over last year. . . . Truly the Lord has wonderfully blessed these quarter investments. Last year each quarter invested brought an average of \$1.02, while this year the average earning for one quarter is \$1.07. Our reports have not all come in yet either."

Concerning the savings box returns we find that "146 Sunday schools used the savings boxes during 1934. . . . This is an increase in the number of Sunday schools using this plan over the last few years. \$2,890.78 has been contributed through this effort the past year. This is an increase over a number of years."

We are glad for this favorable report. This work is sponsored jointly by the Mission Board and the General Sunday School Committee. Superintendents, teachers, and parents are urged to encourage this work among the boys and girls. Detailed reports will be found in the Words of Cheer for March 24, and following issues, and in the Youth's Christian Companion for March 31. A small pamphlet is also being sent out to the Sunday schools in which some of this information is given. Let the good work go on among the boys and girls, and as their missionary interest is thus aroused we may confidently expect that it will be continued as they grow up and become active workers in the Sunday school and Church.

Christian Life

VICTORIOUS LIFE SECRETS

IV. Marks of the Victorious Life (Continued)

By J. D. Mininger

We are pleased to state that Bro. Mininger will be glad to answer letters from readers who have problems pertaining to living the Victorious Life. Correspondents should address him at 2409 Farrow Ave., Kansas City, Kans., enclosing postage.

In previous articles, we pointed out how that God, through His amazing grace, has made bountiful provision for living the overcoming life here and now. We also called attention to a number of marks or characteristics of the Victorious Life. Continuing this line of thought, we want to note here briefly thirteen more such marks.

XVIII. Glorifying in the Cross. Gal. 6:14.

One can easily think of many things in which Paul might have gloried as a soldier of the cross. He might have gloried in the marvelous gifts with which God endowed him; he might have gloried in his great achievements, in the many churches started through his ministries; he might have gloried in his unusual experiences, for was it not Paul who was "caught up into the third heaven?" But not so with Paul. The one and only thing in which this man gloried, was that Christ died for his sins on the cross and that through this means he was brought into favor and friendship and fellowship with God.

Through Christ's death on the cross, the sinner is saved, Satan is silenced and God is satisfied. Because of such love, "Let heaven and nature sing, and let hills their lasting silence break."

XIX. Dead to the World.

Reckon ye also yourselves to be dead indeed unto sin.—Rom. 6:11.

The world is crucified unto me, and I unto the world.—Gal. 6:14.

Crucifixion denotes death. Paul says, "I am dead to the world and the world is dead to me." Suppose before us is the body of a dead man. Suppose the man while yet alive was very fond of strawberries; place before him a dish of choice strawberries and you will see at once that he is dead to them. Paul was thus dead to the world. **Are we?**

XX. Humility.

This is another accompaniment of real salvation. "Before honour is humility" (Prov. 15:33). Humility is the opposite of pride. Humility is not so much a person thinking mean of himself as a total forgetfulness of self while seeking to promote the interests of Christ and of others. In the colportage book entitled, "The Overcoming Life," by Moody, read his chapter on humility.

XXI. Supreme Love to God.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.—Luke 10:27.

He that loveth father or mother . . . son

Are You a VICTIM or a VICTOR Today?

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: . . . **The Lord shall fight for you, and ye shall hold your peace.**—Ex. 14:13, 14.

or daughter more than me is not worthy of me.—Matt. 10:37.

The test of love is obedience. "If any man love me," says Jesus, "he will keep my words."

Dwell upon God's matchless love to you, then His commandments will not be grievous and your heart will become an artesian well of thanksgiving and praise to Him.

XXII. Alive unto God.

The one who is born of God and walking in the light of His Word is alive unto God—is, like Philip, sensitive to the voice of God's Spirit. Recall that Philip "ran" in the path of obedience, led the Ethiopian to Christ, and set him on his way rejoicing.

The foursquare, consistent, overcoming Christian is not only dead to the world but alive unto God as well.

XXIII. Love to Man.

We know that we have passed from death unto life, because **we love the brethren**—I Jno. 3:14.

He that loveth not knoweth not God—I Jno. 4:8.

This love goes out not only to our friends, but to the unfortunate as well as to enemies. Example: Stephen praying for his murderers.

I Cor. 13 contains the marks of love to man. God's picture of a person with great gifts but without love spells "NOTHING."

XXIV. Submission.

Submission to constituted authority accompanies salvation. This involves submission to God, to God's Word, to Christ, to the church, to loyal church leaders and submission to one another in the Lord. "The greatest mission is not home mission, not foreign mission, but submission," said D. M. Stearns.

The most striking example of submission was Christ, the World's Greatest Victor.

XXV. Abounding Joy.

The joy of the Lord is your strength.—Neh. 8:10.

Rejoice in the Lord alway: and again I say, Rejoice.—Phil. 4:4.

Joy is a certain accompaniment of Chris-

tian victory. This is repeatedly exemplified in the record of the early church as found in the book of Acts. The persecuted apostles rejoiced that they were counted worthy to suffer shame for His name. The Philippian jailer, instead of committing suicide, was led to an acceptance of Christ and rejoiced. Paul and Silas rejoiced and sang praises to God though imprisoned.

The second mentioned fruit of the Spirit is joy. Truly where grace reigns, the joy bells of salvation are heard to ring, regardless of circumstances.

XXVI. Care in the Use of the Tongue.

To him that ordereth his conversation aright, will I show the salvation of God.—Psa. 50:23.

That it may minister grace unto the hearers.—Eph. 4:29.

Let your speech be alway with grace, seasoned with salt.—Col. 4:6.

He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.—Prov. 17:27.

XXVII. Christ Centered.

Christ, My All

Col. 3:11

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today and Christ tomorrow.

Christ my life, and Christ my light,
Christ for morning, noon and night,
Christ when all around gives way,
Christ my hope and stay.

Christ my rest, and Christ my food,
Christ above my highest good,
Christ my well-beloved, my Friend,
Christ my pleasure without end.

Christ my Savior, Christ my Lord,
Christ my portion, Christ my God,
Christ my Shepherd, I His sheep,
Christ Himself my soul doth keep,

Christ my leader, Christ my peace,
Christ has bought my soul's release.
Christ my righteousness divine,
Christ for me for He is mine.

Christ my wisdom, Christ my meat,
Christ restores my wandering feet.
Christ my advocate and priest,
Christ who ne'er forgets the least.

Christ my teacher, Christ my guide,
Christ my rock, in Christ I hide.
Christ the ever-living bread,
Christ His precious blood hath shed,

Christ hath brought me nigh to God,
Christ the everlasting Word.
Christ my Master, Christ my head,
Christ who for my sins hath bled.

Christ my glory, Christ my crown,
Christ the "plant" of great renown,
Christ my comforter from on high,
Christ my hope draws ever nigh.

—Author unknown.

XXVIII. Gets Things from God.

God, who giveth us richly all things to enjoy.—I Tim. 6:17.

The person who triumphs in the Christian warfare really gets things from God. It is but natural for his prayers to be answered.

Depressions may come and depressions may go, but these do not affect the unchanging God, in whom he trusts. In Him is "no shad-

ow of turning;" He is the same yesterday, and today, and tomorrow.

But my God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

For the Lord is a sun and shield: . . . no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. 8:32.

The fulfillment of these and like precious promises has become a glorious reality to him who walks daily with the Savior.

When God sent the plague of hail upon the Egyptians, "where the children of Israel were, there was no hail" (Ex. 9:26). During the plague of darkness, all the children of Israel had light in their dwellings. Ex. 10:23.

"Ask, and ye shall receive," says our Lord, "that your joy may be full" (Jno. 16:24).

XXIX. A God-glorifying Life.

Glorify God in your body, and in your spirit, which are God's.—I Cor. 6:20.

To know, to enjoy and to glorify God, may be said to be the true purpose of life.

The heavens declare the glory of God, so

do victorious Christians. The Victorious Life is pre-eminently a God-glorifying life.

Bro. C. Z. Yoder says, "Just as the McCormick binder is a credit to its inventor, so I want to be a credit and glory to my Master."

What impressions do we make upon the unsaved with regards to Christ as our Savior, our Satisfier, and our Keeper? Just as salt creates thirst, so our lives should create a thirst for the Living Water which alone fully and forever satisfies. Psa. 107:9.

XXX. A Life with a Sure Foundation.

Other foundation can no man lay than that is laid, which is Jesus Christ.—I Cor. 3:11.

The Victorious Christian life is a life with a sure foundation. This foundation is Christ, this foundation is divinely laid. Isaiah says it is tried, precious, and sure. Isa. 28:16.

Christ is the sure foundation of the Christian's pardon, peace, joy, love, hope.

"When all around my soul gives way,
He then is all my strength and stay."

As sure as we build upon this Rock, this foundation, Christ says "the gates of hell shall not prevail against it," and that is victory. Praise the Lord.

Kansas City, Kans.

INSTRUMENTAL MUSIC IN CHURCH WORSHIP

By M. S. Snyder

This is a thorough discussion of a question which is becoming more of an issue in the Mennonite Church than many of us may recognize. The main branch of the Mennonite Church has consistently held to the position that the use of instrumental music in Church worship is not in harmony with the teaching of the New Testament and the practice of the early Church. Bro. Snyder presents an able defense of this view and gives us good reasons why we should continue to hold fast to our historic position.

The use of musical instruments in church worship has been a question of wide dispute in the history of the church. Some sects and denominations have admitted them willingly, some have very reluctantly consented to their use, while others have maintained the position that the music in church worship should be purely vocal as an expression of a heart devotion and reverence.

Among the latter, the Mennonite Church is the one about which we are concerned most. Our fathers took a stand against instrumental music in worship, and a number of Mennonite groups have continued to hold the same position up to the present time. But with the present-day loosening attitude on many questions there seems to be drawing near a change of attitude on this question also, in some places at least; and occasionally remarks are heard from people in our own brotherhood which indicate a desire that instruments should be adopted by the Mennonite Church as a part of her church worship, just as other churches have done. Possibly one of the main reasons for this is the lack of teaching along this line by the ministry and other agencies. If our people are acquainted with the scriptural teaching regarding instrumental music and come to know that it is not merely a "peculiar ruling of the church," we can without difficulty maintain the practice of our fathers in conforming to the standard of simplicity which our church holds dear, and we will be in line with the teaching of God's Word on this question just as we have been up till this time.

I hope in this article to be able to point out some facts and refer to some statements made by men who have held positions of high scholarship which will help us to a better understanding of the reasons the Mennonite Church has for the position she holds on this question.

The first and most important consideration concerning this question is the teaching of the New Testament on the subject. Are we commanded to use instruments in our worship? Two passages which are used in support of instrumental music are found in I Cor. 14:15 and Eph. 5:9. The contention seems to rest on the meaning of one word in these passages which is translated *sing*. It is the Greek word *psallo*. According to lexicographers this word has had a variety of meanings at different times in its history, its original meaning having been "to pluck the hair." Other meanings which the word came to have, and which are quite similar in idea are "to twang a bowstring," "to twitch a carpenter's line," "to touch the chords of a musical instrument," and "to touch the chords of the human heart, that is, to sing, to celebrate with hymns of praise." It is very clear that when Paul used the word in the above cited passages, he did not have in mind anything like the first meaning—that of plucking the hair. Neither could he have had in mind the second or third meanings. Yet these definitions are to be found in the Greek lexicons as the meanings of the word *psallo*. One thing then is clear, i. e., although these meanings of the word were correct at certain periods of time, they were obsolete at the time Paul wrote. The question

now is whether the fourth meaning, "to touch the chords of a musical instrument," might have been in Paul's mind when he wrote. It is true that this word *psallo* is used in the Septuagint (the Greek translation of the Old Testament) with the meaning of instrumental accompaniment to the singing of psalms, but when we consider the meaning of the word in the New Testament, we must think of the meaning it had when that part of the Bible was written.

"The Greek lexicon of Sophocles, himself a native Greek and for thirty-eight years professor of the Greek language in Harvard University, covers all of the Roman period and the Byzantine period down to the end of the eleventh century, in all more than twelve hundred years' history of the language from B. C. 146 to A. D. 1100. As the basis of his monumental work, this profound and tireless scholar examined 146 secular and 77 ecclesiastical authors of the Roman period, and 109 secular and 262 ecclesiastical, modern Greek, and scholastic authors of the Byzantine period, a grand total of 594 authors and covering a period of more than twelve hundred years, and he declares that there is not a single example of *psallo* throughout this long period involving or implying the use of an instrument, but says that it meant always and everywhere to chant, sing religious hymns."

"The Greek lexicon of Thayer, which, by the unanimous testimony of modern scholarship, now occupies the very highest place in the field of New Testament lexicography, although specially devoted to New Testament Greek, often gives the classical meanings of words. Accordingly, he gives the classical meanings which we have given above, but when he comes to the New Testament period, he omits all these meanings and limits it to **touching the chords of the human heart**, saying that it means in the New Testament 'to sing a hymn, celebrate the praises of God in song'."—M. C. Kurfess, in *Instrumental Music in the Worship*.

Without further citation we have sufficient proof that the fourth meaning of the word, "to touch the chords of a musical instrument," was also obsolete at the time Paul wrote to the Corinthians and the Ephesians, and that he had in mind only the last meaning, "to touch the chords of the human heart; that is, to sing, to celebrate with hymns of praise."

While it is true that instruments were used in the old order of Jewish worship, it is also true that many other means of expression for their religious devotions were used which were only shadows and types, and they were replaced in the New Testament regime by antitypes which could not have been appreciated before the sacrifice of Christ. Just so, when Paul says, "I will sing with the spirit, and I will sing with the understanding also," he was speaking of a heart felt devotion which in Old Testament times found expression differently from what it did in the life of the Spirit-filled believer.

"David King, one of the strongest advocates of the restoration of the ancient order ever produced in England says, 'The body, or substance, is of Christ, and when He came and filled to the full the types and shadows

of the law, they passed away in their entirety, giving place to higher institutions, by means of which the worshippers could be made perfect, and not only so, but just in proportion as these abandoned shadows are intruded into the church and worship of God they become injurious and more or less substitutes for the realities of which, in their day and place, they were the proper types and symbols. Consequently, in setting in order, by the apostles, of the Church of Christ, the temple and its worship were in no degree taken as models, and this is highly reasonable, inasmuch as the existence together of the type and the antitype would be completely inadmissible. Nothing could have been easier than for the apostles to have adopted priestly, or modified priestly, vestments. There could have been no difficulty in burning incense as an act of praise or worship. It cannot be supposed but that long before the close of the apostolic ministry, they could have used and enjoined the use of instrumental music. But no! nothing of this sort; no trace even of a leaning or of a desire in that direction. The things of the shadows were done with, and those of the substance took their place."

—**The Ecclesiastical Observer**, Jan 15, 1882. Page 16.

Two quotations from Adam Clark, the illustrious Methodist commentator, bear on this point. In commenting on II Chron. 29: 25, "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets," he says:

"But were it evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by Divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this, and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and in truth, for to no such worship are those instruments friendly."

The second quotation from this man is a note on Amos 6:5, "That chant to the sound of the viol, and invent to themselves instruments of musick like David." He says, "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by the prophet; and I further believe that the use of such instruments of music in the Christian Church is without the sanction and against the will of God; and they are subversive of the spirit of true devotion, and that they are sinful. If there was a *woe* to them who invented instruments of music as David did under the law, is there *no woe*, *no curse* to them who invent them and in-

troduce them into the worship of God in the Christian Church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is abuse of music; and here I register my protest against all such corruptions in the worship of the author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of Methodists, said in his terse and powerful manner, 'I have no objection to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same, though I think the expense of purchase had better be spared."

It is significant fact that the early Greek Church, in whose language the New Testament was written, and the Greek Church ever since has not allowed the use of instrumental music in her worship. Her interpretation of the words which Paul wrote should be considered authoritative.

We now conclude that the use of instruments is not commanded in the New Testament, and that it is contrary to the New Testament order of worship, being a carrying across of a form used in the temple as a type of the "touching the chords of the heart" commanded by Paul. However, the New Testament does very plainly teach that we are to "sing psalms and hymns and spiritual songs" and "make melody in our hearts to the Lord." If Paul through the guidance of the Holy Spirit used terms which mean singing songs and hymns and not playing on instruments, it is a safe assumption that that is exactly the divine will in regard to our worship.

One more thing is noticeable in the com-



THE DAY OF SATISFACTION

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I SHALL BE SATISFIED!

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
I SHALL BE SATISFIED!

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
When I shall find how faithful Thou hast proved,
I SHALL BE SATISFIED!

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
I SHALL BE SATISFIED!

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I SHALL BE SATISFIED!

—Horatius Bonar.

mands given us by Paul. In Eph. 5:19, he says, "Speaking to yourselves in psalms and hymns and spiritual songs." Notice the first word, *speaking*. It is difficult to think of this as meaning or even allowing the use of an instrument, which makes sound only and speaks no message as we do with our lips. The same idea is given in Col. 3:16, "Teaching and admonishing one another in psalms and hymns and spiritual songs." If we were to leave out the messages conveyed by the words of the poems we sing, or even make the pronunciation any less distinct by mixing in a greater or lesser degree of sound only, we would certainly come short of obedience to this command to teach and admonish one another by our singing.

Of no small importance in the consideration of this matter is the practice of the early church. The following is taken from **McClintock and Strong's Encyclopedia**, Vol. VI., P. 757, 758. In speaking of the sacred music of the primitive church, it says: "In their songs of Zion, both old and young, men and women, bore a part. Their psalmody was the joint act of the whole assembly in unison. Such is the testimony of Hilary, A. D. 335. Ambrose remarks that the injunction of the apostle, forbidding women to speak in public relates not to singing; 'for this is delightful in every age and suited to every sex.' The authority of Chrysostom is also to the same effect. 'It was the ancient custom, as it is still with us, for all to come together, and unitedly to join in singing. The young and old, rich and poor, male and female, bond and free, all join in one song . . . All worldly distinctions here cease, and the whole congregation form one general chorus'."

Dr. Frederic Louis Ritter, Director of the School of Music at Vassar College, on page 28 of his **History of Music from the Christian Era to the Present Time**, says: "We have no real knowledge of the exact character of the music which formed a part of the religious devotions of the first congregations. It was, however, purely vocal. Instrumental music was excluded, at first, as having been used by the Romans at their depraved festivities; and everything reminding them of heathen worship could not be endured by the new religionists."

From **McClintock and Strong's Encyclopedia**, Vol VIII, P. 739, we have these words: "The Greek word *psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church. Sir John Hawkins following the Romish writers in his erudite work on the History of Music, makes Pope Vitalian, in A. D. 660, the first who introduced organs into churches. But students of ecclesiastical archaeology are generally agreed that instrumenal music was not used in churches until a much later date; for Thomas Aquinas, A. D. 1250, has these remarkable words, 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that we may not seem to Judaize.' From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus,

Ca

who lived about A. D. 1290, was the first that brought the use of wind organs into churches, and hence he received the name Torcellus. In the East the organ was in use in the emperor's courts, probably from the time of Julian, but never has either the organ or any other instrument been employed in public worship in Eastern Churches; nor is mention of instrumental music found in all their liturgies, ancient or modern."

Philip Schaff, the distinguished President of the American Company of New Testament Revisers, and one of the greatest scholars of the nineteenth century, in his History of the Christian Church says, "The use of organs in the churches is ascribed to Pope Vitalian (6657-672). Constantine Copronymos sent an organ with other presents to King Pepin of France in 767. Charlemagne received one as a present from Caliph Haroun al Rashid and had it put up in the cathedral of Aix-la-Chapelle."

From James Pierce, a learned Presbyterian scholar of the eighteenth century we have these words: "I come now to say somewhat of the antiquity of musical instruments. But that these were not used in the Christian Church in the primitive times is attested by all ancient writers with one consent. Hence, they figuratively explain all the places of the Old Testament which speak of musical instruments, as I might easily show by a thousand testimonies out of Clement of Alexander, Basil, Ambrose, Jerome, Augustine, Chrysostom, and many others. . . . From what has been said, it appears no musical instruments were used in the pure times of the church."

It is interesting also to notice the effect of instrumental music on the worship of the church when it was introduced first by the Roman Catholics and then by some of the Protestant churches. In McClintock and Strong's Encyclopedia, Vol. VI, P. 759, we find this statement, speaking of the use of instruments in the Church: "The tendency of this was to secularize the music of the Church, and to encourage singing by a choir."

Frederick John Gillman, in his book, *The Evolution of the English Hymn*, points out how at first the whole congregation took part in the singing, "but certain disquieting tendencies began to emerge. There was, particularly, an ominous tendency to silence the voice of the congregation, to rob them of their birthright of common praise." Then "Jerome noticed a growing tendency to elaboration and specialization in worship-song," and "by the year 380, a decree of the Council of Laodicea shows how wide a departure had been made from primitive practice. The decree laid down the rule that 'besides the canonical singers, who climb into the gallery and sing from the book, shall none sing in church'".

Although this decree was passed as a protection against heresy in the songs of that time, it was depriving the people of a privilege which was essential to the spiritual life of the congregation. "The Reformation again restored to the people their ancient and inestimable right."

A few statements taken from different encyclopedias and historians will show the at-

titude taken by the leaders of the Reformation of the Sixteenth Century.

1. "The Reformed Church discarded it (the organ)."

2. "At the Reformation they (organs) were discarded, being the vilest remnants of Popery."

3. "It has thus been proved, by an appeal to historical facts, that the church, although lapsing more and more into defection from the truth into a corruption of apostolic practice, had no instrumental music for twelve hundred years; and that the Calvinistic Reformed Church ejected it from its services as an element of Popery, even the Church of England having come very nigh to its extrusion from her worship."

It is a significant fact, and one, possibly not commonly known among us, that with the coming of musical instruments into the church, the singing was taken more and more from the congregation and was performed by small groups of select singers. This became more or less of a necessity, as the common people were unable to sing the more artistic music which had come into use to some extent and was greatly encouraged by the use of instruments. The same results can be seen in almost any church today where instruments are used. Choir singing, with all the pride and envy springing up in the hearts of individuals who long for places of prominence, has been not only the means of silencing, if not altogether, at least to a considerable degree, the voices of those not possessed with special ability for singing, but has also been the source of unending church troubles. Why should not the oldest saints and the men or women with the poorest voices be permitted to pour out the praises of their souls to God, who listens not to the sounds we can make with our lips so much as the sweet music of the soul which cannot be expressed by our frail human faculties? And yet, the experience of other churches has proved that with the admission of instruments these privileges are bound to go. May the Mennonite Church never surrender, but rather strengthen her practice of congregational singing in which all can pour out their hearts in praise to God. May our singing always be such that the oldest grandmothers and grandfathers can unite with the young worshipers in the singing of those dear old songs which thrill our souls and inspire us with the messages they bear.

Note: For many of the above quotations I am indebted to M. C. Kurfess' book on "Instrumental Music in the Worship".

Hesston, Kans.

BOUND HAND AND FOOT

(Continued from page 98)

the beauty of holiness are checked in our lives—called so eagerly by Christ from the grave of self—by the graveclothes of selfish thinking, selfish planning, selfish dreaming, and self-pity. Oh, I beg of you, in our Savior's name to cast off the old graveclothes that thwart the purpose of our Christ-called lives—lives that would naturally by the holy nature of their birth glow out in deep, full, high-tide streams of love into the lives of others."

Magdalene was aroused, impressed. She felt guilty, terribly so. By the end of the sermon though, her heart had settled into the calm peace of a firm, lofty, unselfish resolution. She would stop her apathetic brooding, her passive daydreaming. She would no longer continue nursing the dull ache in her heart. She would throw herself into activity—into doing anything she saw to do—anything that would take her out of herself.

After church she shook hands in a sort of dazed fashion, walked through the group outside the doorway, and had just reached the last step when she felt someone touch her arm. She turned—and her heart stood still when she looked up into Phil's face.

"May I—will you let me—walk with you?" he asked hesitantly.

She replied in a sort of half whisper. "If—if—you want to."

He fell into step beside her and they walked on to the hedgerow in silence. There—shielded from the gaze of the curious onlookers he began to speak—in his same tender, lovable way. "Father had written that I was not being fair with you—nor to myself—that I should not monopolize your time but should give both of us a chance to develop other friendships. I—I don't want to be unfair to you Madge,—but I want no longer chance. My soul has been persistently crying out for communion—for fellowship—with yours. God planted the cry there; I'm sure of it. Other friendships will spring up and grow naturally as this central, vital one develops. Will you—will you, Madge,—consider beginning again—where we left off?"

Magdalene looked up at him with wide eyes brilliantly aglow with the radiance of satisfied love. So she answered him. The bursting joy in her heart matched the glory of the springtime. She felt herself completely in tune and replied with lips aquiver with emotion. "Isn't it a perfect Easter Day!"

Hutchinson, Kansas.

THE ACID TEST OF OBEDIENCE

Dr. R. A. Torrey said: "One evening I was told that a minister's son was to be present in my congregation, and though he professed to be a Christian, he did not work much at it. I watched for him, and selected the man in the audience who I thought was he, and selected the right man. At the close of the service I hurried to the door by which he would leave, and shook hands with different ones as they passed out. When he came I took his hand and said: 'Good evening! I am glad to see you; are you a friend of Jesus?' 'Yes,' he answered, heartily. 'I consider myself a friend of Jesus.' 'Jesus said,' I replied, 'Ye are My friends, if ye do whatsoever I command you.' His eyes fell. 'If those are the conditions, I guess I am not.' I put the same question to you: Are you a friend of Jesus? Are you doing whatsoever He commands you? Are you winning souls as He commands?'—Earnest Worker.

Tomb, thou shalt not hold Him longer,
Death is strong, but life is stronger,
Stronger than the dark is light;
Stronger than the wrong is right;
Faith and hope triumphant say,
"Christ will rise on Easter Day."

—Phillips Brooks.

MISSIONS

OUR CHURCH IN INDIA

XI. Increased Interest and Activity (1920—)

By Geo. J. Lapp

By 1920 the Indian brotherhood had come into the fuller consciousness and appreciation of their priceless possession in Christ Jesus as compared to the emptiness of the lives of those from whom they had come. When they first accepted Christ some of them had misgivings. They leaned strongly toward some of the old traditions and religious observances. During this period one of the staunch young brethren made the following statement, "I was born in a heathen home where we had our household gods. My father took me to the temple when I was a child and gave me a Darshana, an audience with an ugly idol. This presentation to the idol so frightened me that I tried to run away, but he forcefully held me in front of the repulsive graven image. This instilled an almost deadly fear in me and from that time, although I know that there is nothing in an idol to harm me and that it is a lifeless piece of wood, metal, or masonry, I cannot pass in front of one in a temple without shuddering. But my children will be entirely free from this because they were never taught either to fear or to favor the gods." This dear brother is a deacon, a father of a large family, financially fairly well-to-do, influential both in the Christian community and among outsiders, fearless in his stand for Christ, and faithful in the discharge of his responsibilities as an officer and leader in the Church. His sons are growing to manhood and through the father's careful and prayerful guidance they are actively interested in the cause of Christ and faithful as members of the Church. If to this end only he was spared it was worth while, but the Lord is also using him largely in the Christian community.

This brother represents many in the Church who have received eternal salvation through faith in Christ and have also been saved from idolatry and gross superstition. This host of redeemed can now from their own Christian experience sing with us,
 "We've a story to tell to the nations
 That shall turn their hearts to the right,
 A story of truth and mercy,
 A story of peace and light.

"We've a song to be sung to the nations,
 That shall lift their hearts to the Lord;
 A song that shall conquer evil,
 And shatter the spear and the sword.

"We've a message to give to the nations,
 That the Lord who reigneth above
 Hath sent His Son to save us,
 And show us that God is love.

"We've a Savior to show to the nations,
 Who the path of sorrow has trod,
 That all of the world's great peoples
 Might come to the truth of God."
 It is a message that comes from the inner life and Christian experience which cannot be gainsaid and carries with it the weight of

truth and life. It is this message that through the previous years slowly but surely became a part of the fabric of the community life of our brotherhood in India. Thus, our brethren came into the happy realization that they were saved from sufficient and had received sufficient through the grace of God that the message of the change in their lives, ideals, standards, hopes, aspirations; and in their social, spiritual, economic, mental, physical conditions; and the rich heritage of a pure Christian fellowship according to the high standards of Gospel teaching and understanding into which they had come,—were all a living witness before the world of the grace of God wrought in them. They felt that they had A MESSAGE FOR THE WORLD OF REDEMPTION AND SPIRITUAL POWER, OF ETERNAL LIFE AND VICTORY which they had as their own possession and it was up to them joyfully and voluntarily to give this message as an appeal to the lost who were in the sad condition they were before they had accepted Christ and His teachings. Not only so, but a second generation of believers was growing up. The parents began to realize that unless they themselves would be actively engaged in message-bearing and soul-saving service their children would also become indifferent and consequently lax in their own lives and interest.

Let us then go into Church Conference and look at the steps that were taken during the years to strengthen their interest and activity. We shall again record the questions and resolutions according to the years and perhaps comment on a few as we go along.

1920

Q. What can be done to help Christians spiritually?

A. Decided to appoint a committee to help the illiterate Christians by teaching them verses from the Word, the Lord's Prayer, the Ten Commandments, and the fifth chapter of Matthew, help them to take part in religious work so that they may do something for Him and also plan ways and means for them to learn to read and write.

Q. What can be done to help temperance in the Church?

A. Take the Book of the Lord as their medicine. Gal. 5:16; Phil. 4:13. Besides this distribute tracts on temperance among the brotherhood and definitely deal with those who remain enslaved to any habits of intemperance that hinder their spiritual growth.

Q. What can we do to help poor Christians?

A. Decided to choose three brethren who would search out plans that would be helpful in meeting their needs and that the Mission be also urged to appoint three representatives to help these brethren.

According to the above-mentioned questions and resolutions it may be noted that the burden of the Church at this time was for the ignorant of our brotherhood, the poor, and those who had not yet become freed from the slavery of drugs, tobacco, and a few from

drink. They had come to realize that with the increasing numerical strength of the Church from converts coming from without these three—the poor, the ignorant, the enslaved—would always be with us, but definite steps must be taken to cope with the difficulties and conquer them as they come before us. In this our Indian brethren and sisters were ready to lend their support, do their part, and put themselves to the task of building up a body that would be freed from these evils and hindrances.

The work of the Home Mission Board showed progress in the work of the home missions which were being supported by the Church. This interest also helped to increase the interest and activity in the Church.

1921

Q. How establish family worship in every home?

A. Be it resolved that every member be urged to consider the importance of family worship and the spiritual gain to be derived therefrom and form the habit of regular family devotions. This is a good example to set before our children and a good testimony before others. For this reason our Christian brethren should not be indifferent to this important service. Those of the brethren who are unable to read should be helped by the ministry so they may take part in family worship.

Q. How get rid of tobacco in the Church?

A. We consider that tobacco defiles the body and does it positive harm. According to I Cor. 3:17 we ought not to make use of any unclean thing. Therefore, be it resolved that any member of the Church who, after being fully taught and warned, still persists in the use of tobacco be considered according to the discipline of the Church an offender in the Church, and be dealt with by the Church Committee of the congregation in which he is a member.

Q. How enforce the rules in the matter of eating with those who have been excommunicated?

A. Resolved to refer the question to the Ministerial Meeting and ask them to bring a report to the next annual Conference.

In later conferences no resolution seemed to be forthcoming from the Ministerial Meeting. Some Conference members were in favor of drastic measures and others favored milder legislation regarding social relations with excommunicated members. It developed that each congregation sought to solve the problems as they presented themselves with the hope that uniformity throughout the Church would be arrived at, which result to a very large extent has been achieved. Excommunicated members are not permitted to have a part in any community meals, regular burial, or in social intercourse in the community so long as they stand out of the Church or through the help of the Church to communicate relationship elsewhere.

One instance may be cited as an illustration. One of the brethren of a certain congregation left his wife and eloped with another young woman. For years he lived in another locality and through some hook or crook became a communicant member of another denomination while still living in this relationship of adultery. His nephew was married in our own community. The uncle attended the wedding and expected to enter into all the social festivities of the occasion. It was a great disappointment to him to come to know that he could not partake of the common meal that was served to the Christian community. He contended that he was a member in good standing in a Church and pretended not to understand that he was living in adultery under the circumstances. The

discipline, however helped him to realize his sin even though he remained unrepentant, and it was also good for our own community. Other cases might be cited of a similar nature. But great care must be exercised that such discipline be that of love and not anger or malice.

In regard to tobacco the conference of the previous year had not been definite in naming the different habits which they considered intemperate. Therefore the question on tobacco. None felt that the use of tobacco should be made an issue for communicant membership, but everyone was agreed that the tobacco habit should be considered useless and also harmful to the health and be more intensely taught against with the view of saving the young people from its use.

Family worship was considered a vital expression of the Christian life in the home. There the whole family would collectively worship God. There the Word would be regularly read and meditated upon. There a taste for the reading of the Bible would be cultivated, hymns would be learned, and the family members would learn to pray. From this there would also arise active workers in

the Church. We thank God that this has been the result. Many a home is looked upon as a lighthouse in the community and among the surrounding homes in the village. Among our teachers in the village schools who live among heathen people are those who keep up their family worship. Non-Christian people, seeing this devotion in the home and occasionally associating with them at such times, have been led not only to respect their Christian life and the example of the Christian home but actually have been led into the Kingdom through this influence upon their lives. We praise God that family worship has become a permanent part of our Christian community life. This does not mean that there is family worship in each and every home, but enough community sentiment has been aroused in its favor that no one would presume to argue against the practice but consider it the right thing to do.

In our next discussion we shall continue with the Conference resolutions and point out the elements of the growth and strength of the years.

Dhamtari, C. P., India.

HOW CREATE MORE MISSIONARY INTEREST IN THE CHURCH THROUGH THE SUNDAY SCHOOL

By Mildred Gehman

There is no clearer or more unconditional command in the New Testament than the one given by Jesus in Matthew 28:19. "Go ye therefore and teach all nations." Is there not a real need for creating more missionary interest in the church? Are we as a church that claims to emphasize the "all things" really living up to them? Are we not guilty of falling short of the "all nations" and "all creatures" and "all the world?" We are just as guilty of disobeying the spoken Word of God when we fail to obey this command as we are if any other Biblical command is disobeyed.

The spirit of this present evil age has a tendency to blunt the finer sensibilities, to crush out the nobler emotions and ambitions, and thus dim the eyes until the whirl of the jazz world and the constant grind of eking out a mere existence confuses the mind. Men rush blindly on, heedless of the things of real value and the vital demands life makes upon them. There is danger of the church unconsciously absorbing this spirit and forgetting her high and holy calling in Christ Jesus.

"Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:35). As we read letters from the missionaries we are fully convinced that this is the golden hour of opportunity. The doors of the Orient have not only swung wide open but in many places dusky hands and pleading eyes are begging for the Gospel. There are thousands of Jews in our cities and they feel that Christians with their message from God are their enemies. There are thousands of communities where people have no church privileges and we think little or nothing of it. How about the multitudes of innocent children growing up around us in so-called

Christian America without the Word of God or religious training from any one?

The day is past when the work of the church rests solely upon the shoulders of the ministry. So many avenues of direct service are open to the laity and so many opportunities await their grasp that no one need pine for work or excuse his inaction because there is nothing to do. The Sunday school is practically an indispensable part of every church. Superintendents, teachers, and other workers are needed. Through the Sunday school every one is given something to do, even if it is just to have a well-prepared lesson. Thus the individual's interest is aroused in Christ's work because no one can do his part and do it well without becoming interested in the work as a whole.

Prayer needs to have a very definite place in the Sunday school. It is one of the very best ways that the Sunday school can create interest. We need group prayer and individual prayer. It is a good thing to keep in close contact with our missionaries and present their needs to the school as definite requests for prayer.

Christ said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." He shows them the need and tells them to pray that he would send forth labourers. Then what? Did they pray loud and long—and then go back to their nets? No; they stayed right there until they knew whether the Lord wanted them to go out and help answer their own prayers. The fervency and effectiveness of their prayers is evident when we remember that every one of them went out and that seventy others followed on a similar mission. Luke 10:

1-20. We cannot pray this prayer very often without becoming interested and willing to be laborers ourselves. No one can offer an acceptable prayer to God without throwing his life into his own petitions.

If you see that your church is not alive to its missionary duty and opportunity, pray. If yours is a missionary church pray that the spirit may grow still more. God's harvest field is needy. Let us ask God to give us a burden for souls and to open our eyes that we may see the needs and that we may have faith and resources to extend our borders.

The next way of increasing missionary interest is through giving. The Sunday school provides systematic ways in which we can give and support the cause of spreading the Gospel. As we give to the various phases of mission work in the regular offerings, such as monthly, quarterly, and special offerings we feel an interest in the work because we are having a part in it and are possibly making a sacrifice to do it.

Sunday schools or classes often take up the support of a missionary, native worker, widow, orphan, etc. Pictures and information of such supported ones are sent and the interest of the class is maintained. This close contact with the work on the field is a good way to create missionary interest in the church.

The Sunday school affords a splendid opportunity for implanting missionary interest in the hearts of the children. Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." The children have their savings boxes, and the quarters they invest arouse their interest and they are a good example to many older people. They can be reached through the Sunday school long before they can listen to and understand a sermon.

Many young people, and older ones as well, like to read. The Sunday school library provides another good way to get missionary literature before the church. There are biographies of missionaries and books telling the experiences of missionaries on the field. Such reading plays an important part in creating interest in the great work of spreading the Gospel.

It is hard to measure the influence of a consecrated teacher in creating more missionary interest. Such a teacher will be greatly concerned about getting the good news of salvation to those who do not know. The very sincerity and earnestness which a teacher shows will be the means of inspiring greater activity in his class as well as all with whom he comes in contact.

A consecrated teacher will also be continually teaching the thought "Go ye therefore," even though the lesson is not of a missionary nature. He will always seek to teach the whole Gospel and the Great Commission is just as essential a part of the Gospel as any other command. Indeed if Jesus is truly heart-enthroned the believer wants everybody else to know Him too.

Such a teacher will also pray that his pupils will consecrate themselves to Christ for service. These prayers mean much but we will probably never know here what they do accomplish.

(Continued on page 121)

Educational

THE AMISH CHURCH OF SOMERSET AND CAMBRIA COUNTIES, PENNSYLVANIA

By Ammon Kaufman

Bro. Kaufman presents an interesting historical sketch of a settlement which has now entirely disappeared through migration to other points and absorption by other bodies. Though these people have now lost their identity their influence for good lives on.

The first movement of members of the Amish Church from the eastern counties of Pennsylvania into the Johnstown district of Somerset and Cambria Counties can be traced to the days of the Revolutionary War. Some prior movements had been made to the south end of Somerset County, near Meyersdale and Berlin.

As time went on an influx of settlers came till the territory surrounding Johnstown was occupied within a radius of five miles of the city, while to the south the settlement extended farther. At about the same time the Mennonites also settled in this district and have flourished to the extent that they now have about eight hundred members, of whom a large percentage are from Amish homes. The Amish Church has become entirely extinct.

The section of land is bordered on the southeast by the Allegheny Mountains, and on the northwest by the Laurel Hill Mountain. It is noted for its healthful climate and its good soil, which was supplied at that time with numerous strong springs of soft water, amply sufficient for man and beast. This section was all underlaid with seams of valuable coal, which later was sold and removed, causing many of these springs to cease flowing.

The Amish Church here was the source from which were formed large congregations in Ohio, Indiana, Iowa, Kansas, and other states, where many can trace their ancestry back three or four generations.

The Amish Church adhered strictly to the use of the German language, while the schools and other denominations used the English, which was one of the reasons for not many uniting with the church. Others moved westward and death claimed a number of those remaining, till finally by about 1915, only a few members were left. These united with the Mennonite Church.

In the early days the Amish had services in the homes. In order to attend the services held in the different parts of the district some of them walked, some rode on horseback, and often they had to travel many miles.

In the summer of 1875 a churchbuilding was erected on the Isaac Kaufman farm in Somerset County. Here they enjoyed for the first time, a service in a building dedicated to the service of the Lord. A few years later another house of worship was built on the Cambria County side, on the Moses B. Miller farm near Geistown.

In 1899 a Sunday school was organized in the Kaufman Amish Church which was attended by Mennonites, Lutherans, Dunkards, and others. This school was conducted during the summer months till 1908, after which it was continued in the Kaufman Mennonite Church,

which was erected about a mile distant in the summer of 1908 and dedicated in January, 1909. The school has been evergreen since 1915.

Bishops and Ministers

1. Bishop Christian Miller.

Christian (Schmitt) Miller was the pioneer minister and bishop of the Amish Church in the Johnstown district. Samuel Mueller, the father of the subject of this sketch, with his wife and children came to America from Canton Berne, Switzerland, landing at Philadelphia, November 1, 1763. They settled in the district of Germantown, Pa. During the Revolutionary War the husband was seized from his services on a canal by a group of soldiers. Whether he took part in the Continental Army, or was held as a prisoner by the British is not known. After the war he returned home, only to find that his wife had died. The children were then placed in Amish homes. Christian was reared in the home of Hans Beiler, a pioneer bishop of Mifflin County. Beiler was a blacksmith, and Christian, being industrious, became so proficient as a welder of iron that he won for himself the name of "Schmitt Miller."

Attaining the age of twenty-one, Christian started westward peddling notions. He crossed the Allegheny Mountains and reached Cone-maugh Township, Somerset County, where he bought between four and five hundred acres of land. Here he married a young girl by the name of Berkley and erected a cabin in the forest for a home.

Christian was the father of six sons and four daughters. The oldest son was born May 10, 1785. No records of his ordinations to the ministry and bishopric are known, but the heritage that he left proves his faithfulness to the cause which he espoused.

He died in 1845, and his remains are moldering in the dust of Somerset County on the farm on which he lived, near Jerome, Pa. His age is not given, but likely he was well past the number of fourscore years. Among his descendants in 1924 were to be found twenty-one bishops, fifty-nine ministers, and twenty deacons, all upholding the same banner of faith.

2. Bishop Jacob Eash.

Jacob Eash was born in 1774. He was married to Susannah Miller. They came from one of the eastern counties of Pennsylvania, in about 1807 or 1808, and settled in Somerset County, where they lived on a farm till 1823, after which they moved to Cambria County near Scalp Level, also on a farm. Nothing is known of the dates of his ordinations as minister or bishop. His offspring are numbered by the thousands and are found in all parts of the United States, many of them still carrying the glad message of salvation. He died in 1850, aged 76 years, hav-

ing served the church as minister and bishop for nearly half a century. It is not known where he is buried but likely in an unmarked grave on the farm on which he lived, which he had transferred two years before he died to his son-in-law, Peter Hochstetler.

3. Pre. Christian Nisly (Niesley).

Christian Nisly (Niesley) started from Europe May 7, 1804, leaving a brother behind. He embarked for America June 6 and reached his destination, the home of Christel Zug, in the eastern part of Pennsylvania, Oct. 12, 1804. He later came to Somerset County and was married June 19, 1807, to Sarah Miller. He located on a farm near Davidsville. His wife died June 1, 1857, near Baltic, Ohio, to which state they had moved in 1840. She was blind the last few years of her life. She was the daughter of Abraham Miller, a minister who lived near Berlin, Pa., where he died about 1821, aged 56 years, having also been blind the latter part of his life. The date of ordination of Christian Nisly is not known. One of his descendants in Kansas has church papers that he signed with his collaborators in Pennsylvania. Four sons and six daughters grew to manhood and womanhood. Christian sold his farm in Pennsylvania in 1840, and moved to Ohio, taking all his family along excepting one daughter, Frany, who was married to Christian Shetler. The Shetlers are the only descendants of Christian Nisly now in Pennsylvania. S. G. Shetler and his son Sanford, of this family, are ministers in the Mennonite Church in Pennsylvania. Christian Nisly (Niesley) died in Ohio, but no record of his death is given. His descendants are found in Ohio, Indiana, and other western states, in large numbers, still upholding the same faith. Among them are found a large number of bishops, ministers, and deacons.

4. Pre. Peter Hochstetler.

Peter Hochstetler was born Nov. 30, 1807, and was married to Elizabeth, daughter of Bishop Jacob Eash. They had three sons and four daughters. Their oldest daughter, Polly, was married to Peter Miller, also a minister in the Amish Church, near Oakland, Maryland.

Peter Hochstetler died April 1, 1864, aged 56 years, and is buried on the farm on which he lived, near Scalp Level. His career as minister was probably of the shortest duration of any of the Amish ministers. Most of his descendants are members of the Church of the Brethren and Mennonites.

5. Pre. John Bontrager.

John Bontrager, son of John and Barbara Johns Bontrager, (oldest daughter of Joseph Johns, founder of Johnstown, Pa.), was born in Somerset County, on Mar. 10, 1805. He was married to Anna Yoder Miller, who died in 1842. He was ordained to the ministry and moved to Lagrange County, Indiana, in April, 1844. He married his second wife, Mattie Miller. He was the father of nine children. Two of his sons were ordained to the ministry. He died April 27, 1891, aged 86 years.

6. Bishop Joseph Miller.

Joseph Miller was born in Somerset County, Nov. 15, 1808. At the age of twenty years he bought his father's farm, now owned by the Manufacturers' Water Company of Johnstown, Pa. Most of it is now covered by the Quema-honing Dam, one of the largest artificial bodies of water in Pennsylvania. In 1833, at the age of 25 years, he was ordained to the ministry.

In 1841 he, in company with three other families, moved to Elkhart County, Indiana, joining the first Amish settlement in that state. Several years later he moved to Lagrange County, where, in 1848, he was ordained to the office of bishop. During his lifetime he started new churches and ordained many new laborers. He died Oct. 12, 1877. Five weeks before his burial he preached a powerful and soul-stirring sermon. Levi J. Miller of Garden City, Mo., is a grandson of this venerable soldier of the cross.

7. Pre. Jacob Marner.

Jacob Marner was born in Switzerland, April 6, 1798, and came to America with his mother when seventeen years of age. Jacob was married March 18, 1823, to Susannah, daughter of Bishop Jacob Eash. He located on a farm near Scalp Level. They were the parents of four sons and eight daughters. About 1858 Jacob, with his family, moved to the state of Iowa where they were among the pioneers of the church. He died Jan. 10, 1881, aged 82 years, 9 months, and 4 days. Many are his descendants who are actively engaged in the service of the Lord.

8. Bishop Abner Yoder.

Abner Yoder was born Mar. 28, 1814, in the Glades near Berlin, Pa. He was never located in the Johnstown district but assisted much in the work. He taught school and was noted as an eloquent speaker and an able writer. He was married to Fannie Schrock and together they reared a family of twelve children. Some of his sons and grandsons were in the ministry. In 1866, they moved to Iowa, where he died Dec. 12, 1883, aged 69 years.

9. Bishop Moses B. Miller.

Moses B. Miller was born Sept. 4, 1819. He was a son of Benedict Miller, who was also a minister. The father was ordained minister in 1809 and as bishop on Whitmonday in 1813. He lived in the Meyersdale section.

Moses B. Miller, the subject of this sketch, was married to Susannah Hershberger, a sister of Pre. Jonathan Hershberger. Their children were twelve in number. Two sons, Isaac A., and Manassas, were also ordained to the ministry. Moses B. Miller lived near Scalp Level and later moved to near Geistown on a farm, where he died on Oct. 17, 1902, at the ripe old age of 83 years. He was ordained to the ministry in 1844 and bishop in 1848. In his younger years he taught school and singing classes and physically had great endurance, which fitted him well for his calling. He was well versed in the Scriptures, and his services were sought in other sections. A grandson, Algie E. Lehman, was a missionary in China in the Evangelical Church and a great-granddaughter, Elizabeth Luther Kniss, is a missionary to India in the Mennonite Church. Thus we see the influence of a godly life passing on to succeeding generations.

10. Pre. Jonathan Hershberger.

Jonathan Hershberger was born July 8, 1829, and married Elizabeth Yoder, a daughter of Tobias S. Yoder, a deacon in the church, who shared with him the responsibilities of a sacred calling for many years. She died April 19, 1914, aged 79 years and 16 days. Two sons and two daughters were born to this union, one daughter having been the wife of Pre.

Daniel S. Yoder of the Mennonite Church. They lived on a farm near Davidsville. Here they started in the woods, clearing off the timber till they had one of the best farms in the community. At the same time he rendered his services to the church as minister, to which office he was called about 1862. Jonathan Hershberger left impressions which are mentioned to this day. He died suddenly Jan. 9, 1902, aged 72 years, and is buried in the Kaufman Cemetery near the church where he preached.

11. Pre. Isaac A. Miller.

Isaac A. Miller was born in Somerset Co., May 4, 1839, and was married to Catherine Yoder, a daughter of Deacon Tobias S. Yoder on Mar. 25, 1860. Isaac A. lived near Scalp Level where ten children were born and where he was ordained to the ministry, possibly some time during the sixties. In 1881 they moved to Holmes County, Ohio, where they had another child born and where his wife died Dec. 26, 1886. He married the second time, after which they moved to Fairview, Mich., where he died April 9, 1904, aged 65 years.

The Deacons

Information concerning the deacons of the Amish Church is somewhat limited. Probably the first deacon was Jonas Yoder, an older brother of Bishop Abner Yoder of the Glades. Jonas was born on Aug. 6, 1798, and was married to Sarah Schrock. They resided on a farm on the "Amish Hivel" (Amish Hill), now Westmont, near Johnstown, where they brought up a family of noble children. He died in 1860, at the age of 62 years, as a result of being kicked by a horse.

During this time another brother was ordained as deacon, namely, Joseph Bontrager, son of John and Barbara (Johns) Bontrager. He was born Aug. 4, 1811, in Somerset Co., and lived on a farm in the neighborhood where the Qemahoning Dam is now located. He was ordained to the office of deacon in 1839 and moved with his family to Elkhart Co., Ind., in June, 1841, in company with Pre. Joseph Miller's family and two other families. They were the first four Amish families to move to Indiana. Joseph served in the capacity of deacon in Indiana until 1892 when his son, Joseph E. was ordained to take his place. He was married in 1832 to Barbara Yoder and together they brought up eleven children. Two sons were bishops, one was a minister, and two were deacons, all in the Amish Church. Joseph died in 1908, aged 96 years. Some time after the death of Jonas Yoder another deacon was ordained to serve in his place, namely Tobias S. Yoder known as "Stiller" to distinguish him from his brother-in-law "Walnut" Tobias Yoder. Tobias S. was born in 1811. He married Susannah Kaufman and lived on a farm in Somerset County. To them were born two sons and three daughters. Two of the daughters married brethren who were later ordained to the ministry, namely, Jonathan Hershberger and Isaac A. Miller.

Tobias S. Yoder served only a few years as deacon, when he suffered a stroke of paralysis. The following ten years he spent most of his time on a chair. He died July 22, 1878, aged 66 years. Some time later David D. Yoder, a nephew of both the former deacons was ordained to the office of deacon. He was born Oct. 25, 1837, on the "Amish Hivel" near Johnstown and was married to Maria Shetler, a grand-

daughter of Christian Nisly, an Amish minister. They moved to their Rachel Hill farm in Cambria County and later to Somerset County near Davidsville, where they both died and lie buried in the Shetler graveyard. David D. Yoder died Aug. 26, 1914, and was the last survivor of the officers of the once flourishing Amish Church of this district.

After the deaths of Bishop Moses B. Miller and minister Jonathan Hershberger, in 1902, ministerial help was supplied from the churches of Mifflin County for about fifteen years, after which time the few remaining members united with the Mennonite Church. Thus ended the career of the Amish Church in and about Johnstown more than a century after its founding.

It can be truthfully said of the people of the Amish Church that they were noted for their great hospitality, conservative methods in life, general foresightedness, and ability to make progress in the affairs of life. With the coming of the first settlers we think of them as pioneers in religious ways because of their seeking religious liberty in a new world after having escaped from the persecutions in the old country. They were also pioneers in the making of a new nation, for it was they who entered into the forests, building their own roads, cutting down the mighty giants of the woods and hewing the logs into the proper shape for building cabins which were to serve as their homes. Here, in these primitive homes, were born to them children who were brought up in the nurture and admonition of the Lord. Their hospitality was of a kind that would cause them to entertain their friends, as well as the stranger or the wayfaring man. Many of them started life anew in this country without any capital excepting strong bodies and minds to work, but with their conservative methods in life and general foresightedness have been able to rise from the ranks of poverty to positions of wealth.

While the Amish Church in this territory has become extinct, we cherish the fact that their descendants are still exemplifying the heritage they left behind. A large percentage of the members of the Mennonite, Lutheran, Church of the Brethren, and other denominations have Amish blood coursing through their veins, and eternity alone will reveal the amount of good done by their being here.

Davidsville, Pa.

NO LIGHT IN HIS LANTERN

One night a man was run down at a level crossing. Consequently the old signalman in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved his lantern frantically, but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!"

How tragic it is that so many Christians are "waving the lantern" in the same way—and lives are lost.—Sunday Companion.

Easter concludes what Christmas begins.

FEET WASHING OF THE MODERN DISCIPLES

By Anis Ch. Haddad

The impulse to visit Jerusalem, to pray before the Holy Sepulchre is widespread, common to East and West alike; and from the time of St. Helena onwards a stream of pilgrims from all the realm of Christendom has flowed toward the Holy City, except when that stream was absorbed for a while by the more impetuous torrent of the Crusading armies. To spend the Holy Week under the dome of the Holy Sepulchre is the outstanding aim of the Eastern and Western. No one can realize the significance of Easter in Jerusalem to weary Russian travelers unless he has chanced to live with them, and watch the stolid, simple folk sitting blissfully in their terribly crowded quarters, singing hymns in harmony from morning till night.

During the early part of the Greek Holy Week the churches and city are overcrowded. Each day throughout this week is termed "great." No other term is applied. On Great Thursday, however, one has a feast. There can be attended four ceremonies of feet washing—the Latin, the Greek Orthodox, the Armenian, and the Copt! But the most famous function is that of the Greeks which takes place in the open air in the court of the Holy Sepulchre. It is a sort of miracle-play based on John 13. I witnessed it from the belfry of the sepulchre. When I reach my aerie and look down over the parapet I have a bird's-eye view of the court, which is crammed with tourists, pilgrims, and onlookers.

Although it is not yet six o'clock in the morning, the courtyard and the adjoining roofs are so crowded that it does not seem possible that one more person can be admitted. Yet when I look towards the entrance to the courtyard I see a steady stream pressing forward, and realize that impossible as it seems, a new group of people is forcing its way into the already overcrowded space. There is a mosque at the back, whose minaret overlooks the courtyard, and I am much amused to notice some Moslem veiled women on the little railed-in gallery where the muezzin calls for prayer, crouching with two or three children and enjoying the best view of all.

The Church of the Holy Sepulchre is the most wonderful church in all Christendom, and during the Holy Week it seems as if the religious life of the whole world were centered in it. And not only within, but also without and round the courts, are crowds of vendors of objects of piety, together with cakes and candies and other forms of light refreshments.

In the center of the courtyard a platform has been erected. It is painted green, and there is an iron rail all around it and two iron arches, one at each end, which hold old-fash-

ioned candle-lamps. There is a gilded chair at one end of the platform and along each side, flanking it, are seats for twelve bishops.

This platform represents the "Upper Room of the Last Supper." While a priest busies himself with a long-necked ewer, a bowl, and a towel, placing them carefully on the platform, another priest lowers an olive branch on a rope from a near-by wall. This branch symbolizes the Garden of Gethsemane. Against a wall of the court, opposite the platform, there is a flight of steps, painted green, leading to a small green pulpit. As I glance towards it, two priests ascend it and nail to the wall above it, a picture of Christ "Washing the Feet of the Apostles."

The spectators—who in their annual eagerness to see the ceremony are not satisfied to stand upon the pavement but occupy every inch of the courtyard, every corner of the roofs, terraces, and pinnacles, as well as the windows of the adjacent convents, and every other horizontal strip of masonry available—



The Ceremony of Feet Washing in Full Swing

present a gay spectacle of splendor.

The crowd that comes to Jerusalem for the Holy Week is a puzzling one. It is dominated by excitable Copts from Egypt, many of whom wear bright blue gowns and a scarlet tarbush. There are also any number of Christian townspeople who dress and look exactly like Moslems. There are also Christian villagers. Added to these are numbers of Greeks, Armenians, Syrians, and here and there, a dark-skinned Ethiopian and Sudanese. Those are the Eastern pilgrims. The Western pilgrims include Catholic monks, bands of pilgrims from England, Italy and Spain, and crowds of Europeans and Americans, touring either in droves or in ones or twos. It is almost impossible to classify these. Anyhow a gathering more oddly representative of the international character of professed Christianity could be seen nowhere else. Only the omnipresent Jews, who are forbidden to tread the courtyard of the Church of the

Resurrection, are notably absent. The crowd is so varied and so interesting that the time passes swiftly.

It is a very cheerful multitude, which eats food, cracks nuts, peels oranges and bananas, and emits a continuous buzz of conversation. The affair is a spectacle easy of access and open to intruders who may be somewhat indifferent to its "spiritual aspects." There we have a puzzle. Tiny tots assemble about or sleep on the floor. Mothers nurse their babes. Groups chatter. Others listen to the chanting bishops and priests, and make some reply. Where is the worship or the spiritual value in all this, noisy with the buzz of a crowded market?

Suspended in midair are several photographers. I have never seen such a crowd in so small an area. The roar of voices rises up to me. I see the crowd surging this way and that. Officers in blue and red, some of them wearing frock-coats, moving to and fro as they watch in the clear space before the platform. Round the space in the center are three rows of soldiers, jostling Christian worshippers and Moslem spectators in the packed space, while heedless of the stir, the rite proceeds. The swallows, in tumultuous, screaming crowds, sweep down into the courtyard, circle desperately above the platform, and then, with little cries of terror at finding themselves surrounded on all sides, sweep upwards again and away into the blue sky. Nearer to me are masses of gazers, on balconies, and at windows of houses. One great window, with red and green shutters and before it a railing, is reserved for the District Commissioner of Jerusalem, and is temporarily occupied by a priest and a soldier. In the angles formed by the walls of the court are wooden boxes slung on ropes which dangle from projections and railings. And on each of these boxes, from fifteen to twenty feet above the heads of the crowd,

sit audacious spectators.

It is now eight o'clock, and the press of the people is increasing each minute. In the midst of the general noise a solitary priest appears wearing the tall black headgear of the Greek church and a gorgeous red-and-gold vestment and carrying an immense copy of the Greek New Testament bound in gold. With great precaution he creeps up into the pulpit beneath the picture of Christ and in a loud voice begins to read a passage of Scripture appropriate for this event. But almost immediately his voice is drowned by a deafening noise close to me. A great bell in my aerie rings to announce the approach of the procession. Very slowly it comes from the church to the platform in the center of the court down a lane kept open by the soldiers. Earnest Copts and devout pilgrims, in their anxiety to touch the patriarch's robe, nearly tear to pieces the old man. He walks slowly behind his clergy, grasping his pastoral staff in one hand, while

in the other he holds a bouquet of flowers which now and again he dips in holy water and sprinkles on the people. He wears a dome-shaped crown sparkling with precious stones. His staff is not the crozier of the Western Church, but a gold staff whose head is formed of two twined serpents—the rod of Aaron. Before him walk the twelve elderly bishops. The robes and crown of the patriarch and the robes of his “apostles” are striking in the light of the unclouded sky. To the scene must be added the bewildering colors, from orange to black, and variety of dress and headgear of the assembled multitude. Kavas-ses in blue and gold, carrying long staves, walk first; then a priest in black, with a tight bouquet of flowers; then a train of choir boys in red and gold, bearing a silver cross and a mighty candle. They advance to the platform and pause. The bell stops. There is a silence broken only by the voice from the pulpit, which continues pitilessly with strange, nasal inflections like those of a muezzin. One man, the priest in black with the bouquet, mounts the platform and stands by the throne of the patriarch.

The bell raises once more its barbaric voice, and the patriarch appears looking really magnificent, with an immense and glittering miter on his head, and clad in a robe that is almost the color of magenta and is stiff with raised gold embroideries. He is indeed gorgeously dressed with a magnificent, jeweled crown on his head. The morning sun blazes on it, making it shine with resplendent glory. Latin prelates are dressed as “priests,” Greeks as “kings.”

The procession takes place on the stage, the old patriarch going to the chair at the head and the twelve bishops seating themselves in two rows. The intention is clear. The patriarch represents Jesus, and the twelve are his apostles. With a peculiar grace the patriarch takes his seat on the throne. Beside him, motionless, stands a priest holding a Bible, and a staff decorated with ribbons. At the end of each row of bishops stands a dignitary in red and gold.

The service begins soon after eight. At a given signal the tom-toms and the chanting cease and a peal of bells announces the hour of ceremony. Now all rise, the patriarch takes the Bible and reads a passage, thus forming a duet with the priest in the pulpit, who goes on reading without a moment's respite. Then all sit down except the patriarch and the priest beside him.

Amid the silence of the enormous crowd the patriarch bends his head. The old man is partially undressed lowly and laboriously before the silent, wondering crowd. His great crown of jewels is removed, the decorations on his breast are taken from him, and then his heavy vestments are removed over his head and, behold, he stands revealed in a silk gown of pale lavender. I admire the simplicity with which he does all this, because there is something that can be so ridiculous about undressing, especially the undressing of someone as decorative as a Greek Patriarch. But very simply, as if he were at home, he arranges his white beard and pats the soft white locks that blow about in the early wind of the morning. I think to myself that this is probably the only occasion when a crowd sees

the Greek Patriarch, so to speak “en deshabille,” because even in death the Orthodox Patriarch, clothed in gorgeous vestments is carried to the grave tied in his chair and lowered into a vault where about twenty-four of them sit clothed in the mouldering relics of their glory!

The old man girds himself with a towel, while another is laid over his shoulder. A basin and ewer of silver gilt, the gift of the late Russian Czar, are put into his hands and there now begins the “play.” He pours water from the ewer into the dish. While he prepares for this curious task, the twelve bishops bare their twelve right feet, and now the patriarch, in a thoroughly businesslike way goes from one to the other. With white hair blowing in the wind, he kneels slowly and heavily towards the feet of his clergy. Black lace-up boots, and elastic-sided boots are shyly removed, so are white socks, and one by one the feet are washed in the water from the gold ewer and dried with the “patriarch” towel. Then receiving the bishop's kiss on his hand, he returns it on the cheek. When he comes to the last of the twelve, who as the highest in rank is seated on the right of the patriarch's chair, there is a piece of dumb show. The deacon in attendance, standing on the pulpit, reads the words, “Then cometh he to Simon Peter and he said.” Peter rises and says, “Lord dost thou wash my feet?” The Gospel colloquy is re-enacted. Peter after he has said, “Lord not my feet only, but my hands and my head,” humbly acquiesces, sits down, and bares his right foot to be washed like the rest. Then the choir sings a long and elaborate “Lord have mercy upon us.”

This little formality accomplished, the patriarch passes on, while the bishop, as if in a hurry, puts on his stocking and his black boot. Up and down the two lines the priest holding the bouquet follows the patriarch. When all the bishops are duly washed, the towel is taken off, the miter and vestments are donned,

and the bishops come, one by one, stand before the throne, bend and whisper into the patriarch's ear. He bows, leans forward, replies, then descends from the platform, stands in front of the crowd and reads a passage of Scripture from a big Bible.

There follows then a feature peculiar to the service of the Orthodox. The scene shifts in the imagination to the Garden of Gethsemane on that Passover night where the patriarch, representing Christ, goes apart to pray. Three of the clergy, representing, Peter, James and John, pretend to fall asleep on the steps of the platform. The patriarch goes some distance off. Twice he rises, comes to the three and finds them sleeping. They are aroused and slumber, and at the third time he arouses them again and tells them Judas is at hand.

After this poignant little piece of symbolism, a sermon in English brings the ceremony to a close. The patriarch stands on the platform blessing the congregation. As the procession is reformed, the gong of the Holy Sepulchre begins to ring a strange exciting rhythm: dong-dong-dong a-dong-dong dong. It is a strange rhythm on one note. The deep-voiced gong seems to shake the very stones of the courtyard.

While the patriarch passes through the crowd he sprinkles it with a bouquet of sweet basil, dipped in the “sacred water” wherein he has washed the feet, and the attendants, especially the pilgrims, scramble eagerly towards the empty platform, hastening to soak their handkerchiefs in the basin before it is removed! The procession leaves the courtyard and the suppressed noise of a crowd breaks out again in all its excitement, as the sightseers disappear from the surface of the courtyard like mildew scored away from the ancient masonry, and the place becomes once more the property of the swallows, which sweep across it desperately like flights of arrows.

Jerusalem, Palestine.

STUDIES IN HYMNOLOGY

XII. Missionary and Evangelistic Period of Later English Hymn Writers

By Jesse D. Hartzler

These articles by Bro. Hartzler are very interesting. They are packed with interesting and informing material and are well worth our careful reading.

As we study the early English hymn, from its very beginning we find that it was used quite largely as a means of establishing certain doctrinal points in the Christian faith. Therefore the doctrinal differences were often discussed in a controversial style with all the fury that could be mustered at such times. A few examples are the Arian controversy of the fourth century; the Iconoclastic controversy of a few centuries later; and the writings of Herbert, Baxter, and others. During the Reformation the hymn was often used as a purifier of doctrines that had been lost by many of the people. Later the controversies were carried on in hymns by such writers as Toplady and Wesley. Now, however, in our study of hymnology we reach a period in which more interest was being shown in evangelism and missions. There seemed to be a gradual awakening to the thought of a

fallen humanity and a desire to do something for its redemption.

One of the first writers of missionary hymns was the Baptist, Benjamin Beddome. Although he cannot be considered as a great writer, his name stands out as it does because of his insight of the needs of humanity, and because of his missionary enthusiasm. He is a pioneer in the composition of missionary hymns in which other greater men played a more important part. Beddome was referred to in last month's article on Baptist Hymnody.

THOMAS KELLY, 1769—1855 (61, 118, 128, 129, 136, 340, 341). Thomas Kelly, the only son of Judge Kelly, was born in Dublin, Ireland, July 13, 1769. He was graduated at Trinity College, Dublin University, and studied law. In 1793 he abandoned law, to enter the ministry of the Established Church, but his preaching was too

strong for the church, and he was forbidden to preach. He then severed his connection with the church and established churches similar to the Independent church.

Miller says, in his *Singers and Songs of the Church*:

"Mr. Kelly was a man of great and varied learning, skilled in the Oriental tongues, and an excellent Bible critic. He was possessed also of musical talent, and composed and published a work that was received with favor, consisting of music adapted to every form of metre in his Hymn Book. Naturally of an amiable disposition, and thorough in his Christian piety, Mr. Kelly became the friend of good men, and the advocate of every worthy, benevolent, and religious cause. He was admired alike for his zeal and his humility; and his liberality found ample scope in Ireland, especially during the year of famine."

Seven hymns from the writings of Kelly are to be found in our Hymnal. *Hark, Ten Thousand Harps and Voices* (61), *The Lord is Risen Indeed* (128), *Look, Ye Saints, the Sight is Glorious* (129), and *On the Mountain's Top Appearing* (340), are among them.

JAMES MONTGOMERY, 1771—1854 (15, 46, 94, 107, 165, 222, 263, 294, 318, 343, 394, 418, 470, 575, 599, 621). James Montgomery was born in Irvine, Ayrshire, in 1771. His father, John Montgomery, was a minister in the Moravian Church. James was sent to a seminary with the view of becoming a minister in the same church, but while the young man was in school his parents were sent as missionaries to the West Indies, where both of the parents died. It seems that his school work was not satisfactory and he was apprenticed to a baker where he remained but a short time until he ran away and got a situation in a store. He soon tired of this also. During this time he tried in vain to get a London publisher to publish the poems which he had been writing. He later found a job in a newspaper plant, where, after a few years' work, he became the editor and then the proprietor. He seems to have found his sphere at last, although he was several times imprisoned because of printing material which was objectionable to the authorities. Some years later the same government that imprisoned him gave him a pension of two hundred pounds (about one thousand dollars) per year.

"He [Montgomery] was a shrewd critic of others as well as of his own writings and may be said to have laid the basis of modern scientific hymnology in his *Christian Psalmist*, where he discusses with no little insight and sagacity and with perfect impartiality the characteristics of the English hymn writers who had preceded him." Thus says Duncan Campbell in his *Hymns and Hymn Makers*.

At one time, when criticizing some hymns and hymn writers James Montgomery said, "They have begun apparently with the only idea in their mind at the time; another with little relationship to the former has been forced upon them by a refractory rhyme; a third, because necessary to eke out a verse; a fourth to begin one; and so on."

The best known missionary hymn from his pen is *Hail to the Lord's Anointed*. Julian, in his *Dictionary of Hymnology*, says of this hymn, "Of all Montgomery's renderings and imitations of the Psalms, this is the finest. It forms a rich and splendid Messianic hymn." Arthur

E. Gregory considers it "an unsurpassed rendering of a triumphant Messianic psalm."

At the close of an address given in Liverpool before a Wesleyan Missionary Meeting, which was presided over by Dr. Adam Clarke, Montgomery recited this hymn on "The Reign of Christ on Earth." It so impressed Dr. Clarke that he asked the author for permission to insert it in his commentary, where it was placed at the close of his comments upon the seventy-second Psalm; the hymn is a version of that Psalm. Mr. Clarke then gives this introductory statement:

"The following poetical version of some of the passages of the foregoing Psalm was made and kindly given me by my much-respected friend, James Montgomery, Esq., of Sheffield. I need not tell the intelligent reader that he has seized the spirit and exhibited some of the principal beauties of the Hebrew bard, though, to use his own words in his letter to me, his 'hand trembled to touch the harp of Zion.' I take the liberty here to register a wish, which I have strongly expressed to himself, that he would favor the Church of God with a metrical version of the whole book."

Hark! the Song of Jubilee (294) and *Lift Up Your Heads, Ye Gates of Brass* are also well known missionary hymns from the same author's pen. *Thank and Praise Jehovah's Name* (15) and *God is My Strong Salvation* are typical of his praise hymns. A familiar communion hymn is *According to Thy Gracious Word* (318). This hymn and its title are both based on Luke 22:19. *Go to Dark Gethsemane* (107) and *In the Hour of Trial* (418) are full of pathetic, sympathetic sentiment. Possibly Montgomery's Masterpiece in many ways is *Prayer is the Soul's Sincere Desire* (222) which was written in 1818 at the request of Edward Bickersteth, author of *Peace, Perfect Peace*, for his Treatise on Prayer. Really this is more of a poem than it is a hymn. It is a description of the nature of prayer. Personally, I feel that the eighth stanza in the original should be placed at the close of the hymn. Then while the other stanzas are descriptive of the subject of prayer, this stanza closes the hymn with a prayer.

"O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hath trod:
Lord, teach us how to pray!"

HARRIET AUER, 1773—1862 (158). Harriet Auer was born October 4, 1773, and died January 20, 1862. During her quiet life she wrote much but published very little. She published one volume, *The Spirit of the Psalms*. It was published anonymously in 1829. Although Julian lists twenty-five of her hymns which he says are in common use, the most widely known is the one found in our Hymnal, *Our Blest Redeemer, Ere He Breathed* (158).

REGINALD HEBER, 1783—1826 (28, 97, 99, 497, 509). The majority of the English hymns of the eighteenth and nineteenth centuries up to the time of Heber were from the Nonconformists or from those who associated with the Nonconformists. From the time of Heber and on the greater part of the writers come from the Church of England, and the majority of these are from the clergy.

Reginald Heber, the son of Reginald Heber Sr., a clergyman, was born in Cheshire, April 21, 1783. The father was a man of wealth and culture and the son enjoyed all the advantages

that means and culture could bestow upon him. After he was ordained to the ministry he located at Hodnet, at which place most of his hymns were composed. In 1823 he was made bishop of Calcutta where he entered a missionary career filled with much labor and travels. He was found dead in his room where he repaired after an exhausting service at his church on April 3, 1826, when forty-two persons were admitted into the church.

Although he is not of the greatest hymn writers, Heber has produced some remarkable hymns. Among the greatest of missionary lyrics, he has given us *From Greenland's Icy Mountains* (509) which was composed in 1819 to be sung at a missionary meeting in Wrexham. Heber's father-in-law was to preach, and he had asked the author to write a hymn for the occasion. It was written on Saturday and used on Sunday, the next day. The author gave it the title *Before a Collection Made for the Society for the Propagation of the Gospel*. This hymn is usually sung to the tune *Missionary Hymn* written by Lowell Mason. The story of its composition is told in Charles Robinson's, *Annotations Upon Popular Hymns*.

"The tune 'Missionary Hymn' to which this piece is universally sung in America, was composed by Dr. Lowell Mason. The history of its composition is in like measure romantic; the family of the now deceased musician have very kindly supplied the facts.

"It seems that a lady residing in Savannah, Georgia, had in some way become possessed of a copy of the words, sent to this country from England. This was in 1823. She was arrested by the beauty of the poetry and its possibilities as a hymn. But the meter of 7s, 6s, D. was almost new in this period; there was no tune that would fit the measure. She had been told of a young clerk in a bank, Lowell Mason by name, just a few doors down the street. It was said that he had the gift for making beautiful songs. She sent her son to this genius in music, and in a half-hour's time he returned with this composition. Like the hymn it voices, it was done at a stroke, but it will last through the ages."

Much criticism has been directed against one of his hymns, *Brightest and Best*, by various compilers of hymn books. One criticism advanced is that it involves the worshiping of a star. Certainly it is not proper to worship a star because it led the wise men to the Christ Child, nor to worship Mary because she gave birth to the Son of God. I think Mr. Tillett meets this criticism properly in *The Hymns and Hymn Writers of the Church* when he says:

"If to write thus of the 'Star of the East' is to worship a star, then to sing Bishop Phillips Brooks' beautiful hymn beginning, 'O little town of Bethlehem,' would involve the worship of a town! Of course to address thus inanimate things made sacred by their association with Christ is but another way of worshiping Him whose presence made everything He touched seem sacred."

Among the hymns written by Heber (and Julian says in his *Dictionary* that all of Heber's hymns are in common use, something that can scarcely be said of any other writer) *Holy, Holy, Holy, Lord God Almighty* surpasses all others. Lord Tennyson regarded this as the finest of all hymns ever written on the Holy Trinity. Dr. Dyke's tune *Nicaea*, which receives its name from the great council of Nicaea where

the Bible Doctrine of the Trinity was formulated, was written especially for the hymn, and very likely will remain wedded indefinitely. Other hymns by this writer are *The Son of God Goes Forth to War* (497), *By Cool Siloam's Shady Rill*, and *Hosanna to the Living God*.

SIR ROBERT GRANT, 1785—1838 (70). Sir Robert Grant, Governor of Bombay, wrote about a dozen hymns which were published after his death. The one hymn that makes him well known is *O Worship the King* (70). This version of Psalm 104 appeared first in Bickersteth's *Church Psalmody*, 1833. Its imagery is magnificent. The hymn is number twenty-three in Dr. Benson's list and thirty-two in *King's Anglican Hymnology*, while Breed thinks it deserves a much higher place. The third and sixth stanza of the original are omitted in the Hymnal, but I will give them here.

"The earth, with its stores of wonders untold,
Almighty, Thy power hath founded of old,
Hath established it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

"O measureless Might, ineffable Love!
While angels delight to hymn Thee above,
The humble creation, though feeble their lays
With true adoration shall lip to Thy praise."

CHARLOTTE ELLIOTT, 1789—1871 (223, 378, 388 419, 490, 566).

Someone has said of Charlotte Elliott (just now I have forgotten who), "A lover of nature, a lover of souls, a lover of Christ." Her love for Christ is plainly shown in her numerous hymns. Undoubtedly she is the greatest of all English female hymn writers. Mrs. Adams' hymn, *Nearer My God to Thee* is more widely known and used than any of Miss Elliott's hymns, yet the number of Miss Elliott's high-grade hymns put her at the top of the list.

She was born March 18, 1789. She was reared amid refined Christian surroundings, she early developed a passion for music and art, and she was well educated. She died September 22, 1871, in the eighty-third year of her life; for the last fifty-one years she was an invalid and sometimes suffered greatly. Her hymns have a tenderness and sweetness that undoubtedly were born out of her sufferings, trials, and resignation. She wrote about 150 hymns of which the majority are in common use in some part of the great vineyard of the Lord. Her *Invalid's Hymn Book* was a very popular book, published in various editions from 1834 to 1854. Some of her other volumes containing hymns from her pen are: *Hours of Sorrow*, 1836; *Hymns for a Week*, 1839; *Thoughts in Verse on Sacred Subjects*, 1869. The best known of her hymns are: *Christian, Seek Not Yet Repose*, *O Holy Father, My God, My Father, My God is Any Hour So Sweet*, and *Just As I Am*. Much has been said and written on the last-named hymn. Concerning the origin of the hymn, I quote from Robinson's *Annotations*, before mentioned:

"In 1836 her brother, Reverend H. V. Elliott, was raising funds for St. Mary's Hall, at Brighton, England, a college for the daughters of poor clergy. A bazaar was held in Brighton for this purpose and all of the Elliott family were busy, working for it. On the night before the bazaar Charlotte was wakeful much of the night. She was lamenting her inability to do anything. During the day of the bazaar, as she lay on her couch, apparently useless, while all the rest of the family were busy with the work, there came back to her mind the words of a clergyman, Dr. Cesar Malan, of Geneva, who

had visited her home, fourteen years before. He had been urging Miss Elliott to 'give her heart to Christ, and become a useful worker for him.' At first she had resented the suggestion, but later had said, 'But I do not know how to find Christ.' Dr. Malan had replied, 'Come to him just as you are.'

"Lying there alone on her couch, the invalid wrote, 'Just as I Am.' It was published first of all in *The Christian Remembrancer* which Miss Elliott edited. A lady who admired it reprinted it in leaflet form, evidently without the author's name. A copy came into the hands of Miss Elliott's physician, and one day he gave it to her, thinking it would prove a comfort to her. He was surprised indeed to learn that he was presenting the hymn to its author."

An incident concerning the use of this hymn is given by Amos Wells in his volume, *A Treasure of Hymns*: "John B. Gough was once placed in a pew with a man so repulsive that he moved to the farther end of the seat. The congregation began to sing 'Just as I Am,' and the man joined in so heartily that Mr. Gough decided that he could not be so disagreeable after all, and moved up nearer, though the man's singing 'was positively awful.' At the end of the third stanza, while the organ was playing the interlude, the man leaned toward Mr. Gough and whispered: 'Won't you please give me the first line of the next verse?' Mr. Gough replied, 'Just as I am, poor, wretched, blind,' and the man replied, 'That's it: and I am blind—God help me; and I am a paralytic.' Then as he tried with his poor twitching lips to make music of the glorious words, Mr. Gough thought that never in his life had he heard music so beautiful as the blundering singing of that hymn by the paralytic."

JOHN KEBLE, 1792—1866 (203, 214). At this point in the study of English hymnology we should notice the significant movement within the Church of England called the "Oxford Movement." Methodism was not tolerated within the Church but many hoped that here was to be a movement that would be accepted in the Church. This movement seems to have undergone a change since its beginning, and with such leaders as Newman and Faber many returned to the Roman Catholic Church. In this movement John Keble took a part.

John Keble was born April 25, 1792, graduated at Oxford in 1810, was ordained in the Church of England in 1815, published *The Christian Year* in 1827, preached the sermon "National

Apostasy," which has been regarded as the real origin of the Oxford Movement, in 1833, and died March 29, 1866.

Sun of My Soul (214) is the best known of his hymns. Other hymns from his writings are *Blest Are the Pure in Heart*, and *New Every Morning is Thy Love* (203). I wish to quote from Allen Sutherland's book, *Famous Hymns of the World*, relative to the hymn, *Sun of My Soul*.

"'Sun of My Soul' is one of the finest examples in our language of what a true prayer-hymn should be. Beginning with a beautiful acknowledgement of what God is to us, there follows an earnest supplication that debasing thoughts may be driven away, that 'no earth-born cloud' may arise to hide us from our Savior. The first three stanzas are devoted to an earnest plea for the right relationship of our own hearts to God, from that point it is easy and natural to think of and pray for others. How inclusive are the next two stanzas! The wanderer, the sick, the poor, the mourner are all sympathetically remembered; and then, follow the tender and comforting appeal for divine guidance throughout our earthly life and the exquisitely expressed belief in an eternity of joy with which the hymn ends.

"A visitor once asked Alfred Tennyson what his thoughts were of Christ. They were walking in a garden, and for a moment the great poet was silent; then, bending over some beautiful flowers, he said: 'What the sun is to these flowers, Jesus Christ is to my soul. He is the sun of my soul.' Consciously or unconsciously he was expressing the same thought in the same language used by John Keble years before when he gave to the world his great heart hymn, 'Sun of My Soul.'"

HENRY FRANCES LYTE, 1793—1847. (4, 164, 210, 427, 484, 580). Lyte was born near Kelso, Scotland, June 1, 1793. He was educated in Dublin and entered the ministry in the Church of England in 1815. He tells us that because of an experience at the deathbed of a brother clergyman he was "brought to look on life and its issues with a different eye than before: and I began to study my Bible and preach in another manner than I had previously done." May it be that his hymn *Jesus, I My Cross Have Taken* is an answer to this experience? Lyte was evidently a minister before he was a Christian.

Abide With Me (210) was Lyte's last written hymn, written when the darkness of death was creeping over his life. During the last few years of his life he spent his winters in Southern Europe. He had spent the summer of 1847 at home and was lying extremely ill when on Sunday, the fourth of September, just the day before leaving for the south, he announced to his family that he would preach this Sunday. Friends tried to persuade him to give up the idea, but he insisted that he was able. Although he was greatly exhausted, he preached and that same evening placed a manuscript of the hymn *Abide With Me* into the care of a member of his family. The following morning he started south, but was unable to continue his journey, and he died on the way.

Hesston, Kans.

Divorce your Christianity from real active service and something worse than spiritual indigestion takes hold of your spiritual anatomy.—W. S. B.



GETHSEMANE

By Joanna S. Andres

I cannot follow Thee
As Thou dost forward press
Into Gethsemane.

The night so dark; Thy heart
So full of sorrow,—deep
And bitter agony.

I cannot even watch
To cool Thy heated brow
And wipe the precious drops
That fall as blood upon
The ground. The angel comes
To Thee; I cannot Lord.

I cannot follow Thee
In Thy deep love for me
Within Gethsemane.
Newton, Kans.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Christ is the leader in all things that pertain to salvation. He is the "captain of our salvation." To be a perfect captain, He not only brings about the atonement by the sacrifice for sin, but He deals with the enemy of mankind by putting down "all rule and all authority and power." We need to recognize Him as our leader in all things and follow very fully all His commands. If we should fail to recognize Him and should get on the side of the enemy where our actions would serve to fight against His cause it will be a sad thing for us at the great day when Jesus shall sit on the throne of judgment and shall reward every one according to his doings.

Those who chafe under the thought of Christ's authority have missed the real import of His mission in the world. Grace and mercy and peace are in the foreground. Nothing is required of us, that would not be a blessing to us to give full and hearty allegiance to. How He delegates to men the work is seen in the words He speaks to the disciples, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). In this language also we see how the attitude of men toward authorized messengers will determine their attitude toward the one who sent them forth.

* * * * *

The resurrection of Christ is the backing of His leadership. A dead Christ could accomplish nothing, but a living Christ is "able to save to the uttermost" and will carry out everything to a successful issue and assert His power to the full in behalf of all the redeemed. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things" (Rom. 8:32)? Nothing can withstand the success of Christ in behalf of the salvation of the saints, and if we withstand Christ so that His judgments fall on us along with His judgments upon all those who resist His authority, we shall find ourselves utterly ruined.

* * * * *

Personal evangelism is one phase of service which it falls our lot to do under the direction of Him who said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations," etc.

How we belittle our calling if we do our personal work without the thought of His commission; if we seek personal aggrandizement and carry out designs that gain men's favor for ourselves without winning them to full loyalty to Him who sends us! It is His presence that goes with His messengers if they are loyal to His commands and teach "all things" to all nations.

* * * * *

Barnabas is a representative character of those who labor in the cause of the great "Captain of our salvation." Whether in the service of means, or in the service of the Church as a leader, or a missionary, we think of him as the representative of Christ who requires faithfulness in all his stewards. I Cor. 4:1-4.

* * * * *

We are workers together with Him. In our service in the Church today let us be found faithful. Our attitude toward the work of the Young People's Meeting should be such that we could honestly say that we are truly doing it in the name of Jesus. If we do this truly then we may be sure that His favor and His power will be behind all our doings and will make them successful. But if we find ourselves in heart arrayed against the Church and her ordained leaders and give ourselves to unkind criticism and disobedience to the established doctrines and teachings, we will perhaps awake too late to the utter folly of our conduct and find that life has been a failure. The successful young people's meeting is one in which there is a perfect working together of the entire Church, fulfilling the figure of the growing body of which Christ is the head as stated in Ephesians 4:11-16.

CHURCH AUTHORITY.—Matt. 16:16-19; 18:15-20; Acts 16:4, 5.

Topic for April 14

MOTTO

"He is the head of the body, the Church."

MEDITATIONS ON THE TOPIC

I. **Church Authority.**—Any power or right to command and enforce obedience is authority. Authority may be firsthand from the one whose sole power it is or it may be delegated to those who act as the servants or agents of the one authorizing them. The power of enforcement always refers back to the power of the one who delegates authority and the obligation to obedience is as strong as the power of punishment in the one first delegating the servant over others.

In the Church, Jesus has truly said, "All

power (authority) is given unto me in heaven and in earth." He follows this declaration by delegating His apostles to go and teach all nations, to baptize, and to teach observance of the commands which Christ has enjoined upon them. Technically speaking, all things are under the direction of God the Father. Through the work of the Son in the plans of God, the Father has delegated the great work of dealing with humanity in reference to their salvation and the judgment. He has only taken on the work which is rightfully His as He begins the great campaign of salvation. In due time this great work will be finished in a judgment where all men shall render an account and receive the reward of their deeds.

At that time every delegated official under Christ will be held accountable not so much as to how men have obeyed him as to how he has been faithful in carrying out the instructions of His overlord. And all those

under the officials of the Church who have disobeyed their overseers will have to answer for their disobedience to Christ who has appointed them. Those who have been obedient to their pastors and teachers in Christ will be rewarded because they have obeyed their instruction as from Christ the Head of all.

Christ has faithfully warned all of false prophets, teachers, and apostles, who come in the guise of authority from above. These we are to mark as unworthy of our obedience. But we are also solemnly admonished to "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation" (Heb. 13:7). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

II. **The Text.—Matt. 16:16-19.**—In this passage we note that the "keys" are delivered to the servant of Christ who has made the good confession of Christ Jesus as the Son of God. What such a servant does under this authority is sanctioned in heaven. It is plain that if they at any time should swerve from their commission and turn aside from the Word of God, they would not only lose the keys but could not effect anything in behalf of souls.

Matt. 18:15-20.—Here is a proper procedure for individual members toward transgressors which, when followed in the spirit of the Gospel, will have the approval of heaven. Also the power of united prayer is assured in the name of Jesus.

Acts 16:4, 5.—Conference decisions were delivered in all the churches to be kept. As a result all were established in the faith and increased in numbers.

III. **Suggestions for Junior Programs.**—The side of authority may seem somewhat difficult to bring before the junior mind under the name **authority**. But we should rather present the thought of the Church in all its working beauty and blessing and show the working parts of it, with Jesus seated in heaven and looking down upon His Church at work here on earth. How He has ordered it. Why He has ordered. Where He gets His members. How He gathers them from the people in the world. How He saves their souls and prepares them for heaven. How He gives pastors and teachers to help the work along. How we may do our part in following the instructions of our teachers, pastors, parents. How all the rules and commandments will help if all of us heed them and obey on our part. How sad it will be when Jesus comes to take account, if He has to see how poorly we did our part. How glad we shall be to meet Jesus if we have done our part and can meet Him bringing our record of souls won and helped, our work in the church done. If our pastors and bishops and teachers can know that they did their duty to all. That all members can report how they showed their appreciation for their leaders by obedience and faithful service. And the successful meeting must somehow bring out the truth in this spirit both for the old and the young. Somehow there has crept into some quarters a wrong point of view as to the meaning of Church authority and the modernism of resentment to all authority has crept into some church

members' lives and has spoiled the joy of their service for Christ and ruined the chances of making a good record for the judgment. May God give us grace to picture the truth to all minds in a way that will grip them.

OUTLINE STUDY

- I. **All Authority Comes from the Head.**
 1. He delivers the "Great Commission."—Matt. 28:18-20.
 2. He appoints shepherds and overseers.—Eph. 4:11-15; Acts 20:28; I Pet. 5:1-5; I Cor. 12:28.
 3. He binds in heaven what is bound, and looses what is loosed.—Matt. 18:15-18; 16:19.
 4. His power co-operates with faithful discipline.—I Cor. 5:3-5; II Cor. 2:10, 11.
 5. He blesses proper organization and regulation.—Acts 6:1-7; 16:4, 5.
 6. He walks amidst the Churches, holding its messengers in His right hand.—Rev. 1:20; 2:1.
 7. He requires an account of His stewards.—I Cor. 4:1-5; Heb. 13:17.
 8. He requires submission to His appointed officials.—Heb. 13:17; I Pet. 5:5.
 9. His messengers mean the life or death of those who hear according to how they receive.—II Cor. 2:14-16; 5:18-20.
 10. He requires that we hear the Church.—Matt. 18:15-17; I Cor. 6:1-5.
 11. He requires love and esteem toward His servants.—I Thess. 5:12, 13; Heb. 13:7.
 12. He will reward the faithful in the churches.—Rev. 22:12-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. The Church of Christ.
 - a. He builds it.
 - b. He orders it.
 - c. He appoints its leaders.
 - d. He gives authority to His servants.
 - e. He asks us to hear the Church.
 - f. He asks us to obey the leaders.
 - g. He asks us to keep its regulations.
 - h. He wants us to grow in His likeness.

For Seniors.

1. Christ the Head of the Church.
2. The Plan of Organization for the Church.
3. Responsibilities of Leadership to Christ.
4. Responsibilities of Individuals toward Christ's Church.
5. What Christ Expects of the Church in the World.

PERSONAL THOUGHT

Do I see the Church as the body of Christ in which I need to know my place and to do my part? Surely the very joy of being a part of this organization should make the service glorious, and I shall gladly obey His plan for me as unto One who has all authority in heaven and in earth.

SEED THOUGHTS

The Church is the guardian, appointed by Christ, to watch over the world's soul.—Thos. Tiplady.

Christ alone is the head of the Church—by His truth to instruct it; by His authority to govern it; by His grace to quicken it; by His providence to protect it and guide it; by His Holy Spirit to sanctify and bless it;—the source of its life, wisdom, unity, peace, power, and prosperity, dwelling with it here on earth, and preparing its faithful members to dwell forever with Him in heaven.—Sel.

The Bible Our Discipline

Christ our Head instituted the Gospel as

our rule of life, and by it we are governed. In it we find rules and regulations for the conduct of members, for the supplying of proper church officials, for the meeting of problems confronting the Church, for the evangelization of the world. In every trial of life, in every question of dispute, in every difficulty that may arise, we go to the Gospel of Christ as the final word on all these points. Not only is the Bible our discipline, but the Church is vested with the responsible duty of seeing that discipline is made practicable in the life of every member.—Doctrines of the Bible.

CHAPTER STUDY—THE RESURRECTION.—I Cor. 15

Topic for April 21

MOTTO

"Death is swallowed up in victory."

MEDITATIONS ON THE TOPIC

I. **The Message of I Cor. 15.**—The apostle shows particularly how important the resurrection of Christ is as a doctrine of the Gospel. It is a doctrine so established by witnesses that no one need doubt the truth of the fact. It is a doctrine so bound up with the message of the Gospel that to deny it were to make the whole message useless. All the labor of preaching, all the suffering attending those who preach, all the converts who have believed, everything connected with it is a vain thing, if the resurrection is only a farce.

But it is not a farce. Christ has really risen. His resurrection is the firstfruits. The resurrection of all is a hope yet to be realized. The resurrection of the saints at His coming is to follow as a special result of faith in Him. Cf. vs. 23, 51-54. Christ's position is one of power. His own resurrection proves this power. The hope of the saints is based on His power. Death as an enemy shall be destroyed after all other enemies are destroyed. After this last enemy will have been destroyed the saints shall be given a spiritual body fitted to their glorified state. It is foolish to deny such a change. Even nature illustrates it in the dying of the seed that is to bring forth a body in the plant that comes from it. What we inherit in Adam terminates in death to all. But in Christ all are made alive. There is no power in the flesh to inherit the kingdom of God. It is a kingdom that has incorruptible heirs whose bodies are to be suited to their inheritance. The saints yet in the body will undergo a change in the resurrection to an incorruptible state which will destroy the power of death which sin had brought into the world. All this victory is given us through Christ Jesus.

II. **The Text.**—There are some things in the text that may raise questions.

1. How about "all" being made alive (v. 22), when they that are Christ's at His coming are particularly mentioned in v. 23? Perhaps Christ's words in Jno. 5:28, 29 will show that there is a difference in the glory of the saints in their resurrection and the shame of the evil in their resurrection. See also Dan. 12:2, 3.

2. "Why are they then baptized for the dead?" (v. 29). This has had many and varied explanations. The explanation must needs correspond with the doctrines of the Word elsewhere in the Bible. One that seems not unreasonable is that to be baptized in the name of Christ who died for us (Rom. 6:3) would be very foolish if He is considered still dead and there be no hope in meeting a hereafter.

III. **Suggestions for Junior Programs.**—The story of the resurrection of Jesus may be made the special subject for the junior meetings. The story of the resurrection and the events clustering around it gives the chapter in Corinthians a vivid setting. Along with this story the special truths that

are developed by I Cor. 15 will add more interest to the subject since this deals with the side of hope in the expectation of the saints in their salvation. What appeal would there be in the Gospel without this?

It would be well for all to make verse 58 a memory verse. Let this be the concluding lesson of the chapter and the reason for faithfulness in the Lord's work unto the end of our days.

OUTLINE STUDY

I. The Gospel Restated by Paul.

1. What it means to them.—vv. 1, 2.
2. The main theme of it.—vv. 3, 4.
3. Witnesses.—vv. 5-8.
4. Paul's apostleship and witness.—vv. 9-11.

II. Anti-resurrection Doctrine Overthrown by Christ's Resurrection.

1. If true, Christ is not risen.—vv. 12, 13.
2. If true, preaching is vain.—v. 14.
3. If true, Paul is a false witness.—v. 15.
4. The falsity analyzed.—vv. 16-19.
5. The import of Christ's resurrection.—vv. 20-28.
6. Why the baptism for the dead?—v. 29.
7. Why endure a life of jeopardy?—vv. 30-32.
8. The effect on morals.—vv. 33, 34.

III. The Resurrection Body.

1. Not of the same nature as the natural.—vv. 35-50.
2. The Mystery shown.—vv. 51-54.
3. Victorious by Christ.—vv. 55-57.

IV. What This Fact Effects in Us.—v. 58.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. The Resurrection of Jesus.
 - a. How the disciples were made to believe it.
 - b. How soldiers were made to believe it.
 - c. What Jesus talked about after the resurrection.
 - d. Preaching the resurrection.
3. The Resurrection of All Men.
 - a. By the power of Jesus' resurrection.
 - b. The wicked unto condemnation.
 - c. The righteous unto glory.
 - d. Living for the risen Lord.

For Seniors.

1. The Doctrine of the Resurrection and the Gospel Message.
2. Witnesses of Christ's Resurrection.
3. The Believer's Hope in the Resurrection.
4. The Effect of Faith in the Resurrection.

PERSONAL THOUGHT

How much do I owe my Lord for the wonderful hope that has been given to me in the resurrection of Himself from the dead?

SEED THOUGHTS

Faith cannot long keep death in view. Resurrection is that which fills the vision of faith; and in the power thereof, it can rise up from the dead.—Mackintosh.

"But by the grace of God I am what I am."

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. Steward Holden.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in the springtime.—Martin Luther.

The resurrection morning is the true sunrise, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured, at the Master's call with the fashion of their countenance altered and shining like His own.—Horace Bushnell.

PERSONAL EVANGELISM.—Jno. 1:40-51; Jas. 5:19, 20

Topic for April 28

MOTTO

"A word spoken in due season, how good is it!"

MEDITATIONS ON THE TOPIC

I. Leading Individuals to Christ by personal effort is a method used by Christ and Christians with telling effect. In fact, while the preaching of the Word is indispensable and is used of God in bringing and holding thousands, there must be a personal touch with each one to a greater or less extent if they are to become established and fully instructed in the details in which their personal difficulties or personal lack may be.

Personal work enables the worker to deal with personal problems as they apply to the individual in a more concentrated way than is possible in an audience in which many generalizations must be made to reach all the individuals with their peculiar personal problems.

Personal evangelism is a work in which every Christian may serve to a certain degree. We can tell others the story of salvation to the extent in which our personal experience has enlightened us. With the exercise of our abilities we can increase our powers to reach a wider circle of individuals with more diverse problems as our experience and knowledge enlarges by study and service. Not every individual has the same problem that we ourselves may have. The same things that have affected us may not affect others at all. We need to enlarge our sympathies and understanding that they may include many types of individuals and with this, we may, like Paul, "be made all things to all men," that we may "by all means save some."

We may learn valuable lessons on personal evangelism from the characters in the Bible who served in this way. Even the strongest preachers do not rely wholly on their service in the pulpit, but use the way of Personal Evangelism.

II. The Text.—Jno. 1:40-51.—In this passage we have a number of examples of personal work which brought men in touch with Jesus. John pointed out the Lamb of God to John and Andrew. Andrew told Simon. Jesus called Philip. Philip told Nathaniel. Jesus uses each activity and confirms the faith of those who are brought by His words and works.

Jas. 5:19, 20.—This passage shows the great blessing and value of soul-winning.

III. Suggestions for Junior Programs.—There is abundance of material for a junior program in the regular Outline Study. These may be assigned to the boys and girls for preparation according to their ability. They should be impressed with the value of a soul and the part they may have in winning a soul for Jesus.

The leader should select just enough material for the time the meeting may occupy. A careful study of this material needs to be made by the leader so that the lessons to be impressed may be emphasized when the boys and girls have related the story and have not brought out the lessons quite so fully or so impressively.

An assignment might be made to some capable Bible student who could make a collection of Scripture passages on the blessing and value of soul winning and read these before the meeting or clip them apart for individuals who would memorize them and repeat them as a part of the exercises of the meeting.

OUTLINE STUDY

I. Personal Evangelism of Jesus.

1. The conversation with Nicodemus.—Jno. 3:1-21.

2. The conversation with the woman at the well.—Jno. 4:1-42.
3. Dealing with the man born blind.—Jno. 9:1-38.
4. Simon the Pharisee and the sinful woman.—Luke 7:36-50.
5. The certain lawyer.—Luke 10:25-38.
6. Zaccheus.—Luke 19:1-10.
7. The Syrophenician woman.—Mark 7:24-30.
8. The young ruler.—Mark 10:17-22.

II. Of Philip.

1. The eunuch.—Acts 8:26-39.

III. Of Peter.

1. Cornelius.—Acts 10:1-48.
2. Simon the sorcerer.—Acts 8:18-24.

IV. Of Paul.

1. Sergius Paulus and Barjesus.—Acts 13:6-12.
2. The Philippian Jailor.—Acts 16:19-34
3. Felix.—Acts 24:24-27.
4. Agrippa.—Acts 26:1-32.
5. Opportunities in Rome.—Acts 28:30, 31.
6. Onesimus.—Philemon.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Tell."
2. How Souls Were Won One by One.
 - a. Nicodemus.
 - b. The Samaritan Woman.
 - c. The man born blind.
 - d. The woman who washed Jesus' feet with tears.
 - e. Zacchaeus.
 - f. The man of Ethiopia.
 - g. Sergius Paulus.

For Seniors.

1. Soul-winning and the Leading of the Spirit.
2. The Word of the Lord in Soul-winning.
3. Spirit-directed Adaptation.
4. Blessings When Souls Do Not Respond.

PERSONAL THOUGHT

Can it be that I have in my power a gift which if used would bring a soul to Christ, or if neglected would leave that soul without Him? Why should not this stir me to use God's gift?

SEED THOUGHTS

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer and love and joy;
So shall your Sovereign enter in
And new and nobler life begin.—Anon.

Don't waste your time in longing
For bright impossible things;
Don't sit supinely yearning
For the swiftness of eagle's wings;
Don't spurn to be a rushlight
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

There's need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

—John Hay.

NEW TESTAMENT CHARACTERS—

BARNABAS (Jr.).—Acts 4:35-5:11; 11:22-30

Topic for May 5

MOTTO

"A good man, and full of the Holy Ghost and of faith."

MEDITATIONS ON THE TOPIC

I. Barnabas.—Barnabas was a Spirit-filled, good man. This is the way he is described by the writer of Acts. He is also described as a man of faith. Through His ministry many people were added unto the Lord. These are qualities belonging to a man who has been changed by the grace of God into a new creature in Christ Jesus.

Barnabas as a good man is noted for His consecrated giving. He sold possessions during the time of his stay in Jerusalem and devoted the money to the cause of the Church at that time and place. His goodness gave him a charitable insight into the character of people. He was ready to believe Paul's conversion when he came to Jerusalem, in spite of Paul's former zeal in persecuting the Christians. This same goodness gave him an insight into the converted Greeks at Antioch and caused Barnabas to strengthen them in their faith and go on building up the Church. He was a good man without selfish ambitions and saw that the church at Antioch would be greatly blessed if a God-called man like Paul were present to help in the teaching. This led him to find Paul and bring him to Antioch to serve in the upbuilding of the Church. He was a good man to send out as a missionary among the Gentiles with Paul and made a very good record in the work which they did.

He was a man of faith. He was able to stand with Paul in the persecutions which they endured for the sake of the Gospel. He saw possibilities in men who accepted the Gospel and was ready to encourage them in the Christian life. He believed in the power of the Gospel for the transformation of the lives of people. His visions carried him in obedience to God's call to the regions where the Gospel was unknown.

II. The Text.—Acts 4:35-5:11.—This passage describes how the early church was endowed with the grace of giving and how some consecrated their property while others acted a false part.

Acts 11:22-30.—Here we see Barnabas delegated by the church at Jerusalem on a trip of investigation to Antioch to see how the report of converts among the Greeks corresponded with the work at Jerusalem. Here he made good and was accepted as a leader in the work at Antioch.

III. Suggestions for Junior Programs.—The biographical history of Barnabas may be made as interesting as possible in the study of this topic. Barnabas has many qualities that are worthy of practical application to the life of others. Sometimes the strong features in a man are overlooked because of being overshadowed by the interest centered in the strong character with whom he is associated. We can scarcely fully know Barnabas without knowing Saul (also called Paul). The life of Barnabas may be topically arranged for the Juniors as in the Suggestive Assignments for Juniors and thus bring out the striking characteristics of the man as a Christian and a servant of the cause of Christ.

OUTLINE STUDY

I. The Record of Barnabas.

1. A Levite who consecrated money to the Cause.—Acts 4:36, 37.
2. Brought Paul to the disciples in Jerusalem.—Acts 9:26, 27.
3. Was sent to Antioch by the Church to investigate the work.—Acts 11:22-24.
4. Sought Saul to help in the work at Antioch.—Acts 11:25, 26.
5. Was sent as a messenger of relief with Paul.—Acts 11:27-30; 12:25.
6. Was chosen of God and the Church as a missionary to Gentiles.—Acts 13:1. See Acts 13, and 14.
7. Was a delegate with Paul to Conference.—Acts 15; Gal. 2:1-9.
8. Disagreed with and separated from Paul.—Acts 15:36-39.

9. Later worked in harmony with Paul.—I Cor. 9:6.
- II. Characteristics of Barnabas.
 1. Sympathy for others.—Acts 4:36, 37.
 2. Large-hearted.—Acts 9:26, 27; Acts 15:37, 38, 39.
 3. Exhorter.—Acts 11:23.
 4. Spirit-filled.—Acts 11:24.
 5. Church-builder.—Acts 11:25, 26.
 6. Trustworthy.—Acts 11:30.
 7. Qualified and called for missionary work.—Acts 13:2.
 8. Suffered for the cause.—Acts 13:50-52.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Good," or "Good man."
2. Barnabas a Friend in Need—
 - a. To Saul.
 - b. To the needy in Jerusalem.
 - c. To the Church at Antioch.
3. Barnabas as a Missionary with Saul.
4. Barnabas at Conference.
5. Barnabas as a Liberal Giver.

For Seniors.

1. The Name Barnabas Appropriate to His Character.
2. The Service of Barnabas to the Cause of Christ.
3. Missionary Qualifications of Barnabas.

PERSONAL THOUGHT

A character whom the Lord and the Church can entrust with important duties is a worthy end to attain. May we so consecrate our lives to Christ that they may count for His cause in this way.

SEED THOUGHTS

Be good my child, and let him who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song.—Chas. Kingsley.

He who believes in goodness has the essence of faith. He is a man of cheerful yesterdays and confident tomorrows.—J. F. Clarke.

We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints.—Henry Giles.

For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
As long as ever you can.—Tombstone Inscription, Shrewsbury, Eng.

Howe'er it be, it seems to me,
'Tis only noble to be good—
Kind hearts are more than coronets,
And simple faith than Norman blood.
—Tennyson.

Nothing can make a man truly great but being truly good and partaking of God's holiness.—M. Henry.

God's truth is always available. The more you meditate upon divine ideas, the more fruitful will your daily life become. Think what it would mean to you to conform your mind always to spiritual standards,—to live up to the vision of what you know you ought to be. Your greatest heritage is the privilege of sharing in God's thoughts and of using them as your own.—Grenville Kleiser.

MORE MISSIONARY INTEREST

(Continued from page 111)

The Sunday school is in a sense the educational arm of the church. The members of a Sunday school study in a systematic way the Word of God. Methods are used which help in getting as much as possible out of Bible study.

The study of the Word is very essential in creating interest in the missionary work of the church. What the church needs is a vision of God. It is the Word of God that reveals Him to man. It is Christ Himself who says, "He that hath seen me hath seen the Father." Christ is the central figure of the Bible. He said, "Search the scriptures; for . . . they are they which testify of me." As we study the Bible in the Sunday school we get a clearer vision of God and Christ. The church needs this vision of Christ, of His love for lost humanity, the great plan of salvation and the whole truth as revealed in His Word.

When Paul met God on the road to Damascus his life was completely changed and he said at once, "Lord, what wilt thou have me do?" When Isaiah had his vision of God in all His majesty, holiness, and righteousness he also saw his own sinful condition and cried out and confessed it to God. He also had a vision of the great need of the people about him. It was also a transforming vision, for the angel placed on his lips a coal of fire from off the altar of sacrifice. Then after Isaiah was purged and clean, he was ready for the call, and he answered, "Here am I, send me."

When we have a vision of God the same thing will happen to us. We will see our own condition and the need of those around us. It will bring us to the place where God can sanctify us and set us apart wholly for His service and anoint us with power to go out in His work. If the Sunday school can, through the study of the Word, reveal more plainly and clearly the Christ, it will have accomplished a great deal toward creating missionary interest in the church.

Then when the call comes people will wholeheartedly respond out of appreciation for what Christ has done for us. "We love him, because he first loved us" (I John 4:19). When we know Christ and His love for us, a great love for Him will spring up in our hearts. With it will come a more sympathetic imagination of the great needs of the field, a warmer faith and a greater courage to go out and do the seemingly impossible and foolish thing. It will change the ideals and aims of many church members from a narrow world of self and inspire them with a desire to have a part in the saving and uplifting of the world. There will be more volunteers for service and less need of appeals for the support of the cause. The presentation of the needs in startling facts and figures will rouse to action for a time perhaps, but the real force back of true service is love for Christ.

Wadsworth, Ohio.

"If we blow the coals of other folks' strife,
the sparks may fly into our own faces."

"Love never slanders, never misrepresents,
never pretends."

THE RESURRECTION OF THE BELIEVER

How does Paul put it? "Absent from the body;" but you have hardly said that word, when he adds, "present with the Lord." The eyes are closed on earth and opened again in heaven. They lose their anchor, and immediately they come to the desired haven. How long that state of disembodied happiness shall last, it is not for us to know, but by and by, when the fulness of time shall come, the Lord Jesus shall consummate all things by the resurrection of these bodies. The trumpet shall sound, and as Jesus Christ's body rose from the dead as the first-fruits, so shall we arise, every man in his own order.

Raised up by divine power, our very bodies shall be reunited with our souls to live with Christ, raised, however, not as they shall be put into the grave to slumber, but in a nobler image. They were sown like the shrivelled seed, they shall come up like the fair flowers which decorate your summer gardens. Planted as a dull, unattractive bulb, to develop into a glory like that of a lovely lily with snowy cup and petals of gold. Sown like a shrivelled barley or wheat, to come up as a fair green blade, or to become the golden ear. "It doth not yet appear what we shall be: but . . . when he shall appear, we shall be like him; for we shall see him as he is."

Come, my soul, what a promise is given thee in God's Word of the life that is to come! A promise for my soul, did I say? A promise for my body, too. These aches and pains shall be repaid; this weariness and these sicknesses shall all be recompensed. The body shall be remarried to the soul, from which it parted with so much grief, and the marriage shall be the more joyous because there never shall be another divorce. Then in body and in soul made perfect, the fulness of our bliss shall have arrived.—C. H. Spurgeon.

CHRISTIAN ENTHUSIASM

This is the great need of the professional religion of our day. There is too much formality and too little earnestness, too much lackadaisical piety and too little stalwart Christianity, too much sitting at ease in Zion and too little zeal for the progress of Christ's cause and Kingdom. There is too much talk and too little work, too much sentimentalism and too little Christism.

"One is your Master," ought to ring in the ears incessantly of every professed follower of Jesus. Loyalty to Him should abound. Courage should be added to faith—a courage that would lead its possessor to daring deeds, that would prove itself fearless, outspoken, determined, that would make wrong-doers tremble in its presence; that would not close its eyes to any form of iniquity nor keep silent about anything that hinders the progress of God's Word.

Men who are possessed by the Master will have the courage to live as in His presence, to dare anything for Him, to endure as seeing Him who is invisible, and if need be to die, rather than yield one inch of Christ's territory to the enemy. Oh, for a revival of enthusiasm for Christ! Then one will chase a thousand, and two put ten thousand to flight.—The C.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

CHRIST THE SAVIOR.—Luke 2:11, 30-32; 15:3-7; John 3:14-17; 10:9-11, 14-16, 27, 28; Acts 3:1-18; Rom. 5:1-11; Phil. 2:5-11; II Tim. 1:9, 10

Lesson for April 14, 1935

Golden Text.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Luke 2:11, 30-32; Isa. 63:8. If there is anything taught in Scripture more fully than any other it is this that God, the Lord, is our Savior and Redeemer, and that He accomplished this through His incarnation, life, suffering, resurrection and glorification. Another thing in this connection is also clearly taught that His salvation is for all peoples of all nations; that Jesus is the Light of the nations (Gentiles), and the glory of Israel both in the physical and in the spiritual sense. Physical—the greatest son of Abraham, and Israel has had many great men in its family group, is Jesus of Nazareth. All nations do Him honor as the greatest that ever walked upon earth garbed in human flesh. Spiritual—there is a natural Israel and a spiritual Israel. The latter are God's elect of every age. I Cor. 1:30. To them Christ is all and in all. They glory only in their Savior and lean wholly upon Him. They have been reconciled to God through Him, are being kept and used by Him, and finally after being resurrected by His power at His call, they will be heirs with Him of heaven itself. In such a One will I glory, but in myself will I not glory.

Luke 15:3-7. Three times in God's Word it is recorded that God sang, and each time the occasion and theme was the redemption of the lost. When angels sang, this theme was also their glory and song. As the greatest joy the universe can know is the salvation of the lost sons of men, so the greatest grief is the persistent waywardness of the sons of men which will end in eternal destruction.

Jno. 3:14-17. God does not condemn us; our sins do that. His Son came into the world as the result of a compelling love that could not leave us condemned but wrought our salvation. This becomes a reality in our lives as the result of our believing in Him. The serpent of sin with its deadly fangs has put the sentence of death upon us. The Christ was nailed to the Cross, the sentence was executed upon Him. In faith we look to the cross and life overcomes death—behold, we live.

Jno. 10. In this wondrous story the Master tells of His love and provision for His sheep. He is the door, the means of entrance and

protector after entrance. He is the shepherd, providing food, shelter, and safety at the cost of His own life. He knows and is known of his own and followed by them to the end.

Acts 3:1-18. Faith in the Name implies faith in the owner of that name. Peter preached Christ, the multitude believed and repented, and by the help of Christ turned from their iniquities, and so received the blessing of salvation.

Rom. 5:1-11. Christ and Satan, good and evil, love and hate, are ever in conflict. Christ and goodness and love are by far the strongest, but our wills decide what shall rule in our life. Because of our fallen condition, we are by nature enemies of God, and the more we yield to sin the greater becomes our hatred of Christ. But no matter how much we hate Christ, He loves us more. He died for His enemies and thus revealed a love that passeth understanding. If we permit the fire of His love to melt the ice of our hate and turn to Him, He who saved us by His death will much more keep us by His life.

Phil. 2:5-11. If we want to help others we must first come down to their level; if we want to lift others we must get under them. Thus did the Christ. Although equal with God, He became man; and, having become man, He took His station as the lowliest of the race. Himself sinless, He took His place at Calvary as the chief of sinners. Only thus could He convince the world of the all-embracing love and salvation that was His. And only after utter humiliation could He be exalted to be a Prince and a Savior who could save to the uttermost. Happy, thrice happy, are all they who bow the knee to Him now and crown Him as supreme in their lives.

II Tim. 1:9, 10. The calling is holy and the life to which He calls us is a holy life. This is God's purpose for us and for the accomplishment of that purpose He gives us His abundant grace. This has been God's purpose forever, but was only fully revealed in Christ when He abolished death and gave us life and immortality instead.

THE FUTURE LIFE (Easter Lesson).—

Matt. 25:31-46; Mark 12:26, 27; Luke 24:1-12; John 14:1-6; I Cor. 15:3-20, 50-58; I Thess. 4:13-18; Rev. 22:1-5

Lesson for April 21

Golden Text.—I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live.—John 11:25.

Matt. 25:31-46. The Greek word that is here translated "nations" is "ethnos." Its Hebrew equivalent is "goy." These two words are

translated Gentiles, 123 times; heathen, 147 times; nations, 417 times; and peoples, 13 times. It may refer to the non-Jewish or the non-Christian as opposed to the worshipers of the true God; it may refer to the political units including the Jewish nation; or it may refer to the mass of mankind. In my humble opinion this scripture cannot apply to political units but must apply to the mass of mankind. Where is the political unit ancient or modern which could be placed on the right hand and rewarded with life eternal as a unit? The main objection that some interpreters would have against applying this scripture to the dividing of individuals are two: (1) The test is one of works, and faith is not mentioned. But faith is implied, and faith without works is dead. Heb. 5:9; I Pet. 4:17. (2) There is no general judgment, consequently this cannot apply to individuals. In regards to this last statement there are strong reasons to question its correctness. There are so many scriptures that speak of a separation at a given time of the wicked from the just to the end of deciding their final destiny that I am persuaded that the judgment of the saints during past generations on this doctrine should not be lightly pushed aside as inaccurate.

Mark 12:26, 27. The dead are not dead. If they were they would not rise again. They are in conscious relation with God in their graves. Only the tabernacle in which they used to live has crumbled, but the real person lives on. And as they had a natural body while on this earth they will also have a celestial body during the time of their heavenly sojourn which will be eternal.

Luke 24:1-12. The prophet had plainly foretold that the body of Christ should not see corruption, consequently we conclude that He arose without any physical changes. In fact, He plainly denies that He is a spirit but asserts that He has flesh and bones, and He did eat with them after the resurrection. If the Bible is to be believed, and we do believe it, we dare not question the bodily resurrection. But it was needful that He appear thus to the disciples to fully prove to them the resurrection and the life eternal. But flesh and blood cannot inherit the kingdom of heaven neither does corruption inherit incorruption, so it is evident that our Lord's body underwent a change before it entered heaven. Flesh, blood, and bones are corruptible (decay). John had seen the body of Christ after the resurrection, but he tells us that he does not know what the glorified body will be like, only that it will be like the Lord's. If the Lord still has the same body that He had during the forty days John would have known; and if his natural earthly body went to heaven then our bodies would not need to be changed. But we shall be changed. The

next body the saints will occupy will be spiritual, immortal, incorruptible, celestial, eternal, and made like unto His own glorious body.

Jno. 14:1-6. Jesus has not left us, He has only gone before. The bridegroom, having won the love and consent of the bride, just goes ahead to prepare a place for the bride, who will be brought home to the Father's house immediately after the marriage. Instead of being troubled we will wait with infinite longing for the hour of the wedding, meanwhile keeping our garments white and ourselves ready.

I Cor. 15. To live for God and reach heaven at last we must fight and slay many enemies. The last enemy is death. Thus far he always has won. Death has cut down as with a scythe the generations. Only Christ could not be holden of it. Because He overcame we are assured that when He comes death will have to surrender its prisoners at which time we will shout the shout of victory which will never end.

I Thess. 4:13-18. There will be a meeting of all the saints at the moment of the resurrection. Before we will rise to meet Him we will be given of God bodies suitable for that meeting. Wonderful love, wonderful grace. **I Jno. 3:1-3.**

THE HOLY SCRIPTURES.—Deut. 6:4-9; Josh. 1:8, 9; II Kings 22:8-20; Neh. 8:1-8; Psalms 19:7-14; Luke 24:25-32; Acts 17:10-12; II Tim. 3:14-17; Heb. 1:1-4

Lesson for April 28

Golden Text.—O how love I thy law! It is my meditation all the day.—**Psa. 119:97.**

Deut. 6:4-9. That which is most necessary for us to know and to remember—that branch of knowledge which we should teach to our children more zealously and painstakingly; but which we are most prone to neglect and quickest to forget is the Word of God, the Bible. If you have made all knowledge your province but are ignorant of God and His Word you will be ignorant of the purposes, aims, and end of life. Let the Bible always have more of your time than any other book.

Josh. 1:8, 9. Individual and national prosperity and success are the result of acceptance and continuance in the teachings of the Scriptures. If we could persuade the peoples of the nation and nations to obey the teachings of Moses on private and national economics we would never have any panics, and the one we now have would disappear as soon as the remedy would be applied. But people will not take God's way.

II Kings 22:8-20. Discoveries in medicine, metallurgy, etc., have been lost in the past without much appreciable loss, but when people have lost the Book of the Lord it has ended in sins that brought terrific catastrophes upon them. This happened during the years before Josiah came upon the throne. Even his righteousness could not turn away the wrath of God against the people because of their sins while they had lost the book. It is possible to lose the Book even while it is on the center table in the parlor.

Neh. 8:1-8. There are times when people get hungry for the knowledge of God. Fortunate indeed are such people when there is

a Nehemiah to teach them and lead them back again to right living.

Psa. 19:7-14. Here we have the Word of God and its benefits described fully in but few words. The word is perfect, sure, right, pure, clean, true, and righteous altogether, exceedingly precious, and much to be desired. Its effects on the life are marked—lives are changed, men are made wise, hearts rejoice, eyes are enlightened, dangers are averted, and blessings are received. Presuming on the mercy of God when we deliberately flout the commandments is an evidence of fearful rebellion.

Luke 24:25-32. We are slow to believe the Word of God and much slower to understand it. But under the illumination of the teachings of the author the Word is made plain and it causes our hearts to burn with a new love for its author and zeal for His Word and service.

Acts 17:10-12. No matter how eloquent the speech, nor how keen the logic, if what I say is contrary to God's Word I am wrong. If you want to be sure that that which you have heard is right do not only ask the man who taught you but also do some independent thinking. The teacher will always make his own arguments appear right. Study all sides of your subject, and then study again and again without a personal bias if you would learn the truth.

II Tim. 3:14-17. The teachings of childhood last the longest. If they are right we should continue in them. If the faith that your parents held made them godly above the average, be assured that you can find nothing better for yourself.

There is no such thing as a useless scripture in the Bible. While some parts may appeal more to me than other parts, according to my temperamental and moral bent, yet every part of it is of incalculable worth and obedience thereto necessary if I would be thoroughly furnished. The man who heeds only part of the Word has his religious life only partly furnished—too many empty rooms in his life.

Heb. 1:1-4. The Bible is all the Word of God. It was made known through prophets and messengers of old. One gave part of the message, another gave more; but all their messages combined make a complete book without contradiction or error. Only he who knew the end from the beginning could give a book which was fifteen hundred years in the making with such complete unity of design and perfection of contents.

SIN, REPENTANCE, AND FAITH.—

Gen. 3:1-24; Isa. 1:10-20; Mark 2:1-12; Luke 15:11-24; Acts 2:32-39; Romans 1:18-32; 3:10-18; 5:1-11

Lesson for May 5

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—**I John 1:9.**

Gen. 3:1-24. In this chapter we have the statement of the origin of sin in the human family with its dreadful consequences upon all its generations. Sin is transgression of the law. There is something alluring about the forbidden that makes it very hard for

people to leave it alone. In addition to the allurements of the forbidden are the enticements of Satan so that not only the first parents but all their children after them have yielded at some time. So I am condemned before God, not so much because Adam and Eve sinned but because I have sinned.

Isa. 1:10-20. Regardless of the wickedness of men we are all religious. But God does not accept worship from those who do not seek after holiness of life. The worship of the wicked His soul hateth, and their prayers remain unanswered. If we would approach unto God we must come with a desire for cleansing and deliverance from sin. And God is reasonable. When He demands anything He makes it possible. Though our sins were of the deepest dye, yet God is able to wash the life and make it whiter than snow. Willing obedience brings good, but rebellion brings the punishment of the sword.

Mark 2:1-12. It is possible for a man to wash away material defilement with water, but only God can forgive sin. Jesus, being the Son of God, could and did forgive this sick man's sin. He can and will also forgive ours if we are as determined to come to Him as was this man. Sin paralyzes a man's moral powers worse than any palsy can paralyze the flesh.

Luke 15:11-24. The parables of Luke 15 reveal God's love to the lost, but the story of the prodigal shows the foolish waywardness of man. The unfortunate thing is that it is not unusual for a man to waste all his God-given gifts through riotous living before he ever appreciates decency and the mercy of God. The marvel is that God's father heart is ever ready to forgive and reinstate us in the home.

The farther men get away from God the worse they live. The trouble with many who have never gone into the depths is that they have no sympathy for the outcasts. It requires the heart of God to sympathize fully with the wayward, as well as with the self-righteous. Those who never wander away from God, while they may feel that the Lord cares more for the scapegrace than for them, have a wealth of blessings that the prodigal can never gain. Our mistake is that we are prone to believe that we deserve more than we get if we have been good for a little while. At the best we are undeserving of the least of God's blessings. We owe Him much; what He gives us is of pure grace, the result of His love.

Acts 2:32-39. Instead of the crucifixion stopping the free flow of God's wondrous love, it opened up another fountain through which God could bless us to the limit. The crucifixion gave us the atoning blood, and the ascension made possible the outpouring of the Spirit. The Spirit convicts, repentance ensues, the blood cleanses, and we receive remission of sin.

Rom. 1:18-32. In these verses the apostle describes the downward course of the ungodly when once they turn their backs on God. It is not long until they are indulging in every known sin to the extent that it is a shame even to speak of the things they do.

Romans 3:10-18. If the heathen are sinners those brought up under the teachings of the

(Continued on page 125)



BIBLE STUDY



TABERNACLE STUDIES

XXXVII. The High Priest in the Holy of Holies (Continued)

By the Bible Study Editor

The Sin Offerings

We have already noted the steps taken for the purpose of purifying the holy place, or the sanctuary of the tabernacle. The sprinkling of the blood of the sacrifices constituted the method of this purification. There was no place within the tabernacle for the burning of the fat and the flesh of sacrifices. There remained, then, the completion of the offering to be made at the altar of the court, where the remnant of the blood was to be offered and the fat of the sin offerings was required to be burned. It was these ceremonies, offered at the altar in the court, which constituted the completion of the offering and the purging of the sins that were remembered on that altar in the daily sacrifices.

We remember that the blood of the bullock was caught in a vessel and that it was carried while warm into the most holy place and of it the high priest sprinkled on the mercy seat and before the mercy seat. In the holy place the high priest sprinkled of it on the horns of the altar and on the altar, to make atonement for it and for the sins of the people. What did the priest do with the rest of the blood? According to the custom of making use of the blood of sin offerings there was but one other step to be taken, and that was to pour the rest of the blood under the brazen altar—the altar which is at the door of the tabernacle of the congregation. Lev. 4:7, etc. There was no other method of disposing of the blood of sin offerings. This step associated the brazen altar with the work of the annual atonement. It was a distinct representation of the fact that Jesus Christ who came into the world and shed His blood on the cross in the world was the sacrifice whose blood made atonement before the throne of God in heaven and purged us from our sins. The blood that made atonement for us was the blood that Jesus shed for our sins while He was in the world. The blood that made atonement was poured out in the place where the sacrifice for sin was slain. The blood of both the bullock and the goat was shed in the court, and the blood of both was poured out under the altar, because both were sin offerings.

It is possible to make a distinction between the altar that is before the Lord, and the altar that is at the door of the tabernacle. The former altar stood before the veil in the holy place; the latter was near the door of the tabernacle, but in the court. This distinction should be kept in mind, since the

particular uses of the two altars have each their spiritual significances. The blood that was shed belongs to the altar in the court. It was used to make atonement in the most holy place and it also made atonement for those who made use of the altar that stood before the Lord in the holy place.

Let us then gather the truth from the offering of blood. Jesus Christ was a sin offering for men. He shed the blood of His flesh to make atonement for our sins. His was not a spiritual sacrifice made for us by the act of denying His glory and leaving heaven. It was not the heroism of self-sacrifice that saved men in days past. It was not the laying down of His life that made atonement for us. His example was more than the leaving of heaven. It was the giving up of the life that He took upon Himself after that He came into the world in flesh. Again, Jesus did more for us than the simple living of a spiritual life, a life of faith, a life of spiritual ideals and worship, as might be evidenced in a ministry in the holy place, eating of the shewbread and living in the light of the candlestick. This is an essential part of Christian experience, but salvation depends upon the purging away of sin from the holy place, and that required the shedding of blood. The only blood that was shed to purge away the guilt of the most holy place and also the guilt of the holy place, was the blood that was shed in the court before the altar that stands before the door of the tabernacle. The blood that made atonement was the blood that belonged to that altar and which was proved to belong to it by pouring it at the foot of that altar. Atonement is made for us only by the blood of Jesus Christ in His flesh, while He was in the flesh and in the world, and at the time that He was made for us an altar by His death for us on the cross of Calvary. At the foot of that altar His blood was poured when the soldier pierced His side. That blood had made atonement in heaven for us all. God had seen Him die and in Him He also saw the goat of the sin offering of all those who with Him approached God in faith in the crucifixion of His Son.

The Scapegoat

The two goats of the sin offering (Lev. 16:5) were taken from the people. Both were equally sin offerings. The choice of which should die and which should be led out into the wilderness was decided by lot. Either goat could have served in either capacity. Both were representative of the people. The bul-

lock was a sin offering for Aaron. It could not be used other than for himself, and it could not be used for a scape animal, upon whose head the sins of the people might be confessed. One of the goats was slain, and its blood accompanied that of the blood of the bullock into the most holy place and in the holy place and was also poured out under the altar with the blood of the bullock. There remained the act of disposing of the goat that was called and allotted the service of scapegoat. It represented the people in their relation to the sins which they had committed and from which they were to be made free.

Before the high priest had purified himself from the blood of the sin offerings he brought the scapegoat and laid the bloody hands (with which he had sprinkled the blood of the sin offerings) upon the head of the scapegoat and confessed upon its head all of the transgressions of the people in all of their sins, putting them upon the head of the goat. This goat was to be presented alive before the Lord to make an atonement with him. Lev. 16:10. The atonement was not complete without the offering of the live goat to let him go in the wilderness. The atonement is not complete in Christ without the bearing away of the sins for which He shed His blood. And it is evident that the sins which required the shedding of His blood were the sins which were confessed on the head of the scapegoat, the sins of the people. Atonement and forgiveness are inseparably united. When Jesus died on the cross our sins were borne away in the plan and purpose of God. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Where were the benefits of the death of Christ if there were no forgiveness to follow? "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7,9). The sin offerings of blood and the scapegoat represented both phases of the atonement, the death for sin and the forgiveness of sin. The hands that sprinkled the blood were placed on the head of the scapegoat.

The scapegoat was sent away "By the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. 16:21,22). "And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp" (Lev. 16:26). The slain bullock and the sin offering goat were united in the laying on of the hands on the head of the scapegoat. The sins of all of the people were

confessed on the head of the scapegoat, for which sins the bullock and the other goat had died. The scapegoat bore the sins away in the wilderness at the hands of a man from the camp of Israel. The goat and the sins remained in the wilderness, and the man returned and was healed himself and came into the camp purged from the defilement of the sins of the scapegoat. Thus far the ceremony of the putting away of the sin of the people was completed. The significance is definite, for it is an illustration of the work of grace accomplished for us in Christ, and it is also an illustration of what God expects to accomplish in us through Christ.

Let us again revert to the blood offerings. In the bullock we have the picture of Christ who died for us, and in the goat the illustration of our death unto sin with Christ. Christ took us with Himself when He died on the cross, for it was in the body of His flesh that He died. He took upon Him the seed of Abraham. He was made to be sin who knew no sin. In the likeness of sinful flesh, and for sin, God sent His own Son and condemned sin in the flesh. It was fitting that the goat should accompany the bullock in the matter of death for sin and that its blood should be presented in the presence of God for the redemption of the sins of man. Christ took us with Him when He died on the cross. "Our old man was crucified with him." Paul says, "I am crucified with Christ." And again, "If we be dead with him." Is it not fitting then, that in the putting away of sin and its guilt that Christ should be with the scapegoat?

The common conception of the ministry of the scapegoat is that it represents the putting away of the guilt of the sin,—that it shows how sin is put away from us and never returns again; for it is presumed that the goat taken into the wilderness or an uninhabited place fell a prey to the wild beasts and could never return to the camp. Such a circumstance and such an application is perfectly within the range of possibility and of reason. It is also a spiritual truth, that our sins forgiven will not return to us again. The guilt of them is removed forever. "There is, therefore, now no condemnation to them that are in Christ Jesus." We were in Christ when He was crucified and are in Christ who is become our salvation. Yet, there is another truth associated with the taking away of the scapegoat that must not be overlooked. The scapegoat was not alone when he was taken into the wilderness. The sin offerings did not go alone into the most holy place. Some one went with them and carried the blood which they had shed. The animals of sacrifice represented some one. So also the scapegoat represented some one, the one who went with him into the wilderness, and the some one whose hands had been laid on his head to confess the sins. He who went with the scapegoat was one of the members of the camp for whom the blood sacrifices had been made, and the camp which had given both the goat for sacrifice and the scapegoat. He went with the scapegoat out into the wilderness. The goat that was the bearer of the sins of the camp remained in the wilderness, but the representative of the camp who took the goat away came back into the camp again. He had led his sins and the sins of the camp a-

way, and he came back and washed his garments and his flesh before he was permitted to come again into the camp. It is essential that we then look at the picture of the man, for the goat was but his representative. Let us consider the people, for the picture of the goat was but a portrayal of the more important matter—the relation of the people to the sins that had been atoned for by the blood of the sacrifices for sin.

What is the relation of God's people toward sins that have been atoned for? One of the first Scriptures that would come to mind is, "Shall we continue in sin, that grace may abound?" Is the camp a fit place for the sins that have brought about the judgment of death? Shall sin remain in the camp in order that the sacrifice may be constantly offered? "God forbid. How shall we that are dead to sin, live any longer therein?" Paul's arguments center upon the fact that Christ died for our sins and that we died with Him; that is we were included with Him in His death on the cross. As a result of our being included we are to reckon ourselves dead also, and are not to live longer in the sins for which He died and we died in Him. We shall not continue in those sins, but shall purge ourselves from them. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The efficacy of the blood atonement is the removal of the conscience of sin. Heb. 10:2, 22. But there follows a new life of righteous living and a cessation from conscious sins. The heart is sprinkled from an evil conscience but the body is washed with pure water. See Heb. 10:22-25. Again, the apostle admonishes the believers to put on the good works and to put off the old man with his deeds. Col. 3:1-17 and other similar passages.

The reason for the transformation of one's life after that he has believed in the atonement is, that after the atonement made by the high priest, he went into the holy place, washed his flesh and put on the holy garments. This he did immediately after the confessing of the sins of the people on the head of the scapegoat. Lev. 16:21-24. Upon the return of the man who had taken away the scapegoat he must wash his clothing and his flesh and then come into the camp. Because Christ purged himself from the defilements of the flesh we should also purge ourselves from those defilements. It was the atonement by blood that removed the stain of sin from the conscience. It is the offering of the blood of Christ that frees us from our guilt before God. Should one wait until no sin is found in his life there could never be a conscience free from guilt. The work of Christ for us was accomplished in the most holy place and in the tabernacle. There He removed the guilt of our sins from the presence of the Father. On the basis of that sacrifice we have forgiveness from God. There **we were with Christ** as He represented us in judgment and death for sin. In the world **Christ is with us** in the putting away of our defilements. He placed his hands on the scapegoat that it might represent him also as it went in the wilderness to put sin away from the camp. Because Christ purified Himself from the defiling things of the flesh, we also should purify ourselves from those defilements. John

17:13-19. Is not the Scripture full of admonitions for the purity of the life of the godly man? The washing of the garment and of the flesh is the work of every child of God. The outside of the camp, out in the wilderness, is the place for the sins that have been forgiven and they should not again return to the camp. And let there be no misapprehension regarding the difference between the scapegoat and the flesh of the sacrifices whose blood was taken into the most holy place. Their flesh was burned without the camp. The burning of that flesh was a representation of the finished judgment of God upon sin. It was the manifestation of the reproach for sin. In that judgment the believer also goes forth without the camp with Christ bearing His reproach. Heb. 13:13. But the scapegoat is not a symbol of the reproach of sin. He becomes the symbol of the separation from sin of all those whose sins are forgiven. The reproach will be that of a failure to separate one's self from the sins for which the Lord of Glory died for us on the cross of Calvary. The work of redemption is not fully accomplished and beneficial to us if we do not separate ourselves from the sins of life and the sins of the flesh.

Both garments and flesh must be washed upon the return of the man from the wilderness before he may return into the camp. Garments may be defiled in two ways; by the defilements of one's own flesh, and by the defilements of contact with other's sins. The law was explicit regarding defiled garments. Whatever was made impure by defiling contacts must be washed. The world is full of such defiling things. Let the believer keep his garments clean. Let him not bring into the camp that which would defile it. If His external life has been modeled after the world and its lusts, let him take it out of the camp with the scapegoat and let him leave it outside of the camp. And then let him leave the sins of his own lusts and fleshly desire out in the wilderness and purge himself from those defiling things. The scapegoat bears the sins of the camp away with him and the sins of the camp should be purged from it by those whose sins have been atoned for by the death of the Son of God. In the most holy place the sins are atoned for and forgiven, and the guilt shall not return, but let the scapegoat of the forgiven sins also carry away from the life the sins for which its fellow goat had died.

(To be continued)

NUGGETS OF TRUTH

(Continued from page 123)

law of God are no less so. Even of them it can be said that they make haste to do evil and know not the way of peace. Truly the whole world is guilty before God and needs to repent with bitter tears.

Rom. 5:1-11. Even repentance would not avail us anything if the Lord had not wrought our deliverance through Christ. Believing that He loves us still, in spite of what we have done, we look to the cross and believe that He suffered for us; in prayer we call upon Him, and the burden rolls away. Peace that passeth understanding floods the soul, and we look in adoration and say, "Father," "father." By faith we avail ourselves of His marvelous grace and receive salvation as the gift of God.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

"10,000 AT CONFERENCE IN THE HEART OF AFRICA"

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psalm 2:8.

It is indeed heartening to hear reports from many of the foreign fields where souls in heathen darkness are seeing the "Light of the World." With so many places of worship sparsely attended in the homeland, and with so many Conferences ill attended, to hear of Conferences where over 10,000 were in attendance is refreshing. The ground was black with people. In spite of the crowds, we are informed that there was dead silence, perfect reverence during prayer, and attentiveness and responsiveness to the message of the Word of God. "It was beyond description," so said eyewitnesses, speaking of the crowds, the beaming faces, the singing, and the joyful Hallelujahs. One could only stand in awe and marvel at the power of God. One of the missionaries sent us this description, which our readers will appreciate:

A Government agent who lives near to Ibambi came to one of the meetings with his wife. He had seen all the preparations before and had asked about the natives who were coming. It was explained to him that 10,000 people of some eight distinct tribes would be present for four days or so. He could not take it in, and suggested that there would certainly be trouble and fighting through having such a mixture of people on the place. We tried to explain about the love of God in the hearts of men breaking down tribal barriers, but the point was lost somewhat. At the meeting he attended he saw it all for himself. The different tribes were asked to stand in turn to show him how many there were. First, the Barambos, then Bazandes, Medes, Balikas, Babaris, Bayogos, Babudus, Balumbis, and all so obviously happy! Then somebody stood up at the commencement of the meeting and handed up a woman's stool that had been lost, another handed up a small knife and asked that enquiries be made for the owner. Then came different things: a tax-medal, piece of pencil, native plaited hat, etc. All these had been lost and found and handed up to the platform to be returned to the owners. It was unbelievable to the Agent. Of course ALL blacks are liars, thieves and deceivers in the opinions of those who do not understand God's working in men's hearts, but we who know the glorious liberating Power of the Gospel, saw that there were changed blacks in front of us.

To see the multitudes dispersing after each meeting was something to be long remembered. Perfect stillness during the benediction, followed by another brief pause, and then the thousands stood to their feet. Native-like they carried their small stools and chairs above their heads as they left, and so to us on the platform it just looked like a great waving forest of arms.

At night time the sleeping places were worth seeing. Inside, every available inch was packed tight with human beings; outside, hundreds of little fires peeped out of the dark, with groups of people around each one. More often than not they would be singing and praying right into the night. Those in one shed would be singing some hymn quite different to the people in the next shed, and so on—so that it was impossible at a distance to tell what they were singing with so many tunes going at once. The whole station

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

night and day was just vibrating with prayers and praises.

After reading this account it may be well to consider a few shocking facts and figures. With all the marvelous accomplishments in some parts, only one per cent of the heathen world has been reached, some 11,000,000 souls out of 1,000,000,000. A decade ago men dreamed of "Evanglizing the World." Let us dream on. But in the meantime, let us translate our dreams into realities. Note:

The estimated population of the world is approximately 2,000,000,000.

The number of Christians (nominal included) is about 600,000,000, of which 200,000,000 are Protestant adherents; the remainder belong to the Greek and Roman Catholic Faiths.

China with 425,000,000 inhabitants has 3,000,000 Christians.

Eighty-eight per cent of China's entire population lives in the rural sections, yet 40 per cent of all its missionary forces reside in twenty cities.

Japan with 60,000,000 has 300,000 Christians.

Eighty per cent of Japan's population are farmers who are still unevangelized.

India with 350,000,000 people, has 5,000,000 Christians.

Of 710,000 villages in India only 39,727 have Christians living in them.

Africa with a population of 155,000,000 has 3,000,000 Christians.

Since Christ came to our world, since He died in our world, dare we fail Him now in His program of SAVING THE WORLD? Listen to these prophetic words concerning China, just one part of this world:

From Dr. C. Y. Cheng, of China—"My heart burns within me as I tell you something about the present opportunity. A few years ago China was about to throw away Christianity. Today the attitude is quite the opposite. With the national distress, people begin to turn to religion for consolation and peace. Christian schools are usually full to the utmost, Christian messages are received gladly and readily."

From Dr. E. Stanley Jones—"China is the world's greatest evangelistic opportunity at present. It seems to me that literally hundreds and thousands of the intellectuals are awaiting a gentle, loving, sincere, spiritual push."

From James Leynse—"In thousands of homes in China the idols have fallen. Change has come like a shock. Ideas and standards have been shuffled in striking fashion. The old religions have become tottering ruins. The temples are vacated. The control of the older generation has slipped away. Youth is in the lead and seeking new ways. As a result evangelism in many places is experiencing a golden age of opportunity. Everywhere around us a clarion call for service is sounded. What will take the place of the idols, communism or Christianity?"

It may not be out of place to put before us the "Ten Obstacles to Modern Missions," which Dr. Julius Richter, Professor-Emeritus of Missions in Berlin University, points out:

1. The financial depression which compels a curtailment of work.

2. Loss of prestige to Christianity due to brutalities of the World War.

3. Un-Christian and anti-Christian science and technique, the fruits of which are sought by non-Christian peoples.

4. Competition between Roman Catholic and Protestant missions as in the Congo.

5. New advance of Islam—especially in Africa.

6. Bolshevistic atheistic communism.

7. Nationalism, especially its "anti-foreign" phase.

8. Increasing restrictions placed upon missionary education by non-Christian governments.

9. Immoral lives of many representatives of white ruling classes at home and abroad.

10. Institutionalism, which absorbs so many people and so much money and often hampers aggressive evangelism.

May we study these obstacles carefully, and find out if these were the characteristics of "First-century missions. Which are a rebuke to our lives? Our methods? Our wrong zeal? Our improper standards of judgment? WHAT IS THE TRUE GOAL OF MISSIONS? May we suggest a fresh study from the greatest **MANUAL OF MISSIONS**—the Book of "The ACTS of the Apostles."

IS THE SHADOW OF THE PREDICTED BEAST APPEARING UPON THE HORIZON

I stood upon the sand of the sea [Nations], and saw a beast rise up.—Rev. 13:1.

In his estate he shall honour the God of forces.—Dan. 11:38.

By peace shall [he] destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand [Divine Interposition].—Dan. 8:25.

With world-wide preparation for war, unparalleled, and the cry of peace heard in every quarter, many are bewildered. They say, What does it all mean? What will be the outcome of it all? When the World War ended, many picked up the memorable statement of Ex-President Warren G. Harding, in his speech in Hoboken, N. J., "IT SHALL NOT OCCUR AGAIN." However, in spite of this, millions are realizing that the world turmoil is fast culminating in some climax. Millions are making inquiry, and their voices will not be silenced. They ask, "Is there no word from the LORD about this matter?" We are glad to say there is. The lamp of PROPHECY never shone brighter and clearer than today.

When we see a cloud of dust on the horizon, we say, "The stage-coach is coming." When we see the shadow of a person appearing, we say, "— is coming, at least it looks like him." The Apostle John clearly told us, that the Antichrist is coming. He named him. Jesus called him, "another" in John 5:43. It may profit our readers to point out 54 instances which record the names of the "COMING WAR LORD" or "ANTICHRIST":

The coming Antichrist is referred to in Scripture by Bible writers under different names which denote his superpersonality, diabolical character and destructive work. Some of these names are: (1) Seed of the Serpent, Gen. 3:15; (2) Asshur, Num. 24:24; (3) The Bloody and Deceitful Man, Psalm 5:6; (4)

The Enemy and Avenger, Psa. 8:2; (5) The Man of the Earth, Psa. 10:18; (6) The Wicked One, Psa. 37:10; (7) The Fowler, Psa. 91:3; (8) Head Over Many Countries, Psa. 110:6; (9) The Assyrian, Isa. 10:24; (10) The Bough, Isa. 10:33; (11) The King of Babylon, Isa. 14:4; (12) The Oppressor, Isa. 14:4; (13) The Feller, Isa. 14:8; (14) Lucifer, Isa. 14:12; (15) Son of the Morning, Isa. 14:2; (16) The Day Star, Isa. 14:12; (17) The Man that Made the Earth Tremble, Isa. 14:16; (18) The Abominable Branch, Isa. 14:19; (19) The Assyrian, Isa. 14:25; (20) The Spoiler, Isa. 16:4; (21) The Treacherous Dealer, Isa. 21:2; (22) Death and Hades, Isa. 28:18; (23) The Terrible One, Isa. 29:20; (25) The Scorned, Isa. 29:20; (25) The King, Isa. 30:33; (26) The King of Sheshak, Jer. 25:26; 51:41; (27) The Profane Wicked Prince of Israel, Ezek. 21:25; (28) The Deadly Wounded One, Rev. 13:3, 12; (29) The Prince of Tyrus, Ezek. 28:2; (30) The King of Tyrus, Ezek. 28:12; (31) The Prince of Mesheek Tubal, Ezek. 38:2; (32) The Chief Prince of Meshack, Ezek. 39:1; (33) Another Little Horn, Dan. 7:8; (34) A Little Horn, Dan. 8:9; (35) A King of Fierce Countenance, Dan. 8:23; (36) The Prince that shall come, Dan. 9:26; (37) The Desolator, Dan. 9:27; (38) A Vile Person, Dan. 11:21; (39) The Wilful King, Dan. 11:36; (40) The King of the North, Dan. 11:40; (41) The Breaker, Micah 2:13; (42) The Proud Man, Hab. 2:5; (43) A Wicked Counsellor, Nahum 1:11; (44) The Idol Shepherd, Zech. 11:16, 17; (45) Another In His Own Name, John 5:43; (46) The Lie, John 8:44; (47) The Man of Sin, II Thess. 2:3; (48) The Son of Perdition, II Thess. 2:3; (49) The Lawless One, II Thess. 2:8; (50) The Antichrist, I John 2:18; 4:3; (51) The Rider on the White Horse, Rev. 6:2; (52) The Falling Star, Rev. 9:1; (53) The Angel From the Bottomless Pit, Rev. 9:11; (54) The Beast, Rev. 13:11.

Some may say, "Is the shadow of the predicted BEAST upon the horizon?" The Editor of the Sunday School Times points out that H. G. Wells predicts the Beast:

Men who reject the Bible always unconsciously agree with it. H. G. Wells, brilliant British novelist, historian, and essayist, is a striking instance. His blasphemous repudiation of God's Word, of Christ as Savior, of the blood atonement, and other precious doctrines is well known, and comes out conspicuously in his recent autobiography. Still later is his recent article in a secular magazine, "How to Bring Peace on Earth." He says a "new order" is coming, but that there is "a necessary breaking up and voiding of institutions, customs, and morale before the lines of the new order can be made plain." The "new social and political objective . . . taking shape in the minds of an increasing number of people . . . is nothing less than a federal world state, a World Pax, which will absorb, flatten out, and replace the present sovereign governments of the world altogether." The world-wide co-operation of men is going to establish world peace. "A common government" is demanded, Wells says. "A pooling of economic interests" will render impossible war forevermore. Not God, not Christ, but man, is the hope of the world. A single human government, controlling the whole world—"It is along these lines that hope will presently return to mankind." And so Wells, scoffing at the Bible and God, agrees completely with God's Word as to what man will undertake. Wells is very late in his predictions—Daniel and John made the same predictions more than 2,400 and 1,800 years earlier. Wells, without knowing it, is describing the unified world-empire that, as he truly says, will certainly be established under a single, powerful government when the governments of the earth "shall give their power and strength unto the Beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled" (Rev. 17:13, 17). There will be a world-wide peace—for a while: but the tragic and devastating war that will come later will be infinitely worse than the war of 1914 which Mr. Wells ignorantly calls

"the last World War." Then will sound out the "great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord; and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Already the nations of the world are worshipping at the shrine of the "God of FORCES." Building up huge navies, piling up armament, increasing their armies, and increasing their air forces. The nations are being bled of billions of dollars, getting ready for some forthcoming catastrophe. With this preparation you have the persecution of those who refuse to worship at the "Shrine of the God of FORCES."

Note the late action of the United States Supreme Court, in refusing citizenship to excellent citizens, because they had a conscience on the war question. You can plainly see the shadow of the Beast in the form of compulsory military training in our higher institutions of learning. An instance is the judge's decision against a Kansas student C. O.

The Kansas case of conscientious objection to compulsory military training is to be appealed to the state supreme court and may go to the supreme court of the United States. Raymond McMahon, 20-year old Methodist studying veterinary medicine in the state college at Manhattan, has failed in his effort to obtain an injunction from a district court against the enforcement of compulsory drill at his school. Despite the vigorous demonstration of Topeka ministers, Judge Otis Hungate of the Shawnee county district court on Jan. 12 refused the plea of McMahon's attorney that the Methodist conscience on war deserved the same consideration as that of Quakers and Mennonites and that no other school in the state offered a course in veterinary medicine. Dr. Charles M. Sheldon of Topeka, author of "In His Steps," is receiving money to finance the appeal of the case.

The Nofrontier News Service cites the case of a Frenchman "In prison but HONORED."

Although French prisons have held in the last few years many a young man of sensitive conscience and nobility of character for refusal of military service, the case of Phillippe Vernier has attracted particular attention. Serving his second term, Vernier is in the notoriously bad Marseilles military prison, confined in a cell 9 by 6 feet, allowed seven letters a week (the rest being destroyed) and permitted to see only visitors who do not share his views. Over 2,000 Frenchmen have signed a petition for his release, demanding a law providing for civil service for war objectors. Vernier can write two brief letters a week, work two days a fortnight, possess four books (on carpentry). That is all. Where conscription prevails, it is not a case of asserting unwillingness to fight in future war, or signing straw ballots in a student peace poll. It is grim, desperate struggle against remorseless enemies—your own countrymen, agents of the war system.

Alas, how soon the next generation forgets what war ACTUALLY IS. Lloyd George, the Wartime Premier of Great Britain, pointed out this fact in his stirring address on the opening of the Exhibition of War Pictures in London:

We are now getting into a generation who knows nothing of war. So I think the time has come when we should let this generation know what war means. It means to kill, to shatter, to mutilate, drown and starve. If there were no danger of another war and the repetition of these horrors, then I should say, "Let the unknown truth about the war be buried in the same grave as the Unknown Warrior." But is there no danger? I am not one of those who think that it is quite imminent. I am a little hopeful it will be put off, but it is there lurking on the path along which humanity has got to tread, and any moment it may spring upon us. We must bear in mind the millions of young men now throbbing with life and hope who have got to be saved from the repetition of these terrible experiences. Did I say young men? Children would be in the front line next time. The same bombs, the same explosives

that kill and mutilate—yes, liable to be strangled with the same poisonous fumes as their parents.

With human peacemakers declaring that disarmament is at an END, and that permanent peace between nations is an impossible ideal, it ought to encourage us Christians and opponents of war to point out that ONLY through the Prince of Peace, whom the world rejects will there be peace. Ramsay MacDonald, the pacifist and peace-loving Premier of England, said recently, "Our effort to promote world peace by setting an example in disarmament has proved fruitless." With this gloomy picture, we will conclude this editorial, with the cheerier prophecy of the coming of the Prince of Peace,—Our Hope.

In one of the chapters of his latest book, "Quiet Talks on the New Order of Things," Dr. S. D. Gordon tells a story which emphasizes a truth we need to constantly keep before us.

The story is of a young bugler who lay limp and dying in one of the trenches "somewhere in France." The officer in command, with a sergeant, making his rounds in this section, almost stumbled over him.

"Done for?" asked the sergeant. "Yes," was the reply, "the poor fellow's evidently 'gone west.'"

"But he hadn't quite yet. There was a momentary flushing up of the fast ebbing vitality. The ear caught the words spoken. The lips moved and the officer bent tenderly to catch the words: 'Gone west? . . . yes, sir . . . but . . . not done for, sir . . . it's only just beginning. . . I see . . . him . . . and . . . mother.'"

Dr. Gordon's comment on the story thus told, re-emphasized the glorious truth declared by the Christian religion, and which has ever been sounded out from Christian pulpits: "Then a wondrous smile lit the boy's face, and then the head dropped back. Things had begun for him. Things will be just beginning when Jesus comes."

LYNCHINGS IN 1934

According to the records compiled in the Department of Records and Research of the Tuskegee Institute there were 15 persons lynched in 1934. This is 13 less than the number 28 for 1933; 7 more than the number 8 for 1932; 2 more than the number 13 for 1931; and 6 less than the number 21 for 1930. 8 of the persons lynched were in the hands of the law; 3 were taken from jails and 5 from officers of the law outside of jails.

There were 51 instances in which officers of the law prevented lynchings. 7 of these were in Northern and Western States and 44 in Southern States. In 46 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 5 other instances, armed force was used to repel the would be lynchers. A total of 74 persons, 14 white men; 57 Negro men and 3 Negro women, were thus saved from death at the hands of mobs.

Of the 15 persons lynched, all were Negroes. The offenses charged were attempted rape, 4; rape, 2; murder, 2; wounding man in altercation, 1; associating with white woman, 1; striking man, 1; writing insulting letter, 1; talking disrespectfully, 1; insulting women, 1; implicating others in a charge of stealing turpentine and bootlegging it, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 1; Florida, 2; Georgia, 1; Kentucky, 1; Louisiana, 2; Mississippi, 6; Tennessee, 1; and Texas, 1.—Selected.

THE TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION

Plans are well under way for the Twelfth World's Sunday School Convention which is to meet in Oslo, Norway, early in July of

REV S M GRUBB
2956 N. 12TH ST
PHILADELPHIA
PENN.

Christian Monitor, April, 1935

WORKERS' PRACTICAL BIBLES

now only
\$1
EACH

Reference
Edition

50



A dignified durably bound Bible, very thin and compact, fits the pocket and is printed in clear Minion type on new super Bible paper. Contains 80,000 center column references, and maps.

Strongly bound in Fine Grain Persianette overlapping flexible covers, gold stamping, red under gold edges.

No. 2489. Size 4 1/2 x 6 3/4 x 7/8 in. Price\$1.50

<i>Christ's coming, and</i>	ZECARIAH, 14.	<i>graces of his king</i>
9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.	B.C. 587. CHAP. 13. 1. Im. 43. 10. 2. Pa. 44. 10. 3. Im. 43. 10. 4. Mal. 3. 4. 5. 1 Pet. 1. 6, 7.	the first gate, unto the corner and from the tower of Han unto the king's wine-presses. 11 And men shall dwell in it: there shall be no more utteration; but Jerusalem shall be inhabited.

Specimen of Type

CONCORDANCE EDITIONS

No. 3489. Same binding as 2489 above with large type concordance, 80,000 center column references, 9 maps\$2.00

GENUINE LEATHER BINDING

No. 3499. Genuine French Morocco leather, flexible overlapping covers, gold stamping, red under gold edges, with concordance and 80,000 center column references. \$3.00

ANY BIBLE WITH PATENT THUMB INDEX 35¢ EXTRA

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

NEW BIBLE EVIDENCE

From the 1925-33 Excavations
SIR CHARLES MARSTON, F.S.A.

Sir Charles Marston's striking volume has been described as the most important contribution to the confirmation of Biblical records made in recent years, by one who is probably the world's foremost authority on the Israelites' exodus from Egypt.

Fully Illustrated \$2.00

Mennonite Publishing House
Scottsdale, Pa.

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc.

A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required

Use for sunburns, chafed skin, insect bites, etc.

Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household.

Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to

E. J. BERKEY, Oronogo, Mo.

MAPLE CITY SHIRT CO.

Manufacturers of

"DEPENDABLE" WORK SHIRTS

C/o Goshen College

GOSHEN, IND.

We use only the highest grade material in the manufacture of our shirts. We make Gray Coverts and Blue Chambrays, sizes 14-18, in full and half sizes.

Buy them from your local merchant or order direct from us. Prices quoted on application.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

JOHN L. HORST, Editor
ANNA M. LOUCKS, Office Editor
Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, Or.
Kitchener, Ont.
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottsdale, Pa., as second class matter.

1936. A recent message was received at the headquarters office of the World's Sunday School Association, 51 Madison Avenue, New York City, from Rt. Rev. Johan Lunde, Bishop Primate of Norway, in which Bishop Lunde says, "We shall do our best to see that the delegates are well taken care of in our beautiful and beloved country. We are very happy to be able to relate that our country's King, his Majesty Haakon VII, has promised to act as the Convention's guardian." Thus Norway is deeply conscious of the honor and responsibility bestowed upon the Sunday school workers of that land in the coming of this World's Convention in 1936, and church and state are happily combining to accord the thousands

of delegates a cordial welcome and a hospitable consideration of their welfare during convention days.—World Wide S. S. News.

My sharp rebuke has laid him low,
He seeks my face again;
My pity kindles at his woe,
He shall not seek in vain.—Cowper.

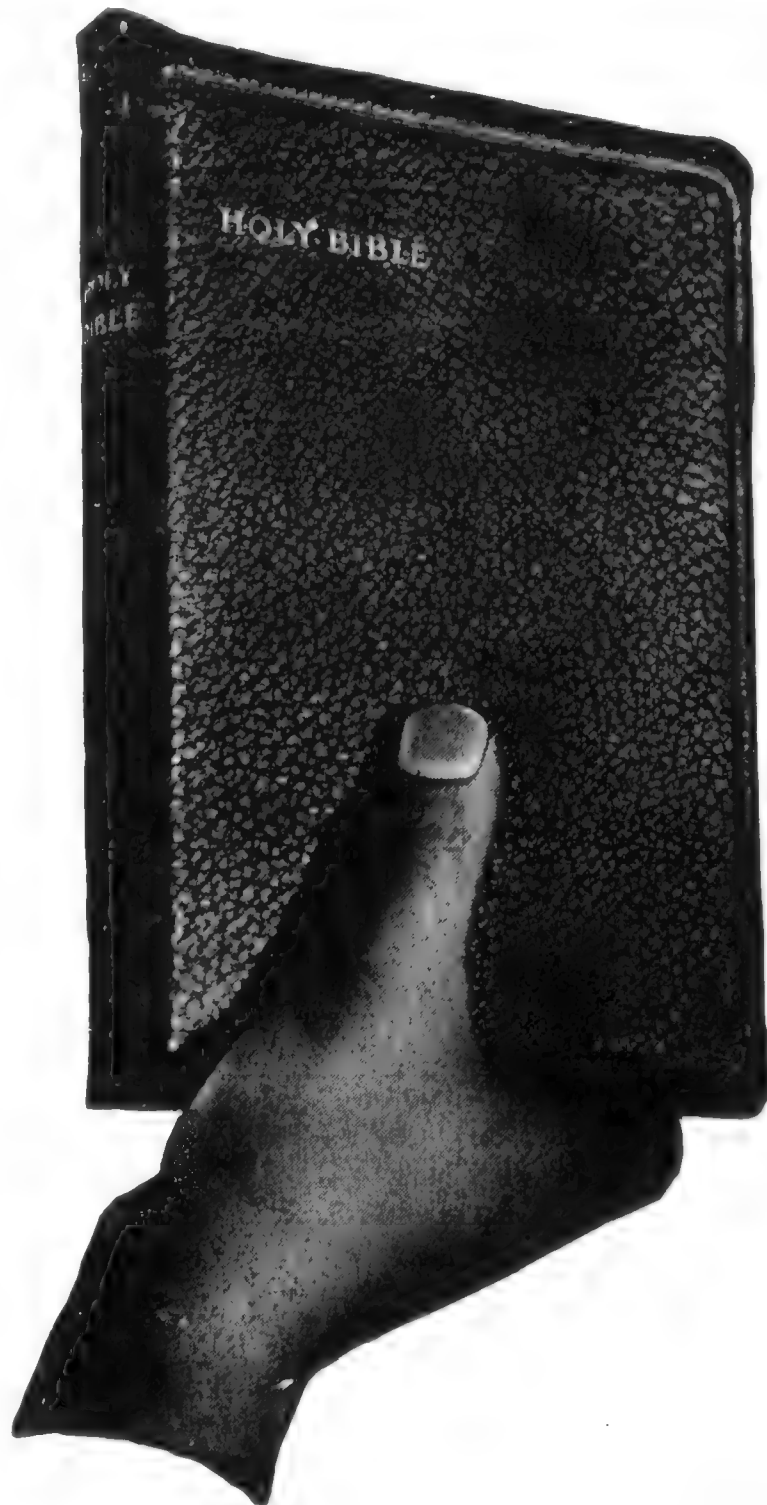
What energy a text will breathe into a man! There is more in one divine sentence than in huge folios of human composition. "Speak to me now in Scripture language alone," said a dying Christian: "I can trust the words of God."—C. H. Spurgeon.

WORKERS' PRACTICAL BIBLES

now only
\$1 **EACH**
Reference
Edition
50

A dignified durably bound Bible, very thin and compact, fits the pocket and is printed in clear Minion type on new super Bible paper. Contains 80,000 center column references, and maps.

Strongly bound in Fine Grain Persianette overlapping flexible covers, gold stamping, red under gold edges.



No. 2489. Size 4½ x 6¾ x 7/8 in. Price\$1.50

<i>Christ's coming, and</i>	ZECHARIAH, 14.	<i>graces of his king</i>
9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.	B.C. 407. CHAP. 13. 1. 1. 48. 10. 2. 1. 48. 10. 3. 1. 48. 10. 4. 1. 48. 10. 5. 1. 48. 10. 6. 1. 48. 10. 7. 1. 48. 10. 8. 1. 48. 10. 9. 1. 48. 10.	the first gate, unto the corner and from the tower of man unto the king's wine-presses. 11 And men shall dwell in it there shall be no more utteration; but Jerusalem shall be inhabited.

Specimen of Type

CONCORDANCE EDITIONS

No. 3489. Same binding as 2489 above with large type concordance, 80,000 center column references, 9 maps\$2.00

GENUINE LEATHER BINDING

No. 3499. Genuine French Morocco leather, flexible overlapping covers, gold stamping, red under gold edges, with concordance and 80,000 center column references. \$3.00

ANY BIBLE WITH PATENT THUMB INDEX 35¢ EXTRA

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

NEW BIBLE EVIDENCE

From the 1925-33 Excavations
SIR CHARLES MARSTON, F.S.A.

Sir Charles Marston's striking volume has been described as the most important contribution to the confirmation of Biblical records made in recent years, by one who is probably the world's foremost authority on the Israelites' exodus from Egypt.

Fully Illustrated \$2.00

Mennonite Publishing House
Scottsdale, Pa.

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc.

A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required

Use for sunburns, chafed skin, insect bites, etc.

Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household.

Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to

E. J. BERKEY, Oronogo, Mo.

MAPLE CITY SHIRT CO.

Manufacturers of

"DEPENDABLE" WORK SHIRTS

C/o Goshen College

GOSHEN, IND.

We use only the highest grade material in the manufacture of our shirts. We make Gray Coverts and Blue Chambrays, sizes 14-18, in full and half sizes.

Buy them from your local merchant or order direct from us. Prices quoted on application.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

JOHN L. HORST, Editor
ANNA M. LOUCKS, Office Editor
Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, Ont.
Kitchener, Ont.
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottsdale, Pa., as second class matter.

1936. A recent message was received at the headquarters office of the World's Sunday School Association, 51 Madison Avenue, New York City, from Rt. Rev. Johan Lunde, Bishop Primate of Norway, in which Bishop Lunde says, "We shall do our best to see that the delegates are well taken care of in our beautiful and beloved country. We are very happy to be able to relate that our country's King, his Majesty Haakon VII, has promised to act as the Convention's guardian." Thus Norway is deeply conscious of the honor and responsibility bestowed upon the Sunday school workers of that land in the coming of this World's Convention in 1936, and church and state are happily combining to accord the thousands

of delegates a cordial welcome and a hospitable consideration of their welfare during convention days.—World Wide S. S. News.

My sharp rebuke has laid him low,
He seeks my face again;
My pity kindles at his woe,
He shall not seek in vain.—Cowper.

What energy a text will breathe into a man! There is more in one divine sentence than in huge folios of human composition. "Speak to me now in Scripture language alone," said a dying Christian: "I can trust the words of God."—C. H. Spurgeon.

CHRISTIAN MONITOR

MAY, 1935

Our Mothers

Selected by David Alderfer

After the Rain

By Stella Kauffman

The Anabaptists of Munster

By John Horsch

Sermon—Like a Tree

By Sanford G. Shetler

Experiences in Africa

By Ruth Mosemann

A Dip into the Dish—Matthew 26:23

By Anis Ch. Haddad

New Proofs of the Original Creation

By George McReady Price

A Visit to Mount Tabor after Passing through the Historic Valley of Esdraelon

By Jonathan B. Fisher

The Fact of Satan

By J. D. Mininger

OUR MOTHERS

Selected by David Alderfer



IT is true to nature, although it be expressed in a figurative form, that a mother is both the morning and the evening star of life. The light of her eye is always the first to rise, and often the last to set upon man's day of trial. She wields a power more decisive far than syllogisms in argument, or courts of last appeal in authority. Nay, in cases not a few, where there has been no fear of God before the eyes of the young—where His love has been unfelt and His law outraged, a mother's affection or her tremulous tenderness has held transgressors by the heart-strings, and been the means of leading them back to virtue and to God.

Woman's charms are certainly many and powerful. The expanding rose, just bursting into beauty, has an irresistible bewitchingness;—the blooming bride, led triumphantly to the hymeneal altar, awakens admiration and interest, and the blush of her cheeks fills with delight;—but the charm of maternity is more sublime than all these.

Heaven has imprinted in the mother's face something beyond this world, something which claims kindred with the skies—the angelic smile, the tender look, the waking, watchful eye, which keeps its fond vigil over her slumbering babe.

Mother! ecstatic sound so twined round our hearts that they must cease to throb ere we forget it! 'tis our first love; 'tis part of religion. Nature has set the mother upon such a pinnacle that our infant eyes and arms are first uplifted to it; we cling to it in manhood; we almost worship it in old age.

"Can a mother's love be supplied?" No! a thousand times no! By the deep, earnest yearning of my spirit for a mother's love; by the weary, aching void in my heart; by the restless unsatisfied wanderings of my affections ever seeking an object on which to rest; by the hallowed emotions with which we cherish in the depths of our hearts the vision of a grass-grown mound in a quiet graveyard among the mountains! by the reverence, the holy love, the feeling akin to idolatry with which our thoughts hover about an angel form among the seraphs of heaven—by all these we answer, no!

Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glance cast upon me when I appeared asleep; never her kiss of peace at night, never her glowing eyes of love bending over me as she awakened me in the morning.

Oh, there is an enduring tenderness in the love of a mother to her son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stilled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if misfortune overtake him,

he will be the dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace, and if all the world beside cast him off, she will be all the world to him.

Alas, how little do we appreciate a mother's tenderness while living! How heedless are we in youth of all her anxieties and kindnesses! But when she is dead and gone, when the cares and coldness of the world come withering to our hearts, when we experience how hard it is to find true sympathy, how few to love us for ourselves, how few will befriend us in misfortune, then it is that we think of the mother we have lost.

Oh, a mother's grave! Earth has some sacred spots, where we feel like loosing shoes from our feet, and treading with reverence; where common words of social converse seem rude, and friendship's hands have lingered in each other; where vows have been plighted, prayers offered, and tears of

A MOTHER'S GIFT

What can a mother give her children
Greater today than this one great thing,
Faith in an old, sweet, beautiful story,—
A star, a stable, a newborn king?

Shining faith in the young lad, Jesus:
Lover of high, white things was He:
Jesus—straight as a Lebanon cedar:
Jesus—clean as the winds from the sea!

Faith in the young lad come to manhood:
Jesus—compassionate, tender and true.
Oh, my children, what more glorious
Gift in the world can I give to you?

Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold,
Keep it for joy when youth goes singing,
Clasp it for peace when you are old!

What can a mother give her children
More than a faith that will not dim?
Take it, my dear ones, hold it forever,—
A lamp for a lifetime,—faith in Him!

Grace Crowell.

parting shed. How our thoughts hover around such places, and travel back through an unmeasured space to visit them! But of all spots on this green earth none is so sacred as that where rests, awaiting the resurrection, those we have once loved and cherished—our brothers or our children. Hence, in all ages, the better part of mankind have chosen and loved spots of the dead, and on these spots they have loved to wander at eventide. But of all places, even among the charnel houses of the dead, none is so sacred as a mother's grave. There sleeps the nurse of infancy, the guide of our youth, counsellor of our riper years; she whose heart was a stranger to every other feeling but love—there she sleeps and we love the very earth for her sake.

In what Christian country can we deny the influence which a mother exerts over the whole life of her children! The roughest and hardest wanderer, while he is tossed

on the ocean, or while he scorches his feet on the desert sands, recurs in his loneliness and suffering to the smiles which maternal affection shed over his infancy; the reckless sinner, even in his hardened career, occasionally hears the whisperings of those holy precepts instilled by a virtuous mother, and although they may, in the fullness of guilt be neglected, there are many instances of their having so stung the conscience that they have led to a deep and lasting repentance; the erring child of either sex will then, if a mother yet exists, turn to her for that consolation which the laws of society deny, and in the lasting purity of a mother's love will find the way to heaven.

Science has sometimes tried to teach us that if a pebble be cast into the sea on any shore, the effects are felt, though not perceived by man, over the whole area of the ocean. Or, more wonderful still, science has tried to show that the effects of all the sounds ever uttered by man or beast, or caused by inanimate things, are still floating in the air: its present state is just the aggregate result of all these sounds; and if these things be true, they furnish an emblem of the effects produced by a mother's power—effects which stretch into eternity, and operate there forever, in sorrow or in joy.

The mother can take man's whole nature under her control. She becomes what she has been called, "The Divinity of Infancy." Her smile is its sunshine, her word its mildest law, until sin and the world have steeled the heart. She can shower around her the most genial of all influences and from the time when she first laps her little one in Elysium by clasping him to her bosom—"its first paradise"—to the moment when that child is independent of her aid, or perhaps, like Washington, directs the destinies of millions, her smile, her word, her wish, is an inspiring force. So intense is her power that the mere remembrance of a praying mother's hand, laid on the head of childhood, has held back a son from guilt when passion waxed strong.

But in considering a mother's position in our homes we should not overlook the sorrows to which she is often exposed. A mother mourning by the grave of her first-born is a spectacle of woe; or watching the palpitating frame of her child as life ebbs slowly away, must evoke the sympathy of the sternest. A mother closing the dying eye of child after child, till it seems as if she were to be left alone in the world again, is one of the saddest sights of earth; when the cradle song passes into a dirge, the heart is laden indeed.

Not long ago two friends were sitting together engaged in letter writing. One was a young man from India, the other, a friend, part of whose family resided in that far-off land. The former was writing to his mother in India. When the letter was finished his friend offered to enclose it in hers, to save postage. This he politely declined, saying: "If it be sent separately, it will reach her sooner than if sent through a friend; and, perhaps, it may save her a tear." His friend was touched at his tender

(Continued on page 135)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTTDALE, PA., MAY, 1935

No. 5

AFTER THE RAIN

By Stella Kauffman



FOR the past five years Nan Carver's days had been monotonously alike. This morning she got up at six as usual, put on the coffee to boil while she dressed, and was ready after a brief breakfast to go about the morning work.

Although the days were already warm, the mornings were still chilly. Before going out, Nan slipped on a ragged sweater that she kept back of the washhouse door. It was an old sweater that David had worn when he was at home and that John had worn before he died. Nan pulled it closely about her and started to the barn with the milk bucket. It never took long to milk the cow that she kept for milk and butter. When she had taken the milk to the house, she hurried to take care of her chickens and geese. By this time she heard the hungry chirping of the little chickens and the persistent quacking of the goslings.

Nan Carver, who had been long indifferent to everything about her, had learned to love her small poultry flock. The wild cry of the geese as they paraded through the orchard broke the quietness and stillness around the place that sometimes became almost unbearable. The cackling of the busy hens and the rooster's crowing had become glad sounds to Nan Carver in her loneliness. Some of the hens were very tame, following her as she worked and flying on her shoulders when she fed them. But most of all, she liked the fluffiness of the little chicks and goslings. In the spring she cared for them in their brooders with something akin to tenderness. She enjoyed feeding them more than anything else she had to do. When she opened the brooder doors the chicks greeted her with begging chirps, but when she fed them they immediately rewarded her with happy cluckings of satisfaction.

This morning the little green goslings stretched their long necks and snapped their bills in greeting. Nan loved their noisiness as they ate. As she watched them and listened to the contented murmur of their quackings, the deep lines in her face lost their tension and left her face looking almost young.

There were five brooders to care for in all. Besides feeding the chickens and goslings, she had to carry water and coal. The days were still too cool to leave the fires die, and the spring rains kept the floors damp.

As she went about her work, Nan Carver noticed the rain clouds were piling up in the

sky. She had hoped that it wouldn't rain again today. The rose bushes needed trimming, and she had wanted to plant some lettuce and beans in the garden. But most of all, Nan didn't want the rain, because she hated rainy days. When the rain kept Nan Carver indoors it made her more lonely than ever. Loneliness had become almost an obsession to Nan. It hung over her every hour, every day, like a shadow. But on these days when the rain fell against the windows it seemed to tighten about her as if defying her to forget her grief. And although she loved the spring, yet it brought her more lonely days than any other season of the year. Even December had more than April. For the snow seemed to calm her tired heart, while the rain beat upon its wounds. But through winter and summer, spring and fall, the same lonely thoughts ran through Nan's mind until she wondered if there ever would be a time when she could be happy again for an hour.

Strangely enough, Nan had never gone to any of her old friends when she had come to want companionship again. During those days when she wanted to be alone they had gone one by one and now that she needed them she could not force herself to break the ice of indifference that lay about her. More than once she had wished she could have just

one friend. But when she went to Evansville, only a half mile away, she seldom saw any one whom she had known, and if she had chanced to meet an acquaintance they hurried away with only a hasty greeting.

Sometimes Nan wondered what she had done during those awful days that made her friends seem to fear her now. After she seen her small boy's body carried limp and lifeless through her door, she had not known what more had happened for seemingly days and weeks. She understood that they had tried to comfort her, but nothing they said had any meaning for her. Her grief was still there, lying raw in her heart. She had said then that she wanted to be alone. Everything was gone from her. The foundation of her very life had crumbled about her; her existence was shaken from its roots. Nothing had the same meaning when all that she had was taken away. Even her faith had been destroyed.

Gradually during that first strained year friends ceased to come to her. Refusing any help but for her heaviest work, Nan Carver, barely thirty-five, threw herself into the work of keeping up her seven acres. Realizing that she must do something for a living, she had turned several small buildings by the barn into poultry houses. Later she had built a new sunlit poultry house, and each spring she tried to add a new brooder or make some other needed improvement.

This spring, however, Nan Carver was planning to paint the house and to screen the back porch. If she only would have time to keep the lawn mowed each week, she could keep the place looking nice this summer. But five years had told on Nan Carver. Her outdoor activities had kept her fit in body, but her struggling soul had planted deep furrows in her face and had weakened her spirit. If Rodger would be living, she couldn't help but think, he would be just the help that she needed.

But from the moment he had first been placed in her arms, Nan had feared that her son would be taken from her. He was the only one left to care for her; could she expect to keep him? First her mother had died when David and she were still in high school. Then in a few years David had married a girl from a near-by city against his father's wishes and had gone away with her. It had been years since Nan had known where he was. After he had gone, his father's health began to fail, and Nan watched him gradually weaken, and cared for him through his long illness. When he died, Nan's grief was hard to bear, but she found comfort in her friendship with John Carver, whom she had come to love



even more for his sympathy and understanding. But only two years later, just before Rodger was born, John Carver had caught pneumonia in a snowstorm on the way home from his schoolhouse and had died a short time later.

Grieving for his father, Nan Carver loved her son even the more. From the first she clung to him and through all his babyhood and boyhood she sought to protect him from every harm. At twelve he was already tall and straight. His eyes were clear and gray as his father's. He was honorable and loved by every one, but always he held his mother as the one to be loved above all others. Remembering how his mouth would turn up at the corners in a smile, Nan's eyes filled with tears and tenderness.

Nan had hurried with her work in order to be through before the rain came. Running into the house she found that she was just in time to escape the heavy shower. For it was not a light rain, as they had been having all during April, but a driving sheet of water.

Putting away the old sweater on its nail, Nan began to clear away the dishes she had used at breakfast. But she soon stopped in her work to listen. She had heard a faint sound that seemed to come from her front door. She had scarcely noticed it at first, but listening again she heard a distinct knock. Who could be knocking at her front door in a driving rain? Nan hurried through the seldom-used front hall to the door. As she drew back the heavy latch and opened the door, Nan looked down into a pair of anxious blue eyes. A boy stood there in dripping clothes; for a minute neither of them spoke.

Then because she sensed his situation, she opened the door for him before he could speak. "Come in; you must have gotten soaked in the rain."

"Thank you, madam," the boy said timidly. "I was on my way to Evansville, but it was raining so hard, I had to stop."

His clothes were dripping water over the hall floor. "Come to the kitchen," Nan invited. "I'll make a fire in the range and we'll dry your things."

The child was very serious. Or was he only shy. Nan helped him take his coat off to hang near the stove. She wondered how they would manage to dry his other clothes, and then noticed for the first time that he had brought a small traveling bag into the room with him.

"Don't you live near here?" she asked, wondering who the boy could be.

"No, that is, I don't now. I'd like to," he said noticeably embarrassed.

"But why were you walking?" Nan felt almost ashamed to ask the lad so many questions. But who could this child be that had come to her out of the rain?

"I was walking from North Liberty. Had a ride there from Detroit, where I come from. When it stops raining I'm going in to Evansville to look for my aunt. Do you know Nan Howard?"

For a moment Nan Carver's mind seemed to turn in circles. Could this blue-eyed, serious-faced boy be David's child? Was she to have some one to live with her again, to work with, and to talk to?

"Are you Nan Howard's nephew?" she asked incredulously.

The boy nodded. He looked bewildered at the expression on her face.

"What's your name?" she asked, measuring his height, searching and finding features of his father and her brother. The chin was strange. In spite of his timidity his facial features were decidedly firm.

"David Howard," he answered, wondering if she might know his aunt.

"Your father's name," Nan murmured half to herself. Then looking into his blue eyes she told him what she herself could scarcely believe. "I'm your aunt, David. I was married and had a son. My husband died before my boy was born, and just five years ago my boy was killed." David watched her dry her tears. Didn't he know how she felt?

Nan went on again. "If you've come to stay I'll be glad to have you. I need some one to help me and you can go to school from here."

The lad's eyes shone. "Oh, that will be wonderful. I'll do anything if you let me stay. I found your address in Dad's things when we were going through them. I kept a few things, but Hilda, my sister, took the rest."

"Your father died?" Nan asked, afraid to stir the emotion she felt in his tones when he spoke of his father.

"Yes," he nodded. "And I just couldn't go to live with my sister. She went with my mother when she left father, and she was just there for the funeral. When I found out about you, I just knew it would be all right if I came."

The wistfulness in the boyish voice stirred Nan's heart. Perhaps this lad had been lonely, too. Could any one be as lonely as she had been?

The days passed and May came with its lilacs and hollyhocks. Nan came to depend



TO MY MOTHER



How fair you are, my mother!
Ah, though 'tis many a year
Since you were here,
Still do I see your beauteous face,
And with the glow
Of your dark eyes cometh a grace—
Of long ago.

So gentle, too, my mother!
Just as of old, upon my brow,
Like benedictions now
Falleth your dear hand's touch,
And still, as then,
A voice that glads me overmuch
Cometh again,
My fair and gentle mother!

How you have loved me, mother!
I have not power to tell,
Knowing full well
That even in the rest above
It is your will
To watch and guard me with your love,
Loving me still.

And, as of old, my mother,
I am content to be a child.
My mother's love beguiled
From all these other charms;
So to the last
Within thy dear, protecting arms
Hold thou me fast,
My guardian angel, mother!
—Eugene Field.

on David to do many of the chores around the place. He milked the cow and took care of her. He helped carry the feed for the chickens and geese. Very soon he had begun to mend broken things, a fence, a gate; he made a new pen for the goslings. There was no end to his helpfulness.

But more and more Nan Carver realized that her nephew was not happy. Sometimes she almost resented his seriousness. Rodger and she had had such good times together. David was gloomy with very little to say. Rodger had told her everything; they had laughed and played from morning until night. But when David sat quietly across the table from her he seemed to have nothing to talk about. She wondered almost bitterly why it could not be her own boy sitting there.

David seemed content in doing things for her and helping her with her work. If he longed for affection instead of appreciation from his aunt, he never showed it in anything he did while she could see. If he had wanted to confide in her, to sit in the evenings and talk long hours like he and his father had done, Nan Carver never guessed it. In the evenings when it was dark, he climbed the stairs to a room where his father had slept. There he lay and finally slept, tired from his day's work.

So it was that the two lived together, both lonely and without understanding. The boy came to think that his tall, hard-working aunt had no affection to give him. The woman saw the boy with eyes that looked past him at the boy that was her own. Her thoughts centered on what her boy might have been to her if he had lived.

One day after Nan Carver had been to Evansville, the paint shop from town delivered the paint for the house. Nan had planned to have all of the work done, but David insisted on beginning to paint that afternoon. He had drawn up his shoulders with an unusually lively gesture.

"Of course, I can do it. I'll be sixteen in June, you know."

Nan looked at him. His eyes were clear blue like his father's. His shoulder's were broadening and his face was filling out since he had come there.

"All right," she had agreed, "we'll let you try it at least."

After dinner they brought out the longest ladder from the tool shed. It hadn't been used for a number of years and Nan didn't like the way it wobbled, but David was anxious to begin, so they set it up. He climbed quickly to the top, swung his paint bucket on a rung and began his task. He waved, unafraid, from his lofty position to Nan as she left him to go to the garden.

Nan was going to hoe and thin out her flower beds that bordered her vegetable garden. She had always loved the riotous colors of the old-fashioned flowers her mother had had. There were zinnias and nasturtiums, dalias and gladioli, and later the asters. The violets and pansies were already blooming in their own beds by the gate. Nan stooped over the beds where many flowers had come up, and with a small hand spade lifted from the earth the zinnia plants and burning bush to be transplanted in other beds.

It was getting rather late in the afternoon

and Nan was thinking of quitting to begin the evening feeding when she heard a frightened cry from the house. The next instant she saw David falling from his ladder to the ground beneath.

Standing there, horror-stricken, she felt her heart torn with fear. Then gathering all her strength she ran, swiftly, miles it seemed, to where he lay. Kneeling she caught his limp hands in hers and lifted his head to rest against her. She felt his heart vibrating against her breast and closed her eyes in thankfulness. If only some one would come. She couldn't leave him. Silently and almost unconsciously, Nan Carver prayed. He must not die. Some one must come. David was her boy; she loved him.

Up the road old Ross Alexander was driving his team slowly toward home with the wagon in which he had taken a load of wheat to town. Nan heard him almost as soon as she saw him. She would cry out as he went by.

Ross Alexander was more than surprised to hear Nan Carver call to him. But he soon sensed that something was wrong. He hurriedly climbed from the high wagon bed and came running as fast as his rheumatism allowed. His wrinkled face was anxious when he saw the situation.

"I'll hurry into town, quick as I can. I'll make Joe and Bill run. Dr. Mitchell will be here in no time."

He helped carry David to the porch and hurried off. To Nan it seemed as if eternity had passed before the doctor's car drove in. She was in a daze as she put on her clothes to go to the hospital in Freeport. Not until she was getting in the car did she think that the chores hadn't been done. But Ross Alexander had driven up again and she gave him directions and left, knowing he would do the work gladly before going on.

In the hospital Nan Carver waited anxiously by the side of the unconscious boy. But it was not long until he regained consciousness and an X-ray showed that although his leg was broken, there were no head injuries as they had feared. When Nan learned that, she was almost happy. Her boy, David, whom she had grown to love, would be all right. He would have to lie for weeks, and there would be months before he could walk, but God had not taken him from her. All through the night, after they had set his injured leg, Nan sat there watching him and waiting for him to open his eyes again.

The dawn came and with it a steady rain. But today Nan did not feel the smarting beat of the rain against her heart. She sat looking out of the window at the green leaves swaying in the wind. But always her eyes kept coming back to the white face on the pillow. The eyelids were beginning to flicker slightly. When they opened Nan saw a flash of pain across their blueness. Then David smiled. But the next instant the eyes had shifted to the window. The ether would not wear off for a short while yet. But she was satisfied that he had known her. Patiently she waited for him to come back to consciousness.

At last he spoke. "Aunt Nan," he whispered.

"Yes, David," she answered.

"I'm glad you're here," he said weakly.

"Yes, David, and I'm so glad you're going to be all right. It scared me so. You fell from that old ladder, you know."

David, still dulled by the ether was slow to comprehend everything. He felt strangely happy to be lying there with Nan looking at him with tears in her eyes. Then he remembered the ladder; he had started down and had fallen.

"Yes, I remember," he said. "It's too bad it's raining. It isn't good for the paint."

"Don't worry about the paint, David. I'll get some one else to finish it now."

Another dart of pain flitted across the blue eyes. David had discovered that his right leg was heavy and painful.

"They've put your leg in a cast, David. You'll have to stay here a while, but soon you can come home and I'll take care of you."

The lonely heart of the boy sang in spite of his pain. Aunt Nan was going to care for him. She wanted to take him home again.

Suddenly his eyes filled with happy tears. Knowing that Aunt Nan loved him, he need never be lonely again.

Stooping over him, Nan kissed his pale face. Her boy would be glad that she loved David. This child would be hers, too.

"David, from now on I'm going to try to be a real mother to you," she said.

Outside the clouds were lifting and moving away. A cardinal sang on the elm tree by the window as the sun began to shine. Looking up into Nan's eyes, David saw past them to the sky beyond, through the window. His eyes were shining and with his finger he pointed eagerly to what he saw there.

"Look, mother, there's a rainbow!"

Goshen, Ind.

STEWARDSHIP OF POSSESSIONS

"Are the lawyers still searching for a clear title to Oakdene?" asked John Kendricks of his friend.

"Yes," responded Alwood De Coster, "they are still at it: they have traced the title back to Lord Mayor Woodroffs, of England, who, in 1660, took out a claim; but there is a prior claim, it seems, and I tell my wife that I should not be surprised to see Adam's name appearing on the title deed."

"And even then," said Mr. Kendricks, "the title will not be clear; there is a prior claim."

"Why, I thought Adam was supposed to have been the first man on this terrestrial ball!" exclaimed De Coster in surprise.

"If we trace the title deeds of all estates to their origin, we shall find in the most ancient of all land records this entry, 'In the beginning God created the heaven and the earth,' and across every title-deed that has ever been executed in God's signature: 'The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein,'" said Kendricks.

"Then, if God's signature is upon all property, may I ask where man's claim comes in?" asked De Coster.

"We are at best but His tenants, and if we do not recognize His ownership we are but squatters," answered Kendricks.—Elim Evangel.

"AS ONE WHOM HIS MOTHER COMFORTETH"

Isaiah 66:13

By Joanna Sudermann Andres

I still think that my little black dog died because he missed me. I called him "mine," although grandmother had given him to all three of us. We lived in South Russia when it happened,—at a time of life when imagination could weave upon the steppes a beautiful fairyland; could leave it in the arms of memory to hold and cherish. I loved the black pup.

In a recent letter from my brother I was reminded of the fact that one day, long ago, I had vowed to marry no one else than this little creature, and I remember the sincerity of that vow. We went to England that summer for a visit. With tears I bade farewell to the two remaining at home, to the two I loved,—my father and my dog. When the summer passed and I returned my child heart experienced its first pain. The dog was no more. I wish now that some one would have snapped a picture of this coming home, of the sudden change of joy to sorrow. We held a conference, we three. What should we do about it?

One side of our home was forbidden to us for daily play. It consisted of the parlor opened only for special occasions and in father's bureau my sister and brother spent the mornings with a tutor, and that was enough to instill awe as I passed the closed door. On the outside of this part of the house lay a little garden enclosed with a picket fence and entered only by a small gate. All the rest of the world was ours,—the big yard, the long garden that stretched down to the river below, the sheds and barns and the field where stood the harvest machinery waiting to be sold. All this was ours; but the spot of garden on that side of the house was also for special occasions.

We thought this was a special occasion. The conference ended. Perhaps the feeling is instinctive with us that for a solemn act there must be a quiet spot. My brother took the spade and the box into which imagination was to bed the remains of the pup. We followed him with heavy hearts through the gate to the private garden. Beneath the green we laid the box and covered it with flowers. We sang a song. I do not remember what song it was but, very likely, it was the beautiful hymn, "Loss mich gehen, lass mich dass ich Jesum möge sehen." We only knew three hymns and this was the most solemn and, therefore, the most appropriate.

I left the spot. With my aching heart I went to my mother. She took me on her knee and comforted me. We did not know that in the future not far distant mother would flee to Him for comfort as I had gone to her. And she found that He comforts and heals a pain-torn heart.

"Blessed are they that mourn
For they shall be comforted."

In our discouragements, in our disappointments, in our losses, why not flee to Him and find that "as one whom his mother comforteth, so will I comfort you."

Newton, Kansas.

THE ANABAPTISTS OF MUNSTER

By John Horsch

This is the first of a series of two articles in which Bro. Horsch points out the difference between the Anabaptists of Munster, in faith and practice, and the early Mennonites.

Among the sects to which Menno Simons in his writings refers commonly as "the corrupt (or immoral) sects" the Anabaptists of Münster (the followers of Jan Matthys and John of Leiden) were the most conspicuous. There were two other groups which were included in Menno's designation of "corrupt sects," namely the Batenburgers and the followers of David Joris.

The city of Münster, with a population of about 15,000, was the capital of the province of Westphalia in northwestern Germany. The Roman Catholic bishop of Münster was at the same time the civil ruler of the province. However, the city enjoyed a large measure of self-government. The government of the city was of a democratic nature. The guilds, or trade-unions, seventeen in number, possessed great political power. They were united in a corporation which held regular sessions, each guild being represented by two men. The guilds were properly represented in the Council of the city; no important measure could be passed without their consent.

One of the priests of the city, Bernt Rothmann, began to advocate non-Catholic doctrine in 1530. He visited Wittenberg, the headquarters of Lutheranism, in 1531, and then went to Strasburg in Alsace. Here he was guest of the Zwinglian reformer, Wolfgang Capito, in whose house he also met Caspar Schwenckfeld. Upon his return to Münster he found great favor with the common people as an evangelical preacher. He held the office of priest in St. Maurice Church, just outside the gates of Münster.

So great was the throng that desired to hear Rothmann's sermons, that the church proved too small. Overnight a pulpit was made for him outside of the church building. The Council gave him strict orders to preach only in St. Maurice Church, but Rothmann disregarded the command. On January 7, 1532, the bishop of Münster censured him severely, whereupon Rothmann addressed the bishop asserting his Catholic orthodoxy, but within a few weeks he published a confession in which he defended the Lutheran doctrine. This confession of Rothmann contains a sentence which demanded that "a government which would desire to be considered Christian must punish false prophets," indicating that Rothmann did not advocate the principle of separation of church and state. Apparently he favored establishing a new state church.

On February 18, Rothmann began to preach just outside of St. Lambert's Church within the city, and a few days later a great throng of people, led by Hermann Knipperdolling and others, demanded the keys of the church from the priest in charge and led Rothmann into the church. Henceforth he preached from the pulpit of St. Lambert's Church, one of the largest churches of the city. One of the guilds of the city offered him their building for a residence.

The guilds petitioned the authorities that

the Lutheran doctrine preached by Rothmann should be recognized as the creed of the state. With Knipperdolling's consent a meeting of all the guilds was held on July 1, 1532. A formal covenant was drawn up and agreed upon to protect Rothmann and his doctrine from opposing authorities of the city and of the state. The guilds demanded of the magistrates that nothing must be done touching the pending religious questions without the consent of the committee of thirty-six men which they elected. In consequence the city Council promised, on July 15, to protect Rothmann. On August 10 all the churches of the city with the exception of the Cathedral were yielded to the evangelical party.

Franz von Waldeck, the bishop of Münster, did all that was in his power to restore Romanism in the city. He blockaded the roads leading to Münster. When word reached the citizens of Münster that the bishop was in conference with his principal counsellors in the town of Telgte, a sudden attack on them was planned through the instigation of Rothmann and Knipperdolling. A few hundred citizens of Münster surprised the canons and knights at Telgte in the night of December 25, 1532, and arrested all but a few of them. The bishop had on the previous day gone to the castle of Iburg. The counsellors of the bishop were led in triumph into the city and were held as hostages. They were not released until the bishop, through the intervention of the Landgrave of Hesse, consented to yield the city churches, except the cathedral, to the evangelical party.

Before the close of the year 1532 Rothmann openly accepted and taught the Zwinglian view of the Lord's Supper. Consequently Martin Luther, in a letter, warned the magistrates of Münster against tolerating Zwinglianism and other heresy. The magistrates had it not in their power, however, to silence Rothmann. Thereafter the Lutheran standard was upheld in the city by the syndic Johann von der Wieck. Thus a division took place in the evangelical party. In September of the same year Rothmann wrote in a letter to his friend Hermann von dem Busche: "I have already been called upon to deal with Anabaptists [undoubtedly Melchiorites]. They have left us now, but have threatened to return in greater force."

On March 3, 1533, the regular election of the city Council took place resulting in a defeat of the Roman Catholic party; not one of the representatives of the former national church was chosen. The majority of the Council were men of democratic tendencies who favored Rothmann and his party. The newly elected Council, with the sanction of Rothmann and other preachers of the city, published an "Order of Discipline" in which it was provided that those who speak disrespectfully of infant baptism should be taken account of by the authorities.

There is good evidence to indicate that the Lutheran leader, Johann von der Wieck, still entertained hopes to enlist Rothmann

and all the evangelical preachers of Münster under the banner of Martin Luther. To Rothmann's mind this was, however, out of the question, and he knew that if von der Wieck's party gained the victory, his days at Münster were numbered unless he subscribed to the Lutheran creed. The goal of the Lutheran party was an exclusive Lutheran state-church, such as had been established in the Lutheran states and cities, in which church and state were united and the citizenry had no other choice than to profess Lutheranism. Rothmann, on the other hand, believing the Lutheran doctrine on certain points to be unscriptural and depending largely on the common people for success was inclined to emphasize the rights of the people.

About the month of May, 1533, Rothmann began to teach that infant baptism has no scriptural foundation. This new teaching, if carried into practice, meant that state-churchism is indefensible. This teaching was of so radical a nature that the Council objected. Rothmann now asserted the principle which Luther had emphasized in his first great reformatory writings, namely, that such questions are for the Christian believers to decide—not for the ecclesiastical or political powers. Rothmann's declaration in regard to infant baptism served to widen the breach between his own friends and the party led by the Lutheran Johann von der Wieck. "It is amazing," wrote Rothmann in a letter dated June 2, 1533, "what plans the Lutherans have laid against us. But we are not afraid, for the blessing of the Lord will be with us."

In the summer of the year 1533 the Council of the city and the heads of the guilds agreed that a great debate should be held between Rothmann and his friends, on the one hand, and leading Lutheran and Catholic theologians, on the other, on the question of baptism and the Lord's Supper. In this debate which was held August 7 and 8, 1533, the principal spokesman of the Lutherans was Hermann von dem Busche, professor of theology at the university of Marburg in Hesse. His arguments for infant baptism were met by Rothmann so ably and convincingly that von dem Busche declared that time did not permit him to reply and he was moreover too fatigued to do so. The debate was declared closed and the arguments of Rothmann against infant baptism were never answered.

The impression prevailed that the baptism of infants cannot be maintained on the authority of Scripture. In the opinion of the Council, however, there were weighty reasons against a change in the practice of baptism. The magistrates, at the close of the debate, gave strict orders to the preachers to baptize the infants as heretofore, and to dissuade no one from this practice. However, the authorities found themselves powerless to enforce this decree. A few weeks later, namely, September 7, Hermann Staprade, one of the preachers of the city and Rothmann's friend, refused to baptize an infant that was brought to him for baptism.

The open opposition to infant baptism on the part of Staprade and a few of his friends had the immediate result of strengthening the Lutheran party led by von der Wieck in the Council. The magistrates banished Stap-

rade from the city and threatened Rothmann and all preachers who shared his views with the same measure, if they dared to oppose the practice of infant baptism. The preachers in turn on September 17, wrote a letter to the Council, declaring that they could not obey the magistrates in such matters; it was the business of the Church, they said, and not of the state to decide questions of this kind. Nevertheless, in view of the fact that even among the guilds there were those who did not favor the abolition of infant baptism, Rothmann, on October 3, 1533, gave a written declaration in which he promised, not to treat of baptism and the Lord's Supper in his sermons, nor to mention these points at all.

On the ground of this declaration Rothmann was permitted to continue his pastorate at the Church of St. Servatius. Thus he consented to a compromise on the question of baptism. In plain fact, the baptism of adults was introduced and practiced in Münster only after Rothmann's party ruled the situation so completely that all danger of persecution had passed. The other preachers of Rothmann's party were silenced but were permitted to remain in the city, and even Staprade found it possible to return. Within a few weeks, however, Rothmann in his sermons defended again the teachings that the baptism of infants is unscriptural. He published his **Confession of both Sacraments** in which he set forth the unscriptural character of infant baptism. The doctrine that baptism washes away inherited sin and that "when the child is christened, it is made a Christian," by baptism, Rothmann designates as "blasphemous idolatry and an abomination before God." Nevertheless he did not desire to be considered an Anabaptist. His position as regards baptism at that time was similar to that of Caspar Schwenckfeld who unsparingly denounced infant baptism as unscriptural, and yet held that the abolition of the baptism of infants and the observance of believers' baptism was under existing conditions a mistake.

When Rothmann, notwithstanding his promise to the contrary, began again to set forth his views on baptism in his sermons, the immediate result was a further widening of the breach between the two non-Catholic parties led by Rothmann and von der Wieck respectively. This, in turn resulted in strengthening the Catholic element. Finally von der Wieck decided to make common cause with the Catholics against Rothmann. The result was that on November 4 the Council decreed that Rothmann, with the preachers that shared his views, should leave the city under a safe conduct to be granted them by the bishop. On the following day this decree was to be ratified and carried out. But it was generally believed that a mere command was not sufficient to accomplish the banishment of Rothmann. His opponents armed themselves and gathered in the market place, and his followers also made preparations for resistance. A bloody conflict seemed inevitable.

But the party opposing Rothmann lacked a competent leader. They made the demand that those through whom Rothmann had attained to a position of influence should be banished with him. It will be recalled that

the actual separation between the party of Rothmann and von der Wieck had taken place only a comparatively short time before. Thus the intentions of the Catholic party were disclosed; with the assistance of the bishop they hoped to rid the city of all non-Romanists. "Then I realized," wrote von der Wieck later, "that Catholicism was again to be established and the Gospel suppressed." He now was willing to consider the timely offer of Knipperdolling and other leading men in the guilds for a league against their common foe, the Catholic party. The latter were intimidated and kept themselves in the background.

But the two non-Catholic parties found it difficult to come to an agreement. The whole day and the night following both parties lay in arms against each other. A compromise was agreed upon on November 6; the preachers of Rothmann's party were compelled to leave the city under safe conduct, never to return, while Rothmann himself was permitted to remain but should abstain from preaching.

Within a few weeks, however, various developments served to strengthen Rothmann's party. On December 17, 1533, he received orders to leave the city, but openly defied the command of the magistrates, declaring that empty threatening against him was useless. His followers supported him in this attitude. About the middle of December the banished preachers returned to the city. At the beginning of the month of January, 1534, Rothmann's party again had taken possession of all the churches of Münster, save one. Only a shadow of authority was left to the Council. In plain fact, Rothmann's party ruled the political as well as ecclesiastical situation at Münster. Rothmann had become the head of a radical political party which openly defied the powers that be. But this was not really his field. Conditions in Münster were ripe for the appearance of a political leader to take Rothmann's place.

Jan Matthys, the fanatical prophet of Haarlem in the Netherlands, for some time had had his eye on Münster. He accepted Melchior Hoffmann's message that a new era was soon to begin, when persecution would cease, a time of unparalleled expansion for the kingdom of God. In the summer of the year 1533 Matthys' friend John of Leiden had visited the city of Münster and brought to him the message that toleration of all creeds prevailed at Münster. Matthys was persuaded that the period predicted by Hoffmann was now at hand.

The non-Catholic Christians of the Netherlands of that time were, with few exceptions, Melchiorites. They followed a policy of glaring compromise. Upon the advice of Melchior Hoffmann they remained in the great church, but were waiting for the promised time of liberty when they would enter upon a course of obedience to God's Word. Jan Matthys came to them with the message that the eagerly anticipated new era was here. He declared that other places would follow the example of Münster, and baptism could now be practiced without persecution. He began to baptize asserting that "the wicked" had no longer the power to put to death those who accepted his message.

Scottdale, Pa.

OUR MOTHERS

(Continued from page 130)

regard for his mother's feelings, and felt with him, that it was worth paying the postage to save his mother a tear. Would that every boy and girl, every young man and young woman were equally saving of a mother's tears.

The Christian mother especially can deeply plant and genially cherish the seeds of truth. Is her child sick? that is a text from which to speak of the Great Physician. Is it the sober calm of evening, when even children grow sedate? She can tell of the home where there is no night. Is it morning, when all are buoyantly happy? The eternal day is suggested, and its glories may be told. That is the wisdom which wins souls even more than the formal lesson, the lecture, or the task.

There is one suggestion more. Perhaps the saddest sentence that can fall upon the ear regarding any child is,—"He has no mother; she is dead!" It comes like a voice from the sepulcher, and involves the consummation of all sorrows that can befall the young. In that condition they are deprived of their most tender comforter, and their wisest counselor. They are left a prey to a thousand temptations or a thousand ills, and freed from the restraint of one who could curb without irritating, or guide without affecting superiority. Now will mothers live with their children as if they were thus to leave them in a cold and inhospitable world? Will they guide their little ones to Him who is pre-eminently the God of the orphan, and inspired His servant to say—"Though father and mother forsake me, the Lord will take me up."—The Royal Path of Life.

Scottdale, Pa.

LOVE

Love is the greatest power, the greatest good;
Of all world forces it alone survives
Time and its changes, teaching brotherhood;
All evil and all hate it has withstood—
It is the impulse molding all our lives.

Love rules in palace and the humble home,
It rocks the cradle and it lights the grave;
Love sends its message from cathedral dome,
Relief ships guides across the ocean foam,
And nations without truth it comes to save.

Love finds the lost sheep in the wilderness,
It smooths the pillow on the bed of pain;
Wherever sorrow dwells, or lurks distress,
Its watch it keeps to comfort and to bless—
Love's bow of hope shines brightly through
the rain.

I only ask for growth in love Divine,
Self-love dismissing, let me others serve,
That Christ's pure love may by reflection
shine,
The light that seeks to gladden and refine,
The love that would our peace and calm
preserve.

Love is the main possession I desire,
Love that transforms all paltry, sordid
things,
And fills my soul with Pentecostal fire;
With courage that can nevermore expire
It comes to give the spirit buoyant wings.

Love is immortal, it can never die;
Love is not of the earth, but from above
And brighter grows its flame as years go by,
Our hearts to cheer, our souls to purify—
It fills the universe, for God is Love!

Clyde Edwin Tuck.

Editorials

Jottings

"I am the rose of Sharon, and the lily of the valleys." This is the glorious springtime, when the awakening earth brings forth a new array of flowers, glorifying the landscape with many-hued splendor. May all of them, whether in meadow, wood, orchard, lawn, or garden, direct our minds to One who is "sweeter far . . . than any flower of earth could ever be."

* * * *

"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen." Easter is past and gone for another year, but that does not mean that we should forget about the risen Christ for another twelve months. On the other hand, this renewing of thoughts about the resurrection should make Him more real and precious to us every day. He rose from the dead, He lives forevermore, as our risen King and Savior. May we live every day, not for ourselves, but for Him who died for us and rose again. Praise God for a living Christ!

* * * *

"They cast four anchors . . . and wished for the day" (Acts 27:29). We need to cast out strong anchors to-day. With all the unrest, turmoil, strife, breaking down of long-established morals and standards, and the thoughtless indulgence in sin which is so prevalent, we need to have our lives anchored in Jesus. Let faith, hope, love, and consecration be the four anchors by which our lives are firmly held in the path of truth and right. Let us diligently hold fast until the night is over, the day breaks, and the shadows flee.

* * * *

"Dust storms spread havoc." Headlines of this type have appeared quite frequently in the newspapers recently. The heavy winds, sweeping over the extremely dry regions of some of the western states, have done damage which in money value is estimated at many millions of dollars. Crop losses have been enormous, and many people have been forced to leave their homes, probably never to return. These storms have certainly wrought great havoc. But there are other dust storms that do great damage, and they are not confined to certain geographical areas. Satan raises spiritual dust storms which are constantly doing untold damage among the children of men. There are the dust storms of doubt, suspicion, hatred, and strife, which blind men to the goodness and love of God and the virtues of their fellow men. Relief agencies come to the rescue of those who suffer from the natural dust storms. There is also a source of relief from these devastating spiritual dust storms. The love of God shed abroad in our hearts by the Holy Ghost will cause us to rise above them and to live in the sunlight of heaven.

* * * *

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." That was a fine stand which Daniel took, and it was the only right and safe attitude for him to take, even though it seemed dangerous and foolhardy from

a worldly standpoint. Our modern times require similar determination of heart and purpose if our youth are to remain clean and pure amidst the enticements to sin that are everywhere existent. One of the terrible conditions that we have to contend with is that of the prevalence of liquor-dispensing agencies. In restaurant and roadside stand, as well as in many other places, beer and liquor signs greet us, and sometimes it seems impossible to find a place to obtain a meal without patronizing one in which alcoholic drinks are sold. It takes real determination of purpose for our young people to keep away from these places of temptation. May they have the courage to stand true to the right, and may we help them all we can by encouragement, prayer, and warning, so that they may not defile themselves with strong drink, or any other of the flagrantly prevalent evils of the day.

Christian Fellowship

There are many kinds of fellowship in the world. People like to associate with each other, for that is part of their nature. Man was created with the social instinct. Hence we find all kinds of societies, clubs, and lodges. In the outlying sections the country store furnishes a meeting place where people may make social contacts. Friends and relatives enjoy meeting with each other and often find occasion for doing so. All people who are living normally enjoy the association in the home, for the family offers one of the richest fields for human fellowship. And so we say again that there are many kinds of fellowship—good, indifferent, bad, vicious—for even crooks, immoral people, thieves, and thugs have their bands in which they get what enjoyment they can out of each other's fellowship.

But there is a fellowship that far transcends all others, no matter how good or helpful they may be. The apostle John wrote a whole book of the Bible largely on that theme—Fellowship with God, or Christian Fellowship. He states it succinctly in this well-known verse: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3). Christian fellowship, then has a threefold aspect—with God, with Christ, and with our fellow Christians.

The loving apostle then goes on to say a number of important things about this great blessing of Christian fellowship. He tells us first how it was made possible, that is, through the incarnation of our Lord Jesus Christ, the Word of life who was manifested to us in the form of human flesh, who lived on this earth among men, teaching the way of salvation, performing many wonderful works, and finally giving His life as a ransom for the sins of the world. All were sinners, for there is none righteous, and the only possible way of making a basis for fellowship between sinful man and a holy God, was through the atoning work of the Son of God. All who believe on Him have the blessed privilege of intimate fellowship with God, with Jesus, and with the family of God—the other believers.

John also goes on to say how that fellowship may be maintained. Notice his telling words: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin"

(I John 1:6,7). Thus to maintain that fellowship which becomes ours through faith in Christ, we must keep away from the darkness of sin and walk in the light of the truth of God, living pure and holy lives in obedience to His Word. Thus we are continually living under the shadow of the cross and enjoying the constant efficacy of the cleansing blood. And if we sin, through weakness, upon confessing our sins, He will forgive us, and our fellowship is immediately restored. We have an Advocate with the Father, Jesus Christ, who pleads our cause before His throne, and our fellowship may be constant and unbroken if we avail ourselves of all the provisions which God has provided for us by which we may do so.

Another important point to consider is the blessings that come to us through Christian fellowship. In this connection John mentions joy very prominently. "These things write we unto you that your joy may be full" (I John 1:4). Certainly there can be no fullness of joy unless there is the consciousness of an intimate, unbroken fellowship with God—the knowledge that nothing stands between us and Him. Fellowship with God and His Son, Jesus Christ! What wonderful blessings are wrapped up in the fact expressed by these words! It means an intimate friendship with the Eternal, such as was enjoyed by such Old Testament saints as Enoch, Adam, and Abraham, who was called the "Friend of God." It means sitting at His feet like Mary of Bethany, hearing His gracious words, learning of Him, enjoying the sunlight of His presence. It means walking with Him in the same intimate fellowship which was enjoyed by the "disciple whom Jesus loved," the writer of the epistle to which we have referred.

Fellowship with God, with Christ, with Christian believers; in a word, Christian fellowship, is the state which brings the greatest joy and blessing that can come to man. God tells us in His Word how it was made possible, how it may be obtained, and how it may be maintained. May we walk in the light and enjoy this wondrous gift of the grace of God.

Our Mothers

The second Sunday in May has been designated as Mother's Day by an act of our national government. The idea was originated by individuals who felt the need of showing appreciation and respect to the mothers of our country. It is a beautiful idea—that of honoring those who gave us birth and perhaps did more for us than any other human being, who sacrificed for us, and who loved us with the most intense human love. But we trust that we honor our mothers, not because it is a beautiful custom, but because we want to show our sincere love toward them by both our words and our deeds. And this should continue throughout the year as well as on Mother's Day.

However, this special day may serve a good purpose for us if it refreshes our minds and keeps us from forgetting our mothers, whether living with us under the same roof, or far away, or in the better world. If we are Christians and have had Christian mothers, it is hard for us to put in words our thoughts and feelings as we think of mother. Some one has well said:

"Many times I have longed to set my thoughts down on paper. Not in the flowery language of greeting cards, but in the simple language of love. I write the words,

'Dear Mother'—lovely tender words—and grow silent beneath that weight of thoughts and memories, that, lying buried like precious jewels beneath the dust of years, arise clear and glowing in my mind. Impossible to describe the homely beauty of these thoughts: warm kitchen filled with the scent of bread, sunlight dappling a clean white cloth, touching the rosy apples in their copper bowl; tender memories of loving acts and dreary tasks done smilingly while the sun shone and the years marched swiftly past, and youth, perhaps secretly mourned, passed with it."

"Dear Mother!" Those words bring a flood of tender memories to us. As we stop to ponder over them, a mist comes over our eyes, and we are lost in thought. May these tender reveries make us more thoughtful and loving, more kind and considerate, and draw us closer to the One whom our mothers worshiped so sincerely.

"Doing Good"

There is a lot of evil and wickedness in the world. There is no use in our closing our eyes to this fact and sweetly to simper, "All's well with the world." And we do need to give out a strong testimony against the evils and sins of our time and to show by our lives that we have nothing to do with the works of darkness that abound on every hand.

At the same time we must not forget our duty to do acts of positive good to those who are all about us. There is danger that we are given so much to thinking about existing evil and brooding upon the sins and mistakes of others, that we assume a discouraged, and even cynical attitude and think there is no use in trying to do what is right. We must not yield to such a feeling of defeatism. We have both the example and teaching of Jesus that we should live a life of doing positive and constructive good. Peter in his sermon at the house of Cornelius made this statement concerning the life and work of Jesus: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about **doing good**, and healing all that were oppressed of the devil; for God was with him." Jesus in the sermon on the mount made this significant statement concerning those who mistreat us or try to harm us: "Love your enemies, bless them that curse you, **do good** to them that hate you, and pray for them which despitefully use you and persecute you." The apostle Paul in writing to the Galatians gives this encouraging admonition, "And let us not be weary in well doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us **do good** unto all men, especially unto them who are of the household of faith."

Let us, then, like our Master, be constantly engaged in the great service of "doing good." There are many opportunities, but unless we are on the watch we may overlook them, and thus fail to help those in need, either temporal or spiritual, and miss a great blessing ourselves. Here are some suggestions that may help us: Do others mistreat us? Let us treat them well in return. Are there those who speak evil about us? Let us not revile again, but think of the good that they have done. Do some people hate us? Let us love them and pray for them in return. Do we feel disheartened and discouraged? Let us go out and help some one in need, let us speak a kind word, let us say something good about some one else—in short, let us go about "**doing good.**"

CHRISTIAN MONITOR PULPIT

"LIKE A TREE"

By Sanford G. Shetler

TEXT: And he shall be like a tree planted by the rivers of water.—Psalm 1:3.

Throughout the Bible the righteous are compared to various things of nature, as for instance, salt, sheep, light, and stones. In this text, as in many other scriptures, the righteous are compared to trees. Christ Himself, in Song of Solomon 2:3 is spoken of as an apple tree. In studying this Biblical comparison, "Like a tree" we gain many truths concerning the nature of our Christian development.

In Jeremiah 17:7, 8, there is a parallel reference to the one in Psalms. Here the wording is: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Keeping in mind these two scriptures as a basis for our study, let us notice the truths concerning the righteous.

First, **"And he shall be like a tree planted."** In I Cor. 3:6, Paul said, "I have planted, Apollos watered; but God gave the increase." To paraphrase this we might say, "I have set out the plants, Apollos watered them; but God made them grow." This time of the year, as in the fall, is the usual tree-planting time. When we receive our nursery stock we are extremely careful to protect the rootlets and the bark and try to do the very best for this new tree, so that it may immediately begin to take hold and grow. I often think of evangelistic meetings as planting times. Of course, just as in the natural life, planting may also take place at other times than the regular. But regardless of the time, do we put forth the same efforts in helping young converts to get a proper start as with the tree? Are they always handled in the same tender manner? Many of our converts are adolescents, and keeping in mind the characteristics of that age, let us remember that the wrong word spoken at that time may completely ruin an otherwise successful career. To me, planting time is of extreme importance. Improper planting may mean a stunted growth, which means a shortened testimony all through life.

"By the rivers of water." If we plant and then fail to follow with water, the tree or shrub is bound to die quickly. To plant a tree and then to forget the watering, is the picture we have of many a class of converts when the evangelist leaves. Just as with trees, some are naturally stronger and are able to get a start, while others, too weak to reach out to find sufficient moisture, will perish. I have in mind a class of converts that looked very promising, but in a very short time proved otherwise, and only be-

cause some one failed to water. That is sad. We plant and forget the plants, trusting that the soil will not be too dry, the storm not too severe, the sun not too hot, but if the tree dies we say the fault was in the "stock", and that we had expected that result. We say nothing of the fact that **we had** failed to water.

Just a little care at the start and soon the young tree will do as we read in Jeremiah, **"A tree . . . that spreadeth out her roots by the river."** Then the tree "shall not see when heat cometh," and "shall not be careful in the year of drought." Far below the surface are those tiny rootlets reaching out to the water for a little draught of refreshing fluid which will mean life for the part of the tree exposed to the forces of nature. The true Christian in his closet, hidden from public view, can drink in the Word which will mean life for him, even though the heat of persecution and trials which strike him in the world may be severe.

But there is another advantage of spreading out a network of roots, though not mentioned in either of the scriptures. Roots afford stability. Storms may blow hard at times and bend us low, but thank God for the roots which hold us steadfast. Here and there, as it is prophesied for the latter days, individuals are falling away from the faith. One of the enemies of the church today is a species of proselyting emotional religion that is found in almost every community. They make up their membership by uprooting "saplings" here and there. They never approach pillars in the church; they work at those they can handle, those that have only a few roots. The righteous man will send out roots and gain a footing that with David he can say, "I shall not be moved."

"He shall grow like a cedar in Lebanon" (Psa. 92:12). Growth is an absolute essential in plant and animal life. When growth stops death begins. When trees are planted and they fail to grow we seek after a cause. If our children would maintain the same height year after year with no increase whatsoever, we would go to the greatest pains in trying to locate the trouble, but when it comes to the spiritual life and no increase is noticed it causes no special alarm; we do not get excited or worried. We take it for granted that all is well and that it is not our business to see what might be done for the individual. Too many Christians are still like those referred to in Heb. 5:12; they ought to be teachers already and yet have to be taught themselves and then only the "first principles of the oracles of God." They ought to be on a meat diet and still have to be nursed. If children in school would never get beyond

the A B C's we would think there would be a gross subnormality present, yet how many A-B-C Christians have we in the church! Those who already ought to be teachers are still sitting in the chart class trying to learn the very first principles of the faith.

The Psalmist says, **"He shall grow,"** stating it in the emphatic form. He is bound to grow. There is no doubt but that a tree properly planted and watered and sending out rootlets will grow. Hundreds of rootlets pushing out will mean more branches for the tree, a greener foliage, and a greater height. Towering above the trees of the forest are the beautiful evergreen cedars of Lebanon. As the roots go down and out and the trunk up, the tree will at last command, as the poet says, "a purer air and a broader view." So the Christian, as he lays hold of the Word, shall go up and up in stature unto that perfect man in Christ, up to the place where he can have a greater outlook on life, a broader vision of the needs of the world.

In Matthew 17:20 Christ admonishes the disciples to have faith as a mustard seed. In Matthew 13:32 He gives the parable of the mustard seed in which He says that even though it is the least of all seeds it becometh a tree, so that the birds of the air come and lodge in the branches. Even though the beginning is small, have faith, you may become a tree large enough at least that some individual outside of the realm of Christianity may fall under the shade of your branches. This gives us the thought of influence. In the Song of Solomon where the apple tree is referred to we read, "I sat under his shadow with great delight." Several years ago the National Geographic Society sent a scientific expedition to that hot dry region of the earth, the Gobi Desert. They traveled for hundreds of miles without seeing a tree, but one day about noon they came to one. The tree was gnarled and bent from desert storms but large enough to afford shade, and so "with great delight" they sat under it and ate their lunch. If there is one prayer that I want to pray above many others it is that I may grow large enough that my influence may afford a place of rest for the weary traveler on the sands of time.

David says further **"His leaf also shall not wither."** Jeremiah says **"Her leaf shall be green."** The righteous man is nowhere compared to a deciduous tree but to an evergreen, which is constantly shedding old leaves and taking on new. Paul told the Ephesians to "put off the old man which is corrupt" and to "put on the new man, which after God is created in righteousness." This is not an outward work of pulling off the old leaves and pasting on new ones, but it comes from within. Psa. 104:16 says that "the trees of the Lord are full of sap." In a deciduous tree the sap retreats at times when the seasons

(Continued on page 147)

Christian Life

VICTORIOUS LIFE SECRETS

V. The Fact of Satan

By J. D. Mininger

Bro. Mininger will be glad to answer letters from readers having problems pertaining to living the Victorious Life. Correspondents should address him at 2409 Farrow Ave., Kansas City, Kans. Be sure to enclose postage.

I have shown in previous articles that God in His wisdom and kindness has made ample provision for living the Victorious Life in this present evil world. In addition to this I pointed out that among the "things that accompany salvation" are these:

1. Sins forgiven.
2. Born of God.
3. Yieldedness to God.
4. Assurance of being saved.
5. Purity of heart.
6. Fervency in prayer.
7. Good stewardship.
8. Consistency in attire.
9. Self-denial.
10. A deep concern for the salvation of the lost.
11. An excellent spirit.
12. An ardent love for God's Word.
13. Believing in God.
14. Satisfaction.
15. Not immunity from temptation.
16. A clear conscience.
17. Peaceableness.
18. Glorifying in the cross.
19. Dead to the world.
20. Humility.
21. Supreme love to God.
22. Alive unto God.
23. Love to man.
24. Submission.
25. Abounding joy.
26. Care in the use of the tongue.
27. Christ-centered.
28. Getting things from God.
29. A God-glorifying life.
30. A life with a sure foundation.

This month we want to note some of the things the Bible says regarding Satan. He who would live the life of victory today will soon find out that there is an opposer, an enemy. This hinderer is Satan. He is responsible for all the sins, sorrows, sicknesses, and death in the world, since the days of Adam.

Below we note briefly some of the things God in His Word says regarding this hinderer, this devil.

I. He is a person.

Job 1:6-12, "Satan came . . . going to and fro in the earth . . . Hast thou considered . . . Satan answered."

I Chron. 21:1, "And Satan stood up . . . provoked."

Matt. 4:1-11, "The tempter . . . said."

John 8:44, "He was a murderer."

II. His names.

1. A murderer.—Jno. 8:44.
2. A liar.—Jno. 8:44.
3. A sinner.—I Jno. 3:8.
4. An adversary.—I Pet. 5:8.
5. A devourer.—I Pet. 5:8.
6. An accuser.—Rev. 12:10.
7. An enemy.—Matt. 13:25, 29.
8. A coward, he flees.—Jas. 4:7.
9. A tempter.—Matt. 4:13; I Thess. 3:5.
10. Satan.—Matt. 4:10.
11. Devil.—Matt. 4:1.

Are You a VICTIM or a VICTOR Today?

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.—Prov. 18:10.

He shall never suffer the righteous to be moved.—Psa. 55:22.

12. Serpent.—Gen. 3:1.
13. Lucifer.—Isa. 14:12.
14. Great dragon.—Rev. 12:3-17.

III. His position.

1. Throne in the air.—Eph. 2:2.
2. Rules there.—Eph. 6:12.
3. Dominion over earth.—Matt. 4:8, 9.

IV. What he has.

1. Angels.—Matt. 25:41.
2. Messengers.—II Cor. 12:7.
3. Ministers.—II Cor. 11:14, 15.
4. Followers.—I Tim. 5:15.
5. Children.—Jno. 8:44; I Jno. 3:10.
6. Works.—I Jno. 3:8; II Thess. 2:9.
7. Snares.—I Tim. 3:7; II Tim. 2:26.
8. Wiles.—Eph. 6:11.
9. Devices.—II Cor. 2:11.
10. Power.—Acts 26:18.
11. Wrath.—Rev. 12:12.
12. A will.—II Tim. 2:26.

V. His activities.

1. He lies and murders.—Jno. 8:44.
2. He deceives.—II Cor. 11:14, 15.
3. He afflicts.—Luke 13:16.
4. He binds.—Luke 13:16.
5. He blinds.—II Cor. 4:4.
6. He accuses.—Rev. 12:10.
7. He devours.—I Pet. 5:8.
8. He talks.—Matt. 4:3.
9. He tempts.—Matt. 4:1.
10. He sows bad seed.—Matt. 13:25.
11. He snatches away good seed.—Luke 8:12.

VI. His power.

1. Power, signs and lying wonders.—II Thess. 2:9.
2. Leader of a great spiritual host.—Eph. 6:11, 12.
3. Author of sin.—Gen. 3:1-6.
4. Author of sickness.—Acts 10:38.
5. Has power of death.—Heb. 2:14.
6. Transforms himself and his ministers into angels of light.—II Cor. 14, 15.

VII. His future doom.

1. To be chained for 1000 years.—Rev. 20:1-3.
2. To be put in lake of fire.—Rev. 20:7-10.

Satan the World's Greatest Trapper

The great danger of today is that people either deny or ignore the fact of Satan's existence. Should any of my readers doubt the existence of this being, may I suggest that you try to break with some evil habit, or determine from henceforth to do only that which you are certain to be right; leave undone all things questionable or wrong and

you will be sure to find out that there is a devil.

Another name or title that may be rightly applied to Satan is "trapper." To be a successful trapper one must know

1. How to keep out of sight.
2. What bait appeals to the game he wants to trap.
3. How to conceal his scent.
4. How to hide his traps.

In a large measure, Satan has these marks. Moreover, he has about 6000 years of experience. It is true, as someone has said, that "Satan is potent, man is impotent, but God is omnipotent."

A study of God's Word shows that Satan defeated Moses, the meekest man, Solomon the wisest man, and Samson the strongest man.

If there is one thing more than another, that should drive the Christian to his knees before God and keep him there much of the time, it is the fact that this expert trapper, with almost 6000 years of experience is constantly plotting his downfall.

That person is wise who takes to heart the words of our Lord Jesus, when He said, "Watch and pray, that ye enter not into temptation." (Victory Leaflet No. 1, entitled "Sixty per cent Women and Forty per cent Money," throws added light on this point. Same may be obtained by addressing to the writer, and by enclosing stamps for postage.)

Quotations from Letters Received

I am more convinced than ever that there is a real need for Biblical teaching on the victorious Life. From letters recently received, I quote:

"I was a church member for — years, but did not feel as if I was a Christian. I thought I had committed the unpardonable sin. I could not sleep good at night and could hardly eat. Please answer my letter soon and let me know if you think there is any hope for me."

Another writes:

"I am coming to you at this time in this way for spiritual help which I so much need and thought you can give. I abhorred the sin of — but it seems that I like Peter, fell in the sin that I thought I was the strongest in. I have repented and seem to have victory for the time being, but not victory over doubts and fears. I am made to know the power of the enemy of the soul, and I want to be able to resist him in the Lord."

Please advise me what course to take as I have done everything I know. I'm willing to do whatever is required of me that I can have peace and assurance that I can be a child of His."

Conclusion

In future issues we want to touch on such subjects as:

- The Exceeding Sinfulness of Sin.
- The Unconquerable Christ.
- How Jesus Met Temptation.
- God's Provision for Victory.
- In Christ Jesus.
- Young Men Who Overcame.
- What to Do When Tempted.
- What to Do When Overcome by Temptation.
- Two Unfailing Intercessors.
- Feeding on His Faithfulness.
- Possessing our Possessions.
- Trying or Trusting.
- Verses of Victory.
- Best Books on the Victorious Life.
- Looking to Jesus.
- Rewards for the Overcomer.

THE NEW CREATURE IN CHRIST

By Herbert Kauffman

Ever since man fell from the high station in which God created him, God has looked upon man as unfit to come into His holy presence without some atonement or without being reconciled to Him in some way. Man at the time of the fall received a sinful nature. God told Adam that if he sinned through disobedience he would surely die. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

When Adam fell from the image of God, he became corrupt, unclean, and sinful. Gen. 5:3 tells us that "Adam" begat a son in his own likeness, after his image." Job asked the question, "Who can bring a clean thing out of an unclean? no one" (Job 14:5). David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). We can see by these references that the evil nature which man has is inherited.

Because of this inherited evil nature, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). The heart of man has become "deceitful above all things and desperately wicked." There may be persons who are refined, generous, charitable, sweet-tempered, and even religious, but the heart is still unrighteous unless it has been regenerated. As long as man is in the flesh he can not please God "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom 8:7).

The conditions of man's heart being as they are, God, in His great mercy and love, has provided a means by which man may come into His holy presence. Man has also felt his unfitness in his sinful condition to come into God's presence and those who know not God's provisions seek other means than that which God has provided. But the means which God has provided are the only means by which anyone can come into His presence.

If man accepts God's plan of salvation God has promised man that He will make him a new creature. He says, "A new heart also will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:26, 27).

This newness of life or new creature is not brought about by a mere transformation or the change of an old but it is the bringing in of a new thing. Just as we receive human nature by natural generation, so do we receive divine nature by regeneration. Jesus said, "Verily, verily, I say unto thee (Nicodemus, a moral, religious man) except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). This new birth came about by receiving Jesus as our sin-bearer, and "as many as received Him, to them gave he power to become the sons

of God, even to them that believe on his name; which were born not of blood, nor of the will of man, but of God" (Jno. 1:12, 13). We thus become "the children of God by faith in Christ Jesus" (Gal. 3:26).

It is also through the Word of God that we are made new creatures. Peter says that we are "born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever" (I Pet. 1:23). "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (II Pet. 1:4). To receive this divine nature we must be linked with Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17), because we have "put on the new man which after God is created in righteousness and true holiness!" (Eph. 4:24).

Being thus linked with Christ we can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Now for us to live is Christ (Phil. 1:21), for we are dead and our "life is hid with Christ in God" (Col. 3:3).

Even though we have this new divine nature, which is Christ's own, as long as we are in the flesh we will have our own nature to contend with, for both subsist together in the believer. The following is an extract from a tract on "The Believer's Natures." "It is the same Paul who could say: 'Yet not I, but Christ liveth in me,' who also says, 'For I know that in me (that is in my flesh) dwelleth no good thing' (Rom. 7:18) and, 'I find then a law, that, when I would do good, evil is present with me' (Rom. 7:21). It was Job, the perfect and upright man, who

WHEN I SHALL SEE HIS FACE

My barque is sailing on the tide,
I know not whither it may go;
But this I know—for weal or woe,
I know Who is my Guide.

The harbor may be very near;
Sometimes I all but catch the gleam
Of harbor lights across the stream,
And hope brings radiant cheer.

But, looking backward through the years,
My service seems both mean and small,
Unworthy He should note at all,
All soiled and stained by faithless fears.

Then comes to me the blessed thought,
He measures not by earthly gauge,
As though 'twere done for gold or wage,
For love of Him each deed was wrought.

If, when at last His face I see
And cast my trophies at His feet,
His words I hear, so clear and sweet,
"Thy love is what brings joy to me,"

I'll find in this my full reward.
But oh, to Him I long to bring
Rich trophies, meet for my King,
When I shall stand before my Lord.

—The King's Business.

said, 'I abhor myself.' It was Daniel, eminently a man of God, who said, 'My comeliness was turned in me into corruption,' when he saw the glorified Ancient of days.

"Between these two natures there is conflict. Study carefully the battle between the two 'I's'—the old Saul and the new Paul in Rom. 7:14-25. It is an experience like this which so discourages and perplexes young converts. The first joy of conversion becomes chilled, the walk becomes watchful, and the convert is dismayed to find the flesh, with its old habits and desires, reassert itself, and he is led to doubt his acceptance with God. This is his moment of greatest danger. Paul, in this crisis cries out for deliverance, calling his old nature a 'body of death.' The law only intensifies his agony (though a converted man), and he finds deliverance from the flesh, not through effort, not through striving to keep the law, but through Jesus Christ, our Lord. Rom. 7:24, 25.

"The presence of the flesh is not, however, an excuse for walking in it. We are taught that 'our old man is crucified with Christ;' that, in a sense, we 'are dead,' and we are called upon to make this a constant experience by mortifying (making dead) our members which are upon the earth. The power for this is that of the Holy Spirit who dwelleth in every believer and whose blessed office it is to subdue the flesh."

It is because the indwelling Spirit of God is so much more powerful than these inward solicitations of the old man that they are made inoperative. We now "are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). We are also become "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). When the old man is put off and "the new man, which is renewed in knowledge after the image of him who created him" (Col. 3:10) has been put on, the result is the cultivation and practice of Christ like virtues.

Only wholesome words pass from the lips of the new man, and they are for the edification of others. All kinds of hatred, loud, insulting language and malice should be unknown to him. Kindness, tenderheartedness, and a forgiving spirit, like that of Christ, now is manifest. The old man has a darkened understanding by reason of the deep-seated ignorance and insensible moral nature; he has no share in the life which God gives. He has abandoned himself to impurity, greedily indulging in every kind of uncleanness and greediness. But the man who has been created in Christ Jesus a new man reckons himself dead to his original evil nature as displayed in his former mode of life—that nature which is doomed to perish because of its misleading impulses. The new man is renewed in the temper of his mind, and is clothed with a new and better self which has been created to resemble God in the righteousness and holiness of the truth.

Death to sin came about at the time we, with real living faith and repentance, accepted Christ as the One who died for our

sins, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:10,11). "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). For "just as Christ was raised up from the dead by the Father's glorious power, we also should live an entirely new life" (Weymouth's translation of Rom. 6:4).

Being therefore risen with Christ we should seek heavenly things and give our minds to things that are above and forget the earthly things, for we have died and our life is hid with Christ in God. It is now the power of God Himself that creates in us both the desire and the power to execute

His gracious will. Christ now dwells in our hearts by faith and sanctifies and purifies it, making it holy and "meet for the Master's use," and overcoming the power of indwelling sin by His divine presence.

We now come into that perfect union with the risen and glorified Christ. "God, being rich in mercy, because of the intense love which he bestowed on us, caused us, dead though we were through our offences, to live with Christ—it is by grace that you have been saved—raised us with him from the dead, and enthroned us with him in the heavenly realms as being in Christ Jesus in order that, by his goodness to us in Christ Jesus he might display in the ages to come the transcendent riches of his grace" (Weymouth's translation of Eph. 2:4-8).

Minot, N. Dak.

MAKING THE MOST OF LIFE

By A. S. London

Alexander was accustomed to say, "Philip of Macedon gave me life, but it was Aristotle who taught me how to make the most of life." Life is God's most sacred trust. To have the gift of life is a solemn thing. It is ours to do with as we please; it must be accounted for, every particle, every power, every possibility of it.

According to our Lord's teaching, we can make the most of our life by losing it. He says that losing the life for His sake is saving it. There is a lower self that must be trampled down and put to death by the higher self. The grapes must be crushed, that there may be wine to drink. The alabaster vase must be broken, that the ointment may flow to fill the house. The wheat must be bruised, before it can become bread to feed the teeming millions. It is so in life. Whole, unbruised, unbroken men and women are of but little use in life.

True living is a succession of battles, in which the better triumphs over the worse, the spirit over the flesh. And until one ceases to live for self, he has not begun to live in the truest sense at all. One's life can never become the great blessing to the world it was meant to be until the law of self-sacrifice has become its heart principle. A great oak stands in the forest. It is beautiful in its majesty; it is ornamental; it casts a pleasant shade. Under its branches the children play. But one day the woodman comes with his ax, and the tree falls under his sturdy blows. "I am destroyed," it cries. The tree is cut into beautiful lumber, and built into a cozy cottage. The losing of its life was the saving of it. It died that it might become truly useful.

These are simple illustrations of the law which applies also to human life. We must die to be useful. Our Lord put this truth in a little parable, when He said that the seed must fall into the earth and die that it may bear fruit. Christ's own Cross is the highest illustration of this truth. His friends said that He wasted His precious life; but was that life wasted when Jesus was crucified? Millions say not.

It was at Fredericksburg, after a bloody battle. Hundreds of Union soldiers lay dy-

ing on the field. All night and all the next day the space was swept by artillery from both armies, and no one could venture to the sufferers' relief. All during the night and day there went up from the field agonizing cries for water, but there was no response save the roar of the guns. At last one brave Southern soldier felt that he could endure these piteous cries no longer. His compassion rose superior to his love of life. "General," said Richard Kirkland to his commander, "I can't stand this. Those poor souls out there have been praying for water all night and all day. I ask permission to carry them water."

The general assured him that it would be instant death for him to appear on the field, but he begged so earnestly that the officer, admiring his noble devotion to humanity, could not refuse his request. The brave soldier started on his errand. From both sides wondering eyes looked as he knelt by the nearest sufferer, and gently raising his head, held the cooling cup to his parched lips. At once the soldiers understood, and not a shot was fired. For an hour and a half he continued his work, giving drink to the thirsty, pillowing men's heads on their knapsacks, straightening cramped and mangled limbs, and spreading blankets and army coats over them. And all the while, until this angelic ministry was finished, the guns of death were hushed.

We must get the same spirit in us if we would become in any large sense a blessing to a bruised, suffering world. Our work may be fair, even though mingled with self; but it is only when self is sacrificed, burned on the altar of consecration, consumed in the hot flames of love, that our work becomes really our best, a fit offering to be made to our Christ. We must not fear that in such sacrifice, such renunciation and giving of self, we shall be forgotten. God will remember every deed of mercy, every forgetting of self, every emptying out of life. Though we work in the obscurest places, where no human tongue ever voices praise for our work, still there is a record kept, and some day our reward shall

be given. Is not God's approval better than man's?

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over all the world? She broke the vase, poured out the ointment, and now the perfume fills all the earth. We can keep our life if we will, carefully preserving it from waste; but there will be very little reward. But if we empty it out in loving service for the betterment of a sorrowing world, we shall make it a lasting contribution, and we shall be remembered long after our bodies have gone back to dust.

Some may say, "I cannot talk in public, I have no gifts for singing, or talents that will make my contribution worth while." But there are ways in which all of us can be wholly consecrated to God and be a blessing to humanity. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to millions. A flower cannot sing but its sweet beauty and gentle fragrance make it a blessing wherever it is seen. Be like the flower in your pure beauty, and in the influence of your unselfish spirit, and you will bless multitudes. Be like a star in your peaceful shining, and many will arise and call you blessed.—Herald of Holiness.

MY HEART NEEDS THEE

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my taste; it has provided for my sense of beauty, but it has not provided for my heart. Provide Thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be Thou the strength of my heart. Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins. I cannot rule this heart of mine; keep it under the shadow of Thine own wings.—George Matheson.

"The bondage of habit grows with the years."

MISSIONS

OUR CHURCH IN INDIA

XII. Increased Interest and Activity (1920—)

Continued

By Geo. J. Lapp

After carefully reviewing the remaining Conference resolutions and recommendations it was deemed best to discuss the burdens and interests of the Conference sessions rather than to continue with each question and resolution individually. With the years there were repetitions of questions. A few things which were presented in the discussions showed, as in conferences in general, that they go in cycles. Therefore there is no need of needless repetition here.

1. **The Home Mission Stations.** In 1923 Conference authorized the Home Mission Committee to open a station at Mogragahan about sixteen miles south of Dhamtari near the border of the Kanker State. An amount of money was also allotted for the support of workers. It was also hoped that land could be purchased to help support the Indian brethren who would settle there as missionaries. This, however, failed to materialize, and in a later conference it was decided to purchase land at a village called Potyadi, four miles west of Dhamtari. The income from this land went to the support of the workers placed there until a later development which merged the evangelistic interests of the Church and the Mission into what is now known as the Evangelistic Samaj. The Dhamtari congregation bought the Potyadi land hoping that it might make it an evangelistic project of its own, and they are still dealing with the problem. This, however, shows the trend of development in the Christian community of two things: A growing interest in evangelistic activity and an active effort in making the service as much self-supporting as possible. Mogragahan was also taken over by the Evangelistic Samaj.

2. **The Evangelistic Samaj.** In the 1926 session of Conference it was decided that Conference should appoint three members on each of three committees to represent and study the evangelistic, educational, and industrial interests of the Christian community and that the chairman of each committee be a member of a special Committee also including three missionaries chosen by the Mission to look carefully into the possibility and advisability of turning Mission work over into Indian hands. This special committee thus created later became what was known as The Advisory Committee to both Conference and the Mission. This committee has been appointed annually by Conference and the Mission and has continued to serve in this capacity up to the present time. This committee recommended that both Indian and missionary representatives should be sent to different parts of India to study the methods and results of Indianiza-

tion. The brethren, one Indian and one missionary, went out two by two to North and West India and one missionary representative went to South India, and all carefully recorded their findings.

After their return they compared their findings and compiled them into a report which included a preliminary statement setting forth the growth of the Church and the great need of developing self-expression. It also included the three general methods at that time (1927) under experimentation in various Missions in India. One method was that known as devolution or the transferring of Mission work and responsibility into Indian hands. Another was called the co-operation method in that joint committees were formed with Indian and missionary representatives to conjointly administer church and mission affairs. The third method was that of missions inviting Indian representatives to sit on their committees or boards, thus providing a training ground for preparation to undertake greater responsibility. In some missions Indians were also received as mission workers with full missionary status and support. With this was presented in the report the problems and difficulties. They were as follows: a. Workers with ability and vision are very few. b. The motives of some Indian Christian leaders are low. c. In too many cases Indian administration is weaker than foreign. d. The foreigner often too greatly fears to turn over large responsibility into Indian hands, forgetting that they themselves have also made many mistakes in the past. e. The masses of Christians are too ready to remain in their present condition and too apathetic to change.

Following this were guiding principles which should govern our own developments. We should recognize that Mission work is essentially pioneering and that with the years the Mission should decrease and the Church increase or where the Church can assume entire responsibility the Mission should move on to other fields of opportunity. The lack of initiative and enterprise on the part of our Indian brotherhood makes it imperative that wherever possible our relations with them as missionaries be co-operative. Any spirit of mistrust or reticence must be done away with and there must take the place a spirit of readiness to turn over any work to the Indian Church which she can finally carry on successfully.

The committee dared not lose sight of the need of efficiency, the readiness actually to assume responsibility as well as carefully and prayerfully to exercise authority instead

of merely clamor for the mere name of leadership. It was considered that the primary function of the Church was aggressive evangelism. The Conference being organized with both foreign and Indian membership made it unnecessary to set up much additional machinery to carry out a program of evangelism. It was therefore recommended that a Constitution Committee be provided which would continue to study the problem of transfer of work and responsibility and that the three standing committees of the Mission—Educational, Medical, and Evangelistic—co-opt two members each with full privileges. This plan was to be in effect for a period of three years.

In 1930 when the matter of transfer of work again came up for decision in both the annual meetings of the Conference and the Mission a plan had been formulated by the Continuation Committee to have eight representatives chosen by the Mission and eight by the Annual Conference who would compose what would be known as the Evangelistic Samaj. This Samaj was to administer Mission and Church evangelistic funds entrusted to their care for disposal, place all evangelistic workers of both the Church and the Mission, and have charge of all evangelistic stations. Indian members ceased to attend the standing committees of the Mission. The new Samaj at the time of its organization provided for drawing up its own rules and regulations, choosing its own officers and budgeting the receipts from the Mission and the Church.

The Samaj functioned for three years according to the recommendation of the Continuation Committee, and in 1933 the matter of continuing the Samaj was taken under consideration and it was at that time decided to continue it for another period, presumably of three years, although either the Church Conference or the Mission can withdraw their support of personnel and money if for any reason they wish to do so. Since 1935 is the second year of its service the matter will again be taken up in 1936. Some feel that the interest of each individual congregation in more fully supporting its own Home Mission work may lead to Conference asking each local council definitely to undertake and support its own work and the Mission, with its evangelistic funds, to support evangelistic work carried on in the more remote parts of the territory within its field.

One cannot even at this late date predict too definitely just what the developments in the matter of the Church taking up and carrying the larger responsibility of all its own evangelistic work will be, but it has greatly increased, for which we thank God. The early Evangelistic Committee or Home Mission Board enlarged the vision of the Church. The present Samaj has greatly helped the Church to realize its limitations in the matter of support since by far the greater amount of money is given the Samaj by the Mission out of its Evangelistic Fund. But it has also helped the Church to realize to a larger extent its great responsibility to the lost.

Now in these days the atmosphere of all Christian India is becoming surcharged with the spirit of evangelism. This is bringing with it over all the country a passion for souls. In our own Christian community it is the pas-

sion for the souls of relatives, for groups of people of the castes from which our people have come, and most especially for the people of the villages neighboring to our community centers. This interest has become more centralized, and has brought with it a desire for each congregation to do more intensive evangelistic work on its own account. This also interests the local congregation in using its funds for evangelistic expenses incurred by that body. Just how shall we be able to stimulate such an interest? And how shall we keep it growing and yet keep the interest

of the Church as a whole centralized on some common interest of the Kingdom and thus increase the desire to contribute to some central fund administered by a central body such as the Samaj or ministerial body for winning the lost to Christ? This now is our problem. It must be solved more definitely in 1936. It is coming to the establishing of a Church-centered program of Christian service in which the Church has the voice and furnishes the entire support. In this the Church is moving forward.

Dhamtari, C. P., India.

EXPERIENCES IN AFRICA

By Ruth Mosemann

This is a reprint of a letter written by Sister Mosemann, assisted by Bro. M., to friends in the homeland. Our workers in Africa appreciate the intercessory prayers of the home church.

"But God" . . . Doesn't it make a tremendous difference when God, our God, enters into a circumstance? While we were yet sinners, He quickened us. And ever since that initial quickening He is constantly near with His everlasting sufficiency.

Our thanksgivings are due again, for since we last met you all the Father has been rich in blessing. Every need has been met. We are praising Him in particular for the granting of the motor car for the Shirati station. This has been a real need and burden in our prayers.

While the missionary's life is one of supreme joy, yet there are experiences that make the heart grieve. Not that these displace the joy, but are some of the "extras" that get thrown in for our discipline and training. Some few weeks ago one of our former workmen died. He was with us early in the building program and too was considered by us to be one of the most gentlemenlike of our workmen. By that I do not mean a vain display, which some natives put on to convince of their "advancement," but just common sense and propriety. This lad's name was Jua which means "sun." Unknown to us, he was taken ill with fever, and after a heavy rain went fishing. Upon this, pneumonia set in, and he soon succumbed. For a long time, it seemed, he avoided the missionary. We do not doubt that the Lord was dealing with him, but there is no hope of his salvation. Likely the one whose name was "sun" spends eternity in the sunless realms. This has been a real sorrow to us, and constrains us to press home to these folks the message of the Cross with new perseverance and insistence.

And now, perhaps an account of part of our second trip to Kenya, will interest you. We left Shirati about 6 o'clock Wednesday morning, Feb. 13. Our bicycles were in good condition and the morning ideal so that we were thoroughly enjoying the ride. The country was scenic, and the Lake views were wonderful. To our sorrow, we took the advice of a native, and tried a new path. This we found to be at least ten miles farther, and as a result we travelled through all the heat of the day.

Fortunately, the rivers were a little higher than normal, and whenever necessary the Lord had natives at the streams to carry

us over. After crossing the largest river, we stopped for a light lunch, as we were a bit tired, and the heat was becoming more intense. About ten miles from Karungu, where we were to meet the steamer, we both felt unable to go further, so nearly exhausted were we. But just as this point was reached (how like our dear Lord) He sent us two boys who pushed us the entire remaining distance. They were each given fifty African cents and they were highly pleased with their "big wages."

At 2:55 P. M. we arrived at Karungu, having spent nine hours on the paths. Here we found our four carriers waiting for us, since they had left the day previous. We had no place to rest but an old Indian Shop and a native cot, as we awaited the arrival of the steamer. John felt that he had gotten too much sun on the back of his neck, for his temperature read 102 degrees. He rested on the cot until five, and the three boys left for Shirati pushing our bicycles. We had to give them strict orders not to try to ride them.

Our steamer did not arrive until seven the next morning. Being so weary, and without food, and without adequate rest, besides expecting the arrival of the steamer any minute all night long, was quite an anxiety. Then added to this we had the uncomfortable effects from too much sun. There are no comfortable rest houses in this backward country. After trying to rest on an old chair until about eleven o'clock, I too crept on the cot, where we covered ourselves with our rain coats and enjoyed a few odd naps in spite of our stiffness. The cot, though not a good one, was a real blessing. At five the native called us, and we hastened to the pier, but it was not until eight that we stepped on the steamer. We have only to say that such delays are His appointments, and through all we are most grateful to Him, for He did supply our need according to His own will and purpose. Philippians 4: 19 was our promise for this trip, and to note how timely and precious it has been all through again speaks of His unfailing faithfulness.

As you might suppose our gnawing stomachs were by this time demanding first attention, and after we got cleaned up from the trip we enjoyed a good breakfast. Immediately afterward we hurried to our bunks,

omitting lunch for the needed rest. At 2:30 P. M. we arose and packed again, for we were due at Kisumu in the early evening.

At six we landed at Kisumu and hastened to get the train for Nakuru, which awaited the long overdue steamer. We succeeded in getting our tickets and inquired about the dinner we were strongly counting on, but were informed negatively. In a few minutes we must board the train, and some important letters were not mailed. No stamps were available and the post office was closed. But just like our Lord He sent to us a young man whom we had met before, and who was willing to do us any favor. He mailed our letters.

Then as we were ready to board the train, we discovered that the station master had not made reservation for us. So after a few exciting moments we were separated very unexpectedly—John being placed in first class with a fine Englishman and I was pushed in a coach for women in second class. (We had bought second class tickets but due to a crowded condition we had this experience). These ladies already had their berths made up, but nothing was in readiness for me. John had the keys and suitcase I needed, and there was not a blanket or a place to sit.

However, by the time we reached the fourth station, John had made arrangements for my sleeping, and to stop off for dinner. We had only a fair night as these narrow gauge trains swing a lot and are inclined to make one a bit seasick.

We arrived at Nakuru about 6:30 Friday morning, and after breakfast John went out on business while I set to writing. He returned before noon with fever chills and immediately took to bed. Within a few hours the area about my mouth was breaking out in painful, unsightly blisters, due to the sun and dusty wind we encountered. We both received medical attention and are moving along towards recovery.

Here at Nakuru our car was purchased, and we are now awaiting its outfitting before going on to Nairobi. At this hotel, the only place for us to stay, we are enjoying European food with varieties of meats, fresh fruit, and green vegetables. Outside our room between the two verandas pomegranates are ripening. Large geraniums are in bloom, which are similar to those in California. Again we are using Swahili for there are only a few Luo folks here. Some of the boys who serve us are Christians and we have had interesting chats with them. We're hoping this will not confuse us when we return to the Luo folks. Nakuru has an elevation of some odd seven thousand feet, so that we are enjoying a delightful climate. We are mindful of the folks at Shirati who are bearing heavier burdens because of our absence, but they too plan several weeks' change in April.

Nakuru, Kenya.

Our annual tobacco bill amounts to \$20 per capita in America.

Our annual tobacco expense would build four Panama canals.

Educational

A DIP INTO THE DISH

Matthew 26:23

By Anis Ch. Haddad

This article presents an interesting sidelight to the Sunday School Lesson for May 26, "The Lord's Supper."

In speaking of the customs that pertain to the meals of the villagers in Bible lands it is hardly proper to use a term familiar in western speech and speak of "the table," for in the villages the ones who are to eat together do not sit at a table, but squat cross-legged around a little insignificant piece of furniture about a foot high, usually a large stool or tall kind of tray. This is placed on a mat in the middle of the room.

As evening draws near the housewife begins to make preparation for the meal of the day—the supper—to which all will gather when the sun has set and the work of the day is over. She goes to her bins, takes out rice, washes it, and boils it in a vessel. In another vessel some vegetables are cooked, and a piece of meat is added to the vegetables. Everyone, however poor, tries to find something with which to make a hot dish at the evening meal, even if it be only a handful of boiled lentils to moisten and make savory the dry bread.

The cooking takes place outside the house in fine weather. There is no fireplace worthy of the name. A thick, shallow jar, with holes at the sides, that can be carried about quite easily is the only stove they use. A fire of sticks is lighted between two stones and the cooking pot stands on the stove. In wet weather the fire is made in the house, but in this case charcoal is used, as this gives off little or no smoke.

There is one building in the village set apart for the stranger—the guest-chamber. Should anyone on entering a village inquire for the "guesthouse" he will be taken immediately to the building where he may safely lodge for the night and be provided with supper. The guest-chamber in a village is a sign of a peaceful community under one chief. In small towns, like Bethlehem, all rich men have these guestchambers, and it was no doubt to one of these in Jerusalem that Christ sent His two disciples, when He said, "Say to the goodman of the house the Master saith, Where is the guest-chamber?"

When the meal is ready, the main dish is served in a great bowl, which is set in the middle of the floor. It is not good manners to eat alone if others are sitting near. If they refuse to "dip into the dish" it savors of pride and might portend unfriendliness or evil intent on their part. "There is blessing in all eating from the same dish at the same time," they say, and no one who is plotting against one is supposed to sit and dip into the same dish.

Washing before eating was as indispensable amongst the ancients as it is at the present day. No one takes his place at the "meal" without first washing his hands. A boy or servant will pour water on them, unless the host, wishing to honor a guest, takes that humble duty himself. Even the feet will be washed if the visitor is of some importance. In Luke 7:44, "I entered into thine house, thou gavest me no water for my feet," we find Christ mildly rebuking Simon, the Pharisee, for his lack of service compared with the reverential act of the woman "who was a sinner." Evidently the Savior had been treated with marked indifference, becoming a host who prided himself as being used to the amenities of social life. Whether or not it was the custom to wash in running water as now I am unable to say. The people of the present day would sooner not wash at all than wash in "standing water." To wash in a river or stream is to them a luxury, but when this is not practicable, the water is poured upon their hands. I may quote David's words in this connection "I am poured out like water"—like water out of the jug.

Here is the bill of fare of a supper to which we might be welcomed in a village home.

First of all are the world-wide essentials—bread and water. The bread is in four piles on the edge of the tray. The water is in one jug, from which all are to drink. In the center stands a big tray with rice, boiled and buttered, tinged with saffron and flavored with peas, and small pieces of meat strewn through and upon it. This is the chief dish, though there are two other small dishes, both meat and vegetables. There is also "Esau's pottage," olives, figs cooked in treacle and chicken boiled to pieces. White fresh cheese and curdled milk and fried eggs are also seen. There is in addition Arab plum pudding, mince pie and roast beef—all in one! The latter is made by pouding meat in a mortar with wheat, until both are mixed into a soft pulp, and then dressed with nuts, onions and butter and then baked or roasted in cakes over the fire. The pottage is made of lentils. It is like thick pea soup but with a delicious flavor. This is what Jacob made the pottage of when he tempted Esau and bought his birthright. The little children revel in it.

We now sit around the tray, cross-legged. The villagers use no knives or forks at the meals, nor have they plates for each person; but after uttering a pious form of words for grace each one begins to eat. For spoons we use pieces of freshly baked, thin, unleavened pancake-like loaves, which are served in considerable numbers at meals, eating the spoon as well as its contents after each mouthful, so as not to be dipped again in the common dish after it has been raised to the mouth. The more skillful amongst us make billets of the food and deftly throw it into their mouths. They do this in so dexterous a fashion that often not a grain is dropped in the course of a meal. Only the right hand is used, and the liquid is taken up by dipping and soaking pieces of bread in it.

There is frequent reference to this custom in some of the most interesting and solemn scenes of the Bible. This is the "sop" or "morsel" alluded to in the fourth Gospel, and another reference is given when Boaz said to Ruth "dip thy morsel in the vinegar."

We break off a piece of bread from the cake and, after sopping it in the dish, eat it. But we carefully avoid putting in our fingers, dipping in only the end of the bread. The Passover dish mentioned in John 13:26, consisted of a thick sauce. At the Last Supper the Redeemer broke the bread. Read in the Bible where we may about bread, we never read of its being "cut." To this day no villager ever cuts his bread though he may use a knife for other purposes. Bread is called "Life" and to cut it would be considered as cutting life! The Apostles, we read in Acts 2:46, continued "with one accord . . . breaking bread from house to house." This was not the Last Supper—but a mutual pledge of friendship, visiting each other, and eating with each other.

During the progress of the meal we may almost imagine our Lord and His disciples sitting at meat and dipping the sop. This is a common practice that cannot be well understood by those acquainted only with western habits.



The Eastern Custom of Eating from the Same Dish at the Same Time Speaks of Friendliness and Unity

When at meal your host desires to show you special kindness and attention, he will put his right hand into the stew and take some dainty piece of meat and put it into your mouth, or else roll up a ball of greasy rice and present it to you in the same way. This polite attention when received for the first time from fingers very far from clean makes the act of swallowing, not to say relishing the food so given, one of uncommon difficulties! What would any one think at a western table if some one put his hand in a dish and offered a morsel to his neighbor? He would be looked upon as unmannerly and vulgar. There is nothing vulgar about it in the Holy Land. And there the way of taking food is comfortable and affectionate. Certainly eating with clean fingers is quite as sensible as any other method and much less risky than the manner of using a knife peculiar to some people.

How lifelike and unspeakably solemn in this view is the evident reference to a host's act of special kindness and condescension in putting a delicate morsel in the mouth of his guest! We read in John's Gospel what Jesus said privately to him as he leaned on His breast, in answer to his question, "Lord who is it that will betray thee?" The answer was "He it is, to whom I shall give the sop, when I have dipped it." "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

This is the custom, still prevalent in the Holy Land, which illustrates the true significance of the sop that was given to Judas. Are we to suppose, as some do, that Jesus intended it as an indication of kindness on His part? Was it, so to speak, heaping coals of fire on the traitor's head, saying in language intelligible to him alone, "Though I know your cruel covenant with the high priests yet the way is still open for repentance"? One needs to know whether the customs among the Jews at that time were in such matters similar to those still prevalent among the villagers of to-day, and that they had the same signification. It is with them a mark of special respect for the master of the feast to hand to a guest portions of what is before him, or to insist in putting morsels or sops into his mouth with his own hand. I have had this done to me several times, when the intention was certainly to honor and manifest good will, and such was the significance of similar acts in ancient times. Nor can I recall an instance in Biblical history where such an act had any other meaning than that of hospitality, friendship, or respect. How then do we understand the fact that, as soon as Judas received the sop, Satan entered into him? The sop acted upon Judas and elicited the remark of our Lord, "That thou doest, do quickly." Into such a heart Satan would be a welcome guest. No wonder, therefore, that Judas went out immediately. He hurried away to guide the soldiers to the well-kept Garden of Gethsemane, where he knew that Jesus would ere long be found with the other disciples. From an Eastern standpoint the action of Judas "in dipping in the dish" with our Lord, and then going out and betraying Him, is despicable indeed and worthy of only a very mean fellow.

As the people when they sit down to eat always say "In the name of God," so when

they have finished the meal, they say, "Praise to God." Thus we read in I Samuel 9:13 that the people would not eat until Samuel came because he blessed the sacrifice of food. Paul exhorts that whatever we do be done in the name of the Lord Jesus. When David went to meet Goliath, he went "in the name of the Lord."

When the meal is over there is again a washing; the servant girded with a towel ministers to each one. In John 13:4, 5 we read "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet." What a lowly and graceful act was that of the Savior! What humility! The example

can only be well understood by a reference to the life of the people in the Holy Land; yet the precept is the same all over the world—but little heeded!

Now pipes are lit and coffee is handed round. The villagers are very fond of coffee and drink it, morning, noon, and evening. In making it, the browned grains are beaten in a mortar at the time of using it. Hot water is poured over it, then it is boiled for a moment and served without milk, in little porcelain cups, the size of half an eggshell, and set in an ornamented metal holder like an eggcup. Sweets and nuts follow, and these give the finishing touch of a supper in one of the village homes of picturesque Palestine.

Jerusalem, Palestine.

NEW PROOFS OF AN ORIGINAL CREATION

By George McReady Price

The logic of the times demands soon an open vindication of the idea that all the distinct kinds of animals and plants must have been created. I cannot shake off the conviction that this great intellectual advance must be just ahead of us—the next thing in order.

There are many signs pointing to this as an impending world event. For nearly a century various pagan theories of natural development, all denying any real creation in the beginning, have been loudly acclaimed as wonderful scientific discoveries; but all alike have ended in confusion and disappointment. All such schemes of development and world progress are at a serious discount today.

Astronomers and Physicists Have Seen the Light

The astronomers and physicists have already seen the light of the new idea about the beginnings of things. With almost one voice they are now declaring that back at the beginning there must have been a genuine creation of the chemical elements, the stuff of which the universe is composed. Witness not only the repeated statements of such outstanding men as Jeans and Eddington and Compton, but the recent symposium of fourteen leading men of science, **The Great Design**, which says the same thing.

Since this real creation of the stuff of the universe is now treated as an established fact of science, the logical next step would be to extend the idea of creation to include also the great primal **kinds** of plants and animals, or all those units which are essentially distinct from one another. All this is of course wholly contrary to the dominant theory of evolution. Nevertheless scientists are being driven to it, and it seems the next great intellectual advance of mankind. I do not mean by this that I expect the world as a whole to accept such an idea. It may be sufficient if all the loyal people of God recognize such a literal creation as taught by both science and revelation. For the full realization of this basic truth could not fail to work a transformation in the timid voice of the Church as now heard on many points of belief and practice.

Former "Proofs" Discredited

We realize how universally the evolutionary theory in some form prevails today. Yet

the detailed "proofs" on which the theory was accepted some two generations ago have all become discredited. The evolutionists now are all quarrelling among themselves over the interpretation of the new discoveries. They cannot agree on the **method** of evolution which seemed so fixed and sure three or four decades ago. The prestige of what they regard as a great victory for science some seventy-five years ago is still constantly appealed to. They keep on repeating that evolution is now a fact, not a mere theory. Yet sadly and reluctantly the leading biologists now own that they do not know **how** the various kinds of living things came into existence. For great hosts of facts have come to light within the past two or three decades which seem destructive to any continued faith in their theory. Each well informed man knows about the troublesome new facts which have bobbed up within his own narrow speciality. He wrangles with his fellow specialists about these curious new facts, but thinks that all is quiet along the evolutionary front in the other departments of science. For on account of the modern extreme specialization of science, few are aware of what is happening in any other departments but their own. Faith in the testimony of the experts in the other departments is the universal rule today. But within each of these narrow, water-tight compartments the men are quarrelling among themselves as to how their new discoveries are to be interpreted, so as to present a united front to the world on these all-absorbing problems of origins.

New Discoveries in Embryology

Some of the earliest discoveries to give uneasiness to the theorists were in the field of embryology. Some forty years ago, Hans Driesch and his followers found that the developing embryo often behaves in ways that were never dreamt of in Haeckel's philosophy. The evolutionary theory, of course, is obliged to say that instinct is merely inherited habit; and that the developing embryo grows in the way it does because it is recapitulating the history of its remote ancestors. And in its very earliest stages, when it is in the four-cell or the eight-cell stage, each of these cells, it was said, always represents one particular fourth or eighth of the adult organism. Each of these cells is just one specific,

predetermined part of the adult, and nothing else.

But Driesch found that he could separate the four cleavage cells from each other, yet each one of them would go on and develop into a whole, complete organism, making four where there would have been one. He forced another embryo completely around, so that the relative positions of the eight cells with respect to each other were completely reversed. But this did not bother the young thing a bit. It developed as it was into a perfect and normal individual the other way around. Then he found that if he took the embryo at about the 1,000-cell stage, he could cut away 50 cells, or 100 cells, or 203 cells, or just about as many as he liked, and from any place he liked, and the remainder would go on and develop into a normal individual, though of smaller size. Lastly, he found he could force two original cells to combine; and the result was that the cells accepted the situation, and again produced a single, complete organism, each of the two cells developing into one half of it. These experiments were originally performed with the eggs of the sea-urchin; they have been repeated by many others besides Driesch, and have been extended to the eggs of fishes, newts, medusae and insects.

Such facts make nonsense of the older theories, recapitulation and all. Logically also they sound the death-knell of materialism and mechanism, but they are especially clear against the theories of Weismann and Haeckel. Other discoveries in the embryology of both vertebrates and invertebrates have assisted in this work.

About thirty years ago the facts of Mendelism began to dawn upon the world. It was learned that the various characters of plants and animals are all transmitted separately in heredity. Though they may be suppressed for a time, or may be combined in one way or another, yet they are always transmitted full and unimpaired, when they are transmitted at all. Thus the old Darwinian idea of organisms slowly changing in one direction or another to suit their environment, is now known to be all wrong. Apparently whatever changes do come at all come suddenly, and are the result of hybridization. Certain characters may drop out entirely, and many mutations of one kind or another may occur, most of them being pathologic or degenerative in nature. But of biologic progress in an upward direction from the simple to the complex, *a la* Darwin and Lamarck, modern genetics knows absolutely nothing.

Folly of the Fossil Theory

The study of the fossils also has had its hard messages for the evolutionist. Fossil botany has revealed the sobering fact that the great families of plants have always been as distinct as they are at the present day. And there seems no possible way in which the fossil plants can be arranged so as to show a development of one kind into another. This is essentially the verdict of such eminent fossil botanists as D. H. Scott and A. C. Seward. In addition, the great areas where such fossil animals as the trilobites occur (in a perfectly natural way) above dinosaurs and other "higher" kinds, have served to call the attention of the world to the shameful subject of the illogical and tricky methods of

dating the rocks of the earth in an evolutionary order by means of the fossils they contain, and then proving their evolutionary theory by means of the fossils thus artificially arranged. The outcome of this little episode has been to discredit the entire scheme of evolutionary geology, and to rehabilitate the former Flood theory of the fossils. The latter is now seen to furnish the most sensible, as well as the simplest and most truly scientific explanation of the fossils and the stratified rocks.

These surprising and conclusive discoveries have brought great searchings of heart to many who were formerly full believers in organic evolution. True, open acknowledgments of this state of things are not often made. Particularly do the orthodox geologists shy at openly admitting that the modern rehabilitation of the Flood theory has made any impression upon them. That the latter, however, have no rational answer to the modern Flood theory is evident from the bitterness and savagery with which any mention of this theory or of the name of its modern advocate is always greeted among evolutionary geologists. The net results of the present situation are however tangible and of a permanent nature; for seldom does any one but a fanatic and a dogmatist retain his former faith in the theory, after he has once come face to face with these many modern scientific facts.

Summarizing The Facts

Let us briefly summarize the situation, in order to forecast the outlook.

1. Spontaneous generation is today as logically essential for starting the scheme of organic evolution as ever it was. But since the days of Louis Pasteur (whose work came from the establishment of Darwin's theory), spontaneous generation has become more and more discredited with each passing year.

2. Both Lamarck's theory of the inheritance of acquired characters, and Darwin's theory of natural selection, have been completely discredited as real causes or explanations of transformism. Not a baker's dozen of scientists in all parts of the world

now believe in either of them. Believers in creation, of course, have a right to insist that this failure of every alleged cause should throw doubt upon the actuality of the process itself.

3. All the large facts of embryology, which used to be pointed to as evidence for organic evolution, are now seen to be far better understood as being merely the best and most natural methods for the various kinds of animal embryos to develop. Incidentally, I may say that most of the alleged "facts" which were capitalized by Haeckel are now known to have been founded upon mistakes, some even upon sheer misrepresentation of the actual facts as then known.

4. If the facts about fossils and the stratified rocks are more simply and more logically understood as having been caused by a world-catastrophe, or in other words, by the Flood recorded in Genesis, then indeed there would have to be an end of all discussion about evolution, so far as those are concerned who have any respect for the Bible as a revelation from God. Even one who rejects the Bible will always be driven to sore straits, when asked to show cause why we should credit his magic ability to discriminate among the fossils, and assign some to an age long before (or long after) the others. For this boasted ability to date the fossils is a matter of sheer pretense and assumption which nobody who knows the facts will credit in the least, unless he has more faith in pompously asserted dogmatism than in truth and common sense.

In the light of all these facts we may well ask:

Where Are We Now?

Let us list some results which are important in this connection.

(a) **Bible believers should be cautious about taking too narrow a view of "species."** Many kinds classed as good species have been crossed with resulting fertile progeny. This is true among both plants and animals. So we get ourselves to an impossible position if we cling to the old view of the extreme fixity of species. And we do not help matters by beginning to quibble about the meaning of species. That line of tactics always heads back over the same dreary logomachies of two generations ago. Far better to shift the ground forthwith to the larger group, the "families." Here we are on solid scientific ground. No one can possibly drive us from the position that the great families of plants and animals are fundamentally distinct from each other. They are distinct now, and even the fossils do not show any intergrades or intermediates between them. Thus we can always be safe in asserting that these great families are separate and distinct because they were created that way. And if this is true of the families, it is all the more true of the others, the classes, and the phyla.

That these great groups have permanent and unbridgeable gaps between them, is essentially the position of such eminent men as Austin H. Clark, of the U. S. National Museum, and Leo S. Berg, of the University of Leningrad, Russia, among the zoologists; of D. H. Scott, A. C. Seward, and

CONSECRATION

Lord, my greatest is so little,
And my most is yet so small
When I measure it with Jesus
There is nothing left at all,
And I hesitate to answer
When I hear Thee call.

Can the Lord who owns the cattle
On a thousand fertile hills,
He who speaks in voice commanding
And the angry water stills,
Can the Lord who died for sinners
On the cross of Calvary
Use me, even in my weakness?
Yes, for He demands of me
Perfect strength, and then He gives it
In His all-sufficiency.

Take my greatest, Lord, 'tis nothing,
And my strongest, though 'tis less,
Thou canst use the little, Father,
And the humble offering bless,
And I'll serve Thee, Lord, forever,
And Thy name confess.

—Barbara Elden Cornet.

others, among fossil botanists. And this distinctness of the classes, the orders, and the families, with no intergrades or intermediates between them either among the living or among the fossil types, is good proof that they were created thus and have remained thus distinct from the beginning. The mixing which has gone on among the genera and species only serves to bring out into stronger contrast this absolute distinctness of the larger groups.

(b) **Man as an animal is distinct from all others.** Says Austin H. Clark, one of the most eminent of American zoologists: "Man is not an ape, and in spite of the similarity between them there is not the slightest evidence that man is descended from an ape" (The New Evolution, p. 224). Again: "From what has just been said it is impossible to believe that such 'missing links' ever actually existed. . . . There is no justification in assuming that such a thing as a 'missing link' ever existed, or indeed could ever have existed" (pp. 226, 227).

(c) **Bible Christians have a solid scientific support for believing in a real creation.** This not only means the creation of man and all the other distinct "kinds" of animals and plants, but the return to the doctrine of God's direct or fiat control now and continuously of all the things which He originally made. No one can deny that God's direct control of all the phenomena of nature is taught throughout the whole Bible, the Old and the New Testament alike. But now modern science convinces us that this is the only sensible view to take.

The Great Absentee

The old deistic theory of God as the Great Absentee, governing His universe by delegated agents called the "forces of gravitation, cohesion, and radiation, is and always has been grotesque nonsense. There are no independent forces, or properties, or laws of matter. God carries on all phenomena directly—except what may be due to the initiative of beings like men and angels, to whom He has granted free will, or the ability to become true causes or originators of phenomena. Probably to a lesser degree we may grant that the animals, in gradually descending degree, can also originate action. All else must be assigned to God's direct action and control. The laws of the interrelation of forces and conservation of energy show that all the phenomena of the universe are inextricably tied up together. If we admit a God at all, we must assign all natural phenomena to Him.

But all this means that the Great Jehovah is not in any way tied by the things that He has made. Thus if He carries on the affairs of His universe directly, and without any independent "forces" or "properties" of matter, then in any specific instance He is in no way hampered or restricted, and can do exactly what He sees best. He can hear and answer my prayer. He can care for me individually. From His great and calm eternity He can plan everything and carry out everything that will be for my best good.

(d) **These many discoveries of modern**

science converge to strengthen our confidence in the living God. Not only did God create all things in the beginning, but He still conducts all the universe according to His own purpose.

From all this we return to the reverent study of all nature, and find that this study is, what it ought always to have been, a genuine source of theology, of knowledge about God. His eternal power and divinity are revealed and understood by the things which He has made; and all the genuine discoveries which natural science has made known to us become of vast importance in helping us to appreciate our position as His ever-dependent creatures, and His position as our all-wise, all-loving Creator.

—Moody Monthly.

"LIKE A TREE"

(Continued from page 138)

change, but in the evergreen tree it is always flowing through. That is the secret of continued growth and a live appearance to the world. As long as we have in us that sap (God's Word) then it will be a **natural process** of letting old habits fall to the earth and taking on Christian virtues.

But the last expression in Psalm 1:3 and in Jeremiah concerning the ultimate purpose of every good tree is, **"That bringeth forth his fruit in his season."** In Matthew 7:17, 18, 20 Christ spoke these words, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." It is by the kind and quality of the fruit that we judge a tree. The size, the foliage, the contour of a tree may be deceiving, but the fruit never is. Let me taste the fruit and I will tell you what kind of tree it is. The taste still lingers in my mouth of that fruit which we schoolboys took from that wild apple tree. But, side by side, lingers also the taste of a Delicious, or a Stayman. As we think of different individuals, there are those in our memory whose life has left a bitter tang, which, like the wild apple that puckered our lips, only shrivels up our own life and gives us unpleasant thoughts. But then there are those whose life has been an inspiration to us and, like the good apple, have had a healthy influence on our life. Of the fruit of the apple tree in the Song of Solomon, we have these words, "His fruit was sweet to my taste." The fruit of the righteous man has many different flavors and aromas. They are: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

There are three kinds of fruits bearers as mentioned in John 15. Some of each kind are found in every church. There are those who **"bear fruit,"** those who bear **"more fruit,"** and some who bear **"much fruit."** As an absolute essential in being the latter kind, we must **"abide in him."** We must also prune out the old and extra branches to let the light of the Word reach the fruit and develop it. And then there is the fourth kind of individual mentioned, which can also be found in the church, the one who bears **"not fruit."** This kind is described also in Jude 12: "Trees

whose fruit withereth, without fruit, twice dead, (spiritually and eternally), plucked up by the roots." Whether the tree bears no fruit or evil fruit, the end is the same, it shall be **"hewn down and cast into the fire."** The controlling belief of many individuals is that as long as no evil is done that is all that is required. This was evidently the thought of the rich young ruler when he told Christ that he had kept all the commandments. It had not occurred to him that it was just as necessary to do some good, which in his case would have been to help the poor. **The tree which had been free from blight had not yet borne fruit.** The same teaching is found in the parable of the talents. The condemnation rests not only on those who do evil but also on those who fail to do some positive good.

The saddest picture to my mind, however, is to see individuals who have served God for many years and borne **"much fruit"** to become blighted by sin and to cease to bear. There is no promise for such but only for those who are faithful **"unto the end."**

But with proper care, fruit bearing should continue all through life. The thought is thus expressed by Jeremiah: "Neither shall cease from yielding fruit." We find a similar passage in Psa. 92:13, 14, "Those that be planted in the house of the Lord shall flourish in the courts of our God. **They shall still bring forth fruit in old age.**" How beautiful to see in our flocks those who are still bearing fruit even though old in years!

In conclusion. To return to the comparison of the tree itself, let us think for a few moments of the end of the righteous. Job said, "There is hope of a tree if it be cut down that it will sprout again." When the angel of death cuts us down while we are still alive spiritually, we will sprout again into a new tree, free from danger of blight or decay, in that better land. Or to change the thought, just as natural trees may be used in making furniture, to be used again for many years so the Christian cut down shall be transferred to the Heavenly City, there, in proportion to the beauty of his life on earth, to grace the mansions prepared by God.

Johnstown, Pa.

MOTHER

Mother is one of the sweetest, grandest, and most powerful words in the English language. The sturdy sailor far away at sea thinks of mother, and all his better feelings are revived. The soldier, dying on the battlefield, looks up into the face of his comrades, and with his last breath whispers, "Mother!" The fever-stricken one feels a hand laid gently on his forehead, and he too whispers "Mother!" It is the link that binds heart to home. God Himself has placed such value upon that name, that long life is promised to him who honors it; and the wise king said that the "foolish man despiseth his mother." We fear that social pride, in these days, has made many foolish and robbed us of much of this grand old-fashioned glory. We have heard men, and alas! young women too, speak most disrespectfully of mother. It has been "mater," "the old lady," or anything but "mother."

—Selected.

A VISIT TO MOUNT TABOR AFTER PASSING THROUGH THE HISTORIC VALLEY OF ESDRAELON

By Jonathan B. Fisher

Bro. Fisher gives an interesting account of his visit to the mountain which, according to an early tradition, was said to be the Mount of Transfiguration. While there are still some who hold this view the weight of evidence seems to be that the transfiguration of our Lord took place on some other mountain, possibly Mount Hermon.

On the same day of which I am now writing I had climbed Mt. Gilboa and had observed the place of Gideon's Well near its base. The route taken formerly was retraced by rail, back to Affuleh. This had been my starting point when going to Beisan (Bethshean of the Bible). I missed the noon train, but a freight soon came along, and having been previously provided with a return ticket, it was boarded. Riding upon a box car across the historic Valley of Esdraelon (Vale of Jezreel) produced somewhat of a thrill for me. The door being open I had the view all to myself.

The plain through which we passed is connected with a long list of important events in history. One cannot conceive the place this valley has had as a battleground for contending forces from ancient times, on through the ages of history, down to recent times. In the Bible it is known by various names: The Plain of Esdraelon, the Valley of Jezreel, the Plain of Megiddo, the Great Plain, and Armageddon. One may well say that it has been the greatest battlefield on earth. From the earliest times it appears as a place where mighty armies contended with one another. Here the Pharaohs of Egypt battled with other nations in ancient times. Then in succession the Hittites, Syrians, Israelites, Midianites, Philistines, Assyrians, Greeks, Romans, Crusaders, Saracens, and finally in our own generation the British against the Turks and Germans. Thus the Turks who held the land for many centuries were routed. The Jews are now moving into the country at a rapid rate. Under the present rule the country is rapidly being transformed from partial barrenness to a place of great fertility. Esdraelon is one of the most fertile spots in Palestine, and the whole plain is now under cultivation, with large fields of grass and grain as well as many fruit trees. According to Rev. 16:16 it will again be a battlefield in the future.

We soon skirted old Jezreel to the left—the city of Ahab and Jezebel, the scene of many events of Bible times. In I Kings 21 we have the story of Naboth's Vineyard, and in previous chapters about Elijah. The place is eighteen miles from Mt. Carmel, so we may realize the distance the prophet ran ahead of the king's chariot when the rain came to break the long drought that had prevailed. I Kings 18:41-46. Just across to the right, a little farther on, appears the Arab village of Sulim, which is identified with ancient Shunem, the place where Elisha was provided chambers in the home of the woman whose son he later restored to life. II Kings 4. On the other side is Endor, whither Saul went to consult with the spirit of Samuel (I Sam. 28) the night previous to his death in battle with the Philistines. Just above Shunem, like a

gigantic molehill, looms the noted mountain peak of Little Hermon (elevation 1843 feet). On its top a Moslem shrine is located. Too soon the station at our destination was reached. The engineer and fireman were amused to find a passenger on their freight train. The Arab station master at the starting point had said that he had no authority to allow me to ride on the freight but interpreted his remarks with these words, "If you want to get on, get on, and ask no more questions." And that is how I happened to ride over the Valley of Esdraelon on a freight car.

The objective in my travel was Mt. Tabor. Here I wanted to spend the Sabbath quietly. When I inquired I was told that one could reach it in two and a half hours. This meant traveling by foot, since there was no bus route leading to it. Some of my belongings had already been sent to Nablus so that I was but lightly loaded. Then with a spirit of cheerful expectancy the two-and-a-half-hour pedestrian trip was begun. Howbeit, after walking briskly the allotted time the majestic Tabor was still at a distance. Night set in. An Arab in modern dress, whom I met at this juncture, suggested that I take a "near cut" across the plain. After a while there was nothing but freshly plowed ground in my course, and so by the time I reached the base of the peak I was much wearied from trudging over the loose earth. Since the night was brilliantly starlit one could see fairly well the objects along the way. It was probably well that I took the near cut, for I was afterwards informed that the Bedouins in these parts are quite treacherous and that one's life might be taken for the possession of a mere trifle, for they seem to prefer to dispose of the bodies of those robbed in order to avoid detection. The local highway skirting the base of the mountain is patrolled each night by two policemen, a Britian and an Arab, who accompany each other.

Upon gazing at the top of the mount it seemed near enough, but to reach it was another proposition. The ascent was very steep and rocky. A more easy access could be gained by advancing toward the main route, but an Arab village lay at the starting point, and I feared to pass this at night. One is obliged to use caution in entering these villages remote from the regular routes of travel. The altitude of Mt. Tabor is 1968 feet, and it rises 1650 feet from the valley at its eastern base. Many mountains had been visited by the writer at previous times, especially those in Switzerland upon a former trip, but this climb proved to be the most arduous ever undertaken. Even with extreme caution sliding and stumbling, with accompanying bruises and scratches, could not be prevented. Upon several instances partial fainting spells came over me. The fatigue occasioned from the

long tramp, and the fact that it was long past the regular meal hour, had much to do with this. About each one hundred feet of ascent I stopped to rest. The temperature dropped considerably also, so that one could not stop to rest with comfort for any length of time. The summit which seemed so near proved to be "so near and yet so far." By the time it was finally reached the traveler was nearly exhausted. The destination aimed for, the hospice at the church located on the mountain, was still a quarter of a mile distant on the summit, and it seemed the longest quarter of a mile I ever traversed.

Near the edge of the summit the thoroughfare passes through a massive fortified gateway dating from medieval ages. It still goes by its ancient name—Bab el Hawa. The strong iron gates were already closed, and so a roundabout way had to be taken, which meant still more climbing. It was nearly eleven o'clock when the desired place of habitation was reached. Arriving at this late hour and my coming having been entirely unannounced, admission was not gained without some difficulty. Conversation was first conducted through the keyhole of a rather heavy door and then a more lengthy questioning was subjected to from one of the priests, who was inside a heavily latticed window. The language used was German. After this verbal examination, which served to allay at least in part the fears of the questioner, I was granted admittance. Once inside, credentials were shown which were found to be perfectly acceptable. Water was then given for washing and bathing my scratched and bleeding body, and nourishing food was set before me. All of this was thrice appreciated after the fatiguing adventures just experienced. I was indeed fortunate that nothing worse befell me for I was told that it was unsafe to travel up the mountain at night, especially if alone, and that I did so at considerable risk. I was told that the place abounds with hyenas, and it almost made me shiver as I thought of what might have happened if, in my fatigued condition, I had altogether dropped into a swoon or had taken refuge in a cave for the night, as I thought of doing if I could have located one.

But all told, the grandeur of the place, the magnificent view, and the hospitality shown me, well repaid me for the trying experiences I passed through in reaching my destination. The summer weather of the plains had disappeared. Rain had set in during the night, and this coupled with the altitude produced cold weather.

Mt. Tabor is considered the finest and noblest of the mountains of Galilee. It is truly beautiful, rising rapidly in a graceful slope from the surrounding plains and valleys below. On the top is a large tableland, about a quarter of a mile wide and three quarters of a mile long.

Like Mt. Carmel and Mt. Hermon, Tabor is frequently quoted in the Bible in a poetical and metaphorical sense. Jeremiah in his prophecy concerning the invasion by Nebuchadnezzar says: "Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come" (46:18). It was on Tabor that Deborah and Barak collected their army of 10,000 who swept down upon Sisera's

host and completely routed them. Judges 4. During the first revolt of the Jews in the time of Vespasian, Josephus fortified it and enclosed its whole top with a massive wall, 600 stadia in length. The walls are still readily traced all around the two miles of their course. Eventually, however, this did not save the defenders: Josephus was at that time the governor of Galilee. In the twelfth century the Tabor was again fortified, but this defense was also demolished. The remnants of both structures are readily seen to this day.

Already in the fourth century a church was built here. By the time of the sixth century three churches were erected upon the mountain. The three are said to have been erected in memory of the three tabernacles which Peter proposed to build. Matt. 17:4. At present a magnificent church stands over the foundation of one of the three earlier ones. At some places the former walls were purposely left exposed. At a certain place a rock is shown which is claimed to be the place on which Jesus stood at the time of the transfiguration. It is because they claim Mt. Tabor as the site of this great event that such great pains have been taken to erect churches upon it. The Crusaders also built a church and monastery, closely adjoining the former structures. About the same time a ponderous stairway of 4340 steps was built for the benefit of the numerous pilgrims that ascended the mountain. Immense ruins of the former church are yet existing, in a fairly good state of preservation.

To the present day the place has not lost its popularity; in fact, it is becoming more popular for it seems to be just naturally visited by tourists. A hairpin, zigzag roadway leads to it. This is the road that I avoided last night on account of the Arab village mentioned. Guidebooks suggest traveling to the summit on donkeys.

The present church was built at a cost of over 11,000,000 francs. In the writer's opinion it is the second in beauty and importance of any structure that he has ever seen. That of Agra in India naturally ranks first. The church on Mt. Tabor is exceeded in size by many others, but in its setting it may be said to surpass them. It must be seen to be appreciated, or to comprehend its grandeur.

The windows, which are high along the walls, are small and of alabaster. In the rear, high above, are seven tiny windows at two different places. These, when the lights are on them, have the appearance of the group of stars known as the seven sisters. Different kinds of marble were brought in from Italy when the edifice was constructed. Wonderful mosaics are set in the walls. Some of them portray Biblical events in an impressive manner. Part of the floor and the entire roof is covered with marble. The beams of the roof are left visible and are of massive form.

The mere two bells in the high belfry to the right have a wonderful musical chime. There is no tower connected. Above the entrance the forepart of Matthew 17 is inscribed in bold figures. Still higher is a large window which is divided into three portions by two columns. Above them are placed three arches, the whole being set in from the front. On both sides are located towers as pylons, with more large windows. The entire front is capped with three handsome gables. The exterior is built in the architectural style of the magnificent Syrian churches of the fifth century. Its beauty cannot be overdrawn.

The whole of the interior is open. The central nave forms a beautiful semicircular apse which is pierced by windows. Upon the outside this apse is beautified with beautiful double columns. On the inside the upper apse is wonderfully decorated with costly Mosaic representations of Christ's transfiguration. He is the central figure, with Moses and Elijah on either side. The crypt, too, is adorned with mosaics, representing the mystery of the Trinity. Its lateral naves also show in

cement blocks, producing an imitation of marble. In the large interior of the building it is next to impossible to keep one's bearings. In passing from sleeping to other quarters I am escorted by one or another of the kindly monks. The place is commodious enough to accommodate hundreds of people, yet there are less than a score living here. There are three priests, ten monks, and three or four servants. Their ages range from nineteen to fifty-five years. The three priests come from as many different countries. One is from Germany, one from Spain, and the other from Lebanon. They manifest quite a bit of interest in the, to them, strange man in his plain garb. The Mennonite religion, however, is not unfamiliar to the German priest.

One of the monks is outstandingly courteous to me. Through his means a sumptuous dinner was furnished the writer. He is the perfect picture of health. All the monks are dressed in the quaint flowing gowns, with flap attached to the back and used as their headcovering. They also wear open leather sandals in which they go without stockings.

On a rainy day such as this with this high elevation one can scarcely keep his feet in comfortable condition on these cement floors even with heavy shoes and woolen stockings. This afternoon my favorite among the monks walked down to the village through the cold in his regular footwear of sandals.

For a short while the sun came out, and then the binoculars were used. The view from Tabor is hard to be equalled. It comprises Nazareth and other near-by villages, among which are Nain and Endor. See Luke 7:11-18; I Sam. 28. Both Jewish and Arabic villages abound. The green plots of growing crops, the groves

of different kinds of fruit trees, and the contrasting brown of the recently plowed fields, present a panorama quite pleasing to the eye—a strong semblance to a painted picture. The winding streams also make a beautiful contribution to the wonderful scene. In the foreground is the beautiful Sea of Galilee. Little Hermon is just opposite. Gilboa and the plain of Esdraelon also are not far distant, while at a greater distance is Mt. Carmel and the Mediterranean Sea to the west, with the snow-clad, big Hermon to the north. Both the sunrises and the sunsets are said to be of wonderful grandeur, and I am looking forward with much expectancy to seeing them before I leave.

I neglected to mention a few more historical places of Tabor. Included in these are Dabburiyeh, the Arab village at the base, and a small collection of ruins which mark the site Chisloth-tabor (Josh. 19:12), a Levitical town allotted to the tribe of Zebulun. In the Old Testament the former was known as Daberoth. It is said that the nine disciples abode here while Christ and the other three went

(Continued on page 156)



A View of Mount Tabor, Palestine

the same manner other beautiful representations. A colored frieze of similar setting extends around the walls above. The expense of the construction of this building was not met by one man's purse. It is Latin property, and its erection was made possible by contributions of their churches throughout the greater part of the world. Even far-away America donated liberally.

Besides this wonderful church there are various other buildings and remains on the grounds, some of which are of enormous size. A hospice is connected with it where visitors are entertained. The dining halls are spacious and have immensely heavy but nicely polished tables of natural wood. The dining hall, adjoining the quarters which were allotted to the writer, contains a large mounted specimen of hyena, which with its mouth wide open and showing its formidable teeth, looks ferocious enough as it gazes down from above, to inspire a person with fear. This one was shot close by.

Everywhere along the walls are wonderful pictures depicting either Bible events or places. All floors are of polished and colored

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Observance of Mother's Day has become quite general during the past years. There has been no special adoption of such a day by us except as each one voluntarily takes it up. There is nothing to forbid such a practice unless it should be that we are so far carried away by the ideals and practices of the worldly minded that we step aside from the Scriptural view of what true motherhood is. It is well that we, who have for centuries been upholding the teaching of Scripture concerning the true woman's sphere, and have in all our congregations maintained and taught the principle along with the practice of the devotional covering for sisters, should seek to instruct not only our own young people of these principles but so teach and live that others may likewise be instructed. We have chosen a Scriptural theme for the day that will be observed as Mother's Day, namely, **A Virtuous Woman**. We hope that the Scriptures will mold our discussions rather than the ideals and sentiments of those who are not guided by God's Word. It is not out of place to call attention to the fact that we as a group are not altogether free from the effects of the "Woman's Suffrage" movement and have otherwise drifted from God's ordained plan in our congregations. Why not allow the study of the Bible on this theme, to bring us to our rightful place in thought and practice?

It is refreshing to study such chapters as the Ninety-first Psalm in which **God, Our Refuge**, is prominently set forth for the comfort and strength of the godly. If we not only acquaint ourselves with the Bible teaching and practice of Bible characters on this theme but take an inventory of our own life and its confidence in Him, it will greatly increase the value of this study.

Easter is another day that is not authorized by a Bible command. But it has been a practice for centuries that the Church remember the resurrection of Jesus annually by appropriate celebrations. Let us steer clear from all idolatrous forms and ceremonies concerning this season and use the opportunity as an occasion to call attention to the true doctrine of the resurrection, and our consequent opportunities and duties concerning it. In this connection as we count by days the **Ascension Day** comes in its appointed place and has been observed in the past by many of the churches. Appropriate to this the Topics Committee has chosen the subject of the ascension as a theme for study by our young people. Perhaps this subject is not so prominently held before the minds of people in general as it should be, and we do well to give it a place in our Young People's Meeting topics.

The **Life of Stephen** gives opportunity to study some of the prominent Christian doctrines because of the prominence that has been given to them in his life and conduct. This comes in our series of New Testament Character Studies and will be both interesting and upbuilding.

A VIRTUOUS WOMAN—Prov. 31:10-31

Topic for May 12

MOTTO

"Her price is far above rubies."

MEDITATIONS

I. Womanly Virtues.—Virtue means the good qualities that are valued for their service before God and man. The virtues of a woman are those qualities which God has planned that should be in the true woman by which she fulfills the place God has assigned her in her creation. No woman can rightly fill her place in the world who does not recognize her Creator and feel that she owes Him her service and devotion. With this devotion as a foundation of her character, she needs to exercise herself in those things that make for the development and service of true womanhood.

She was created as a helper under the leadership of man. As a helper she was placed by his side to be a companion to give him fellowship and good cheer and to complete his need in building his home and in bringing up children. This is a great task requiring the very earnest consecration of all her powers of heart and mind and body. If she keeps her place in this God-given position she will be modest in all her conduct. True modesty means to be in place in the observance of the order of behavior and

dress and place of service. She will keep her thoughts on the things that are true and pure and will never act contrary to the laws of purity. She will be diligent in doing the tasks that belong to her position of service. Her tongue and her hands and feet will be active in doing the deeds that become the law of kindness. Her eyes will see the things that will direct her in her tasks. Her ears will listen for the things that enable her to keep her place and do not detract her from the path of righteousness and godliness.

The observance of all these virtues will make her more beautiful than the perfect figure of form and face, and more valuable than rubies or diamonds.

II. The Text.—Prov. 31:10-31.—This inspired description of the virtuous woman is one that we may well ponder. It was given from the Lord through the mouth of a mother (Prov. 31:1). She not only directs her son (vv. 1-9) in the important duties of a manly king, but directs him in the choice of a companion in life (vv. 10-31).

III. Suggestions for Junior Programs.—The subject of a **good woman** is one of which all know at least a little. There are very few lives that have not felt the power and blessing that a good woman brings into her surroundings. Some can very easily enumerate the things that they see in a good woman. The suggestions in the outline for Juniors will indicate the direction the discussion of the subject may take to appeal to the Junior mind. From these things let the

capable ones prepare a treatise on different topics about the good woman. The Scripture may also be consulted from the outline study and from the text to bring to the points named. A very interesting discussion could be conducted by a Bible teacher to appeal to the plane of understanding for the junior mind. Questions and answers may be given and applications made that will make the teaching very real to all.

OUTLINE STUDY

I. Qualities of the Virtuous Woman.

1. Devotion toward God.—I Sam. 1:15; Luke 10:42; Prov. 31:30; Tit. 2:3.
2. Modesty.
 - a. In conduct.—I Pet. 3:1, 2; Col. 3:18; I Cor. 14:34, 35.
 - b. In dress.—I Tim. 2:9, 10; I Pet. 3:3, 4.
3. Purity.—Prov. 12:4; Tit. 2:4, 5.
4. Industry.—Prov. 31:27.
5. Kindness and helpfulness.—Prov. 31:20, 21, 26.
6. An helpmeet for man.—Gen. 2:18-24.
7. Graceful in character.—Prov. 11:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "**Virtue**."
2. The Good Woman.
 - a. How she talks.
 - b. How she dresses.
 - c. How she works.
 - d. What she thinks about.
 - e. How she keeps her home.
 - f. How she treats the needy.
 - g. How she treats her husband and children.

For Seniors.

1. Foundations of the Character of True Womanhood.
2. The Value of Pure Motherhood.
3. Characteristics of the Virtuous Woman.

PERSONAL THOUGHT

Do I cherish in my heart the graces which make for the development of virtuous womanhood?

SEED THOUGHTS

Women of America! You can **give** and **serve** and **pray**. You can give self-denyingly. You can serve lovingly. You can pray conqueringly. The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite. The service was the anointing of Jesus with a box of ointment. The prayer was a mother's prayer for her daughter possessed with a devil. But the gift and the service and the prayer were in self-denial and love and faith. And so in the sight of God they were of great price.—Herrick Johnson.

Drop a word of cheer and kindness;
Just a flash and it is gone.
Yet there's a half a hundred circles
Rippling on and on and on.—Sel.

Beauty in women is like the flower in the

spring, but virtue is like the stars of heaven.
—Selected.

Do a kindness, do it well;
Angels will the story tell.
Kindly deeds and thoughts and words
Bless the world like songs of birds.—Sel.

There is no rest on the road that takes
you away from duty.—Sel.

There is nothing in the universe that I
fear but that I shall not know all my duty,
or shall fail to do it.—Mary Lyon.

CHAPTER STUDY—GOD, OUR REF- UGE.—Psa. 91

Topic for May 19

MOTTO

"In him will I trust."

MEDITATIONS ON THE TOPIC

I. The Refuge in God.—Before we can enjoy this refuge we must dwell in the "secret place" of God. It is not a visible hiding place to the natural eye. Elijah's servant was only granted a glimpse of its security by a vision of horses and chariots round about Elisha. But the security of Elisha was just as strong before his servant saw as when he saw. The only difference was that then he knew why Elisha could be calm and trusting. So this secret place is secret to those who do not know God. They cannot understand what it is that makes the believer so secure and confident.

In order to describe the nature of the security of the godly this secret place of the most high is described under various things in a figure. The "shadow" protects from the heat of the sun. The "fortress" keeps out the strong enemy. The "feathers" and "wings" express the tenderness with which God shelters us in His bosom. The "shield" and "buckler" describe the personal protection and defense which God is to us as the darts of the enemy fly at us.

In order to show the greatness of the deliverance he describes the various forms of trouble and fear that attack men and from which God saves His own. There is **terror by night, arrows by day, pestilence, destruction, thousands falling around.** These would strike terror to the unprotected. But the one whose refuge is in God does not need to fear any terror. Angels guard all his ways. Strength is given to trample down an attacking foe such as the lion, the adder, and the dragon. God, upon whom we have set our love, will set us up out of the reach of every foe and give us a place of honor. He will be ready to answer at our cry and help us in our trouble and deliver us out of those distresses into which we fall.

II. The Text has been discussed in the Meditations above.

III. Suggestions for Junior Programs.—Those who have charge of special junior meetings may make special applications of the words that describe God's method of caring for His own, such as, Secret place, Shadow, Fortress, Feathers, Wings, Shield, Buckler. Likewise the dangers described like the **snare** of the fowler. Here is a fruitful likeness in which many of the deceptive dangers to our spiritual life may be compared. There are snares to lead to dishonesty, impurity, ungodliness, idolatry, disobedience, fear, hatred, anger, jealousy, evil speaking, lying, theft, hypocrisy, etc. Let the juniors name others. Show how we are delivered from the snare by the Lord if we give heed to the warning of the Word and the promptings of His Spirit. Discuss how those already trapped may be set free through Christ, etc.

Then there are fears in the night of which many boys and girls know and of which they

may learn to be unafraid if they have God as their refuge. There are also fears in the daytime of life. These have various forms. But God is sufficient for every fear in our life, and we can apply the lesson to whatever comes into the experience of youth.

Prayer and its answer is a subject that may well be developed along with the entire subject.

OUTLINE STUDY

I. What God is to the Believer.—vv. 1-4.

1. A secret place.
2. A shadow of protection.
3. A refuge.
4. A deliverer.
5. A mother bird with wings and feathers.
6. An armory.

II. Evils that Need not be Feared.—vv. 5-13.

1. Terror by night.
2. Arrows by day.
3. Pestilence.
4. Destruction.
5. Falling of multitudes.
6. Evil.
7. Plague.
8. Stumbling.
9. Lion.
10. Adder.
11. Dragon.

III. Assurances.—vv. 14-16.

1. Of deliverance.
2. Promotion.
3. Honor.
4. Answer to prayer.
5. Companionship in trouble.
6. Long life.
7. Salvation.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Refuge."
2. Memorize the Chapter.
3. What the Lord Is to His People.
4. Evils from Which God Saves Us.
5. The Care by Angels.
6. Strength over Foes.
7. Heard When We Pray.

For Seniors.

1. The Secret Place of God.
2. Dangers from Which We are Safe.
3. Special Privileges above Unbelievers.
4. Power over Enemies.

PERSONAL THOUGHT

What have we known by actual experience of God as a refuge?

SEED THOUGHTS

The Clasp of the Father's Hand

I am a child in the darkness,—
A little frightened child;
The winds are moaning about me,
And the storm in my heart is wild;
My fear would increase to terror,
Only, wherever I stand,
It is mine to feel for my comfort,
The clasp of my Father's hand.

It is true that the end is coming,
And mystery, like a shroud,
Hangs over the parting waters:
I should fear to enter the cloud,
But that is my happy secret,
As I wait awhile on the strand,
Closer and yet more tender,
Grows the clasp of my Father's hand.

—M. Farmingham.

The Secret Place

There is a safe and secret place,
Beneath the wings divine,
Reserved for all the heirs of grace;
Oh be that refuge mine!

The least and feeblest there may bide,
Uninjured and unawed;
While thousands fall on every side,
He rests secure in God.

A hand almighty to defend,
An ear for every call,
An honored life, a peaceful end,
And heaven to crown it all!—H. F. Lyte.

THE ASCENSION OF JESUS CHRIST.

—Acts 1:1-11; Heb. 9:22-28

Topic for May 26

MOTTO

"Set your affection on things above."

MEDITATIONS ON THE TOPIC

I. The Ascension of Christ has a message for the people of God. It proclaims His victory over the forces of darkness that has dragged man down. It declares that we have one in the heavens who stands as our advocate and will make it possible for us to stand with Him. "For ye are not come unto the mount that might be touched, etc." a terrible sight that made men tremble; "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem . . . and to Jesus the mediator of the new covenant" (Heb. 12:18, 22-24). It is ours to "ascend into the hill of the Lord" having "clean hands and a pure heart" through the atoning merits of our great high priest who has appeared in the presence of God for us. It is he who "when he ascended up on high, he led captivity captive and gave gifts unto men" (Eph. 4:8).

His victorious ascension makes Him worthy and sufficient to meet all the forces that are arrayed against the people of God, to be the captain of their salvation and to be crowned as "King of kings and Lord of lords." "For as in Adam all die, even so in Christ shall all be made alive . . . For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:22-26). "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

He is carrying forth today the great work of salvation. His earthly people are going forth in His name and in His conquering power as ambassadors for Christ for reconciliation of men to Him that they may escape the day of wrath when all the wicked and all enemies shall be forever cast off.

II. The Text.—Acts 1:1-11.—This passage sets forth the facts concerning the acts and teachings of Jesus until the day of His ascension. After the resurrection He gave commands to the apostles and directed them to wait for the outpouring of the Spirit when they were to be witnesses unto Him unto the uttermost part of the earth. Having seen Him go up in a cloud they also saw an angel who told them that He would come again as they had seen Him go.

Heb. 9:22-28.—This passage tells of the blood that the covenant of the Old Testament required and which was a type of the blood which Christ has shed and taken as the offering into heaven in person to make intercession for us. He, when the day of grace has been finished, will return again to call His redeemed ones from the state of corruptibility unto Himself.

III. Suggestions for Junior programs.—This may be an occasion to review the great work of Jesus Christ. As the outline suggestions for assignments indicate, take up each topic in order letting some one either read Scripture passages making the story complete beginning with His birth to the time that He is to return from heaven, or tell the story of each period in the language suited to their understanding. Emphasize the appropriate lesson for each period and lead the boys and girls to appreciate the power to judge those who refuse Him in the time of grace.

OUTLINE STUDY

I. The Prophets Foretold It.

1. David's inspiration.—Psa. 68:18; 24:7.
2. Foreshadowed in the high priest.—Lev. 16:15; Heb. 9:7-12.

II. He went Back from Whence He Came.

1. He came down from heaven.—Jno. 3:13; 6:38, 51.
2. He went back to His place there.—Jno. 6:62; 16:28.
3. He went at the appointed time.—Jno. 16:5-7; Acts 1:9; Luke 24:51.
4. After atonement for sin.—Heb. 10:12, 13.
5. To be an intercessor for men.—Heb. 9:24-26.
6. To be a forerunner.—Heb. 6:20; Jno. 14:3.
7. To send Gifts.—Acts 2:33; Eph. 4:8, 11.
8. To take up His proper dignity and power.—I Pet. 3:22; Eph. 1:20-23; Luke 24:26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Heaven."
2. The Son of God Who Came from Heaven.
3. The Son of God Who Died for Our Sins.
4. The Son of God Who Arose from the Dead.
5. The Son of God Who went Back to Heaven.
6. The Son of God Who Gives Good Gifts.
7. The Son of God Who Will Return for His People.

For Seniors.

1. God's Plan through His Son.
2. His Service on Earth.
3. His Position in Heaven.
4. The Victory of the Ascension.

PERSONAL THOUGHT

If our Captain of salvation is in heaven, truly we ought to be most interested in the place where He has gone and look forward to the time when His promise is fulfilled that "where I am there ye may be also."

SEED THOUGHTS

Look ye saints, the sight is glorious,
See the Man of sorrows now;
From the fight return victorious,
Every knee to Him shall bow:
Crown Him, crown Him!
Crown Him, crown Him!
Crowns become the Victor's brow.

Crown the Savior, angels crown Him:
Rich the trophies Jesus brings:
In the seat of power enthrone Him,
While the vault of heaven rings:
Crown Him, crown Him!
Crown Him, crown Him!
Crown the Savior King of kings.

Sinners in derision crowned Him,
Mocking thus the Savior's claims;
Saints and angels crowd around Him,
Own His title, praise His name:
Crown Him, crown Him!
Crown Him, crown Him!
Spread abroad the Victor's fame.

Hark the bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station:
Oh what joy the sight affords!
Crown Him, crown Him!
Crown Him, crown Him!
King of kings, and Lord of lords!

—Thomas Kelley.

NEW TESTAMENT CHARACTERS—
STEPHEN (Jr.).—Acts 6:1-15; 7:54-60

Topic for June 2

MOTTO

"Full of faith and of the Holy Ghost."

MEDITATIONS ON THE TOPIC

I. "Stephen, the first Christian martyr, was the chief of the seven (commonly called deacons) appointed to rectify the complaints in the early Church of Jerusalem made by the Hellenistic Christians against the Hebrew Christians. His Greek name indicates his own Hellenistic origin. His importance is stamped on the narrative by a reiteration of emphatic, almost superlative phrases: 'full of faith and of the Holy Ghost' (Acts 6:5); 'full of grace and power' (7:55). He shot far ahead of his companions, and far above his particular office. First, he arrested the attention by the 'great signs and wonders that he did.' Then began a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned but from what follows it is evident that he struck into a new vein of teaching which evidently caused his martyrdom. Down to this time, the apostles and early Christian community had clung in their worship not merely to the Holy Land and the Holy City but to the Holy Place of the Temple. This local worship, with the Jewish customs belonging to it, he now denounced. So we must infer from the accusations brought against him, confirmed as they are by the tenor of his defence. He was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin. His speech in his defense and his execution by stoning outside the gates of Jerusalem are related at length in Acts 8. Those who took the lead in the execution were the persons who had taken upon themselves the responsibility of denouncing him (Deut. 17:7; cf. Jno. 8:7). In this instance they were witnesses who had reported or misreported the words of Stephen. They, according to the custom, stripped themselves; and one of the prominent leaders in the transaction was deputed by custom to signify his assent by taking the clothes in his custody, and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus,—the future apostle of the Gentiles (Paul).—Bible Dictionary.

II. The Text.—Acts 6:1-15; 54-60.—

This covers the narrative telling of the ordination of Stephen and of his work among the people and how the Jews opposed him and finally, after hearing his defense stoned him with stones while he called upon God and asked for their forgiveness.

III. Suggestions for Junior Programs.—

Try to get the different scenes of Stephen's career vividly before the minds of the boys and girls. First, we have the solemn services of the ordination of the seven men who were chosen to look after the poor. Next we find Stephen doing great miracles among the people along with his service for the poor. Then follows the scene of those who disputed against his teaching, and because they could not resist his wisdom they got angry and determined to arrest him and put him to death for heresy. Then follows the scene of the trial and Stephen's speech of defense. This is abruptly closed by his being dragged out and stoned while he prayed.

The beautiful lessons of Stephen's life can best be impressed by the narrative

if it is properly developed. The high points are: Kindness to the poor; Faith and Power; Wisdom in the Scriptures; Boldness in doing right; Love for his enemies; Loved by the Lord.

OUTLINE STUDY

- I. One of the Seven Deacons.—Acts 6:5.
- II. The First Martyr for the Faith.—Acts 7:59; 11:19; 22:20.
- III. Remarkable for Fullness—
 1. Of faith and the Holy Ghost.—Acts 6:5.
 2. Wisdom.—Acts 6:3, 10.
 3. Power.—Acts 6:8.
 4. Heavenly glory.—Acts 6:15.
 5. Heavenly vision.—Acts 7:55, 56.
 6. Heavenly love.—Acts 7:60.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness."
2. The Story of Stephen.
 - a. Set apart by the Church to help the needy.
 - b. A miracle worker.
 - c. A wise teacher.
 - d. Hated by prejudiced men.
 - e. Falsely accused and stoned to death.
 - f. Full of love toward his enemies.
 - g. Saw Jesus.

For Seniors.

1. Stephen's Qualities Fitting Him for Service.
2. The Secret of Stephen's Power.
3. Lessons from Stephen's Career.

PERSONAL THOUGHT

To die and be with Jesus is better than to live and be without Him.

SEED THOUGHTS

Stephen's face was the register of the life he was living. In all departments of life the body is the revealer of the spirit. To the eyes of the observant, every man's face is a book on which personal history is written; a book which may be read clear from end to end. C. H. Wright.

The angel face is the result of perfect obedience and if we shall have the perfectly obedient heart, God will give us the angel face.—Banks.

He heeded not reviling tones
Nor sold his heart to idle moans,
Though cursed and scorned, and bruised
With stones:

But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face.—A. Tennyson.

One great lesson we may learn from St. Stephen is readiness to forgive injuries. As the stones fly, so flies forth forgiveness; as they fall on his head, his prayers rebound in blessings upon theirs.—Sel.

True witness is never lost. Young as Stephen was, and short as his career, yet he has left behind him a distinct personality and a still productive work.—Selected.

SERVICE

By Grenville Kleiser

When skies are dark
And you feel blue,
That's just the time
Some good to do.

New York, N. Y.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE CHRISTIAN CHURCH.—Matt. 16: 13-20; Mark 4:26-32; Acts 2:41-47; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 4:1-16; 5:22-27; I Tim. 3:15
Lesson for May 12

Golden Text.—So we, being many, are one body in Christ, and every one members one of another.—Romans 12:5.

The Church. The Greek word "ekklesia" was first used in a political sense to designate those called by the town crier to the public assembly to administer matters of state. It is used frequently by the translators of the Septuagint in referring to the congregation of Israel, but used in that connection but once in our translation; and in the new Testament is used with this one exception to designate the body of believers in Christ who have been called out of the world, from a life of sin to Christ and a life of holiness to be the kingdom of God on earth and to perform its functions. Its fundamental belief is that Jesus Christ is the Son of God and the only Savior from sin; its supreme calling is to worship Him as God, obey Him as King, love Him above all else, and make the glorious gospel known to the world. As long as the church remains true to her calling she can know no defeat.

Mark 4:26-32. In this parable the teaching is that the main duty of the servant of the Lord is to see that the seed (the Word of God) is properly sown and timely reaped. To understand all the processes by which God through the Spirit makes the seed grow to belief, conviction, conversion, and consecration is not any more necessary than for the farmer to understand all the laws of plant growth.

Acts 2:41-47. It has always been God's plan to save people through the foolishness of preaching. This first sermon is an indication of what could be expected if the Church stood by her preachers in united, prevailing prayer. All Jerusalem, numbering many thousands, heard the message either directly or indirectly that day. But the number who receive it as it is indeed in truth, God's personal call to them, has always been the few from among the many. But it is better to have a few faithful citizens in the kingdom who continue steadfast to their calling and station than a large group in a spirit of rebellion.

Verse 44. Instead of all the believers being together they are now divided into many groups, often antagonistic to one another, and instead of the community of interest that

should be the bond of all the people of God, each group is fighting more for its own advancement than for the glory of the King. Like the disciples we are contending among ourselves as to which shall be the greatest. But the true Christian spirit prevails over these weaknesses of the body, and, with all its imperfections, the Church is the one body in this world that shows the spirit of true brotherhood.

Verses 45-47. Was religious communism a failure? Many scholars think so. But the sacred writer speaks of the venture with evident approval. It was not a failure. Within a few short years the Church was to suffer great economic losses through confiscation. Better to give it to the Lord than to have it taken from you by His enemies. Thus it did good. Had the Russian brethren foreseen the revolution and the loss of all their possessions they would doubtless have consecrated them all to the propagation of the Gospel and received from the Lord incomparable blessings and honor. The early Church was not ignorant of coming events.

Rom. 12:4-8. In the human body all the members must be healthy and co-ordinate with all the other parts for a perfect being; so in the Church all the members must function properly, each in his own place, but in perfect co-ordination with all the other parts for a perfectly functioning church.

Eph. 4:1-10. Because of the imperfections of the individual it is necessary that diligence be given, not to criticize the brotherhood, but to bear with one another and to keep the unity of the spirit in the bond of peace. Meekness is that quality in you which enables others to get along agreeably with you. Cultivate the grace of being agreeable. The body can not be perfect except as the members become perfect. Earthly perfection means to be full-grown. Grow from spiritual childhood to maturity. In heaven we will have divine perfection. Work towards that ideal for all the members.

BAPTISM. Matt. 3:13-17; 23:19, 20; Acts 2: 38, 41; 8:25-30; Rom. 6:1-14.

Lesson for May 19

Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

Baptism. The Hebrew word "rachat" and its Greek equivalent "baptismos" is used for ceremonial cleansings with water, that typify a spiritual cleansing within the soul. Isa. 1: 16. Just the water baptism alone without be-

lieving faith and repentance would be as valueless as the observance of the rest of the ordinances without a proper condition of spirit.

Matt. 3:13-17. The Jews had been receiving Gentile proselytes into the Jewish Church by ceremonial ablutions or baptisms. John the Baptist now baptizes Jews into the spiritual kingdom upon repentance, but hesitates to baptize the King of this new kingdom when He appears for baptism. Did He need it? Surely, or else He would not have asked for it. But not for cleansing. Although sinless, He was the Sin-bearer and became in all things like unto His brethren. If it behooved Him to be baptized to fulfill all righteousness, it is more necessary for penitent, sinful men to be baptized with water while the blood and Spirit cleanse and purge and give life to the soul.

Matt. 28:19, 20. God has revealed Himself to mankind as Creator (Father); as Savior (Son); and as Comforter, Keeper and Guide (Spirit). If we receive God in all these relations (and we must if we want to receive Him at all) then we will be baptized not only in the threefold name but also into that threefold relationship. Gal. 3:26-29.

Acts 2:38-41. Ever since the days of Constantine there have been baptisms that were compulsory. During the first centuries those who gladly received the Word were the recipients of this grace. Only such are acceptable to God now.

Acts 8:25-39. Mass movements in revivals are always gratifying to the evangelist, and for Philip to leave the crowds of Samaria and go towards Gaza where was a deserted community (desert) required close fellowship with the Master. But the one lonely man in the desert needs the Gospel just as much as the multitude in the city and will be more ready to receive it.

Upper Egypt had a large population of Jews from the time of the exile. They had a large temple near the falls of the Nile. So it is not strange that this eunuch became acquainted with the God of the Jews. He who diligently seeks the light shall find it. The fact that this man traveled hundreds of miles to Jerusalem to worship shows him a seeker; the fact that he was reading while riding a springless chariot on a rough road proves him a diligent seeker; that he would accept instruction proves him an open-minded seeker; and the fact that he immediately desired baptism proves him a ready seeker.

Verse 30. The Bible is the Book of moral and spiritual truth. God is its author. Jesus Christ and the salvation He brought to man is its central theme. Spiritual truth can only be discerned by spiritually minded persons. Spiritual babes, like the Ethiopian, need guidance from those more fully advanced.

Even Peter can learn from Paul, and Paul can learn from brethren not nearly as brilliant as he. Ask if you would learn. As diamonds are found in beds of clay, so precious souls for God are found among nations of great wickedness. And as examples of great faith are found at unlikely places, so also are found among simple folk profound comprehension and grasp of spiritual truth.

Verse 35. Most Bible students have hobbies. If it is baptism, they see that in every scripture, if it is dispensationalism the result is the same; but the faithful in Christ see Him in all the Scriptures. I Cor. 2:2. Other subjects may arouse controversy, but to preach Christ and Him crucified brings conviction unto salvation.

Verse 36. What are the things that hinder getting right with God? This man believed that Christ was and is the Son of God; his faith was right. He was willing to confess Him before the world; his attitude was right. He was ready. Procrastination, fear of ridicule or persecution, shame that causes you to hide real convictions, love of the world, and an impenitent heart—these are the things that hinder, that keep you unfit for baptism and becoming one of His sons or daughters.

THE LORD'S SUPPER.—Matt. 26:17-30; I Cor. 11:23-29

Lesson for May 26

Golden Text.—This do in remembrance of me.—I Cor. 11:24.

In this lesson we are studying the origin of a sacrament which is universally observed by all of Christendom. In the Old Testament the Passover Lamb and Paschal Feast commemorated the deliverance from the bondage of Egypt, and the blood of the lamb was the seal of the Mosaic Covenant. It pointed back to Egypt and forward to the blood of the New Covenant which speaks of better things than mere shadows—it speaks of spiritual realities, deliverance from sin through the blood of the Lamb of God. It was at this old feast that the Master instituted the new.

Verses 18-20. Did Jesus have some previous arrangement with this householder about observing the Passover there? Probably, but not certainly. We only know that the sign by which they recognized the man was unusual, and the fact that he so willingly offered his home for this purpose indicates that the man was a friend of Jesus.

Verse 21. Jesus gave Judas all possible opportunities to repent. He had washed his feet, He probably leaned on the breast of Judas at the table, He dipped His hand with him into the same dish. As a token of special regard He gave him the sop, and now instead of singling him out He makes the general charge telling him that He knows his evil intentions, thus giving him yet another chance to retrace his steps. The Lord loves us too well to give us up without exhausting every means to save us except to rob us of our freewill. He could have prevented Iscariot's perfidity, but not by leaving him a free agent.

Verse 22. Why did the disciples ask this question? Because down deep in their hearts they knew were dormant possibilities for evil, of which they were sore afraid. The man who fears his own self the most knows himself the best, and is in the least danger.

Verse 24. Better not to be than to be a villain. A common proverb says, "It takes all kinds of people to make a world." There is no doubt that we have many kinds, but neither is there any doubt but that the world would be better off without some of the fifty-seven varieties. Sin is a reproach to any people. The nation that has produced some of the noblest characters of history has to hang its head in shame at some of the sons of Belial it has also produced.

Verse 25. Hypocritical pretense camouflages men of the type of Judas even to the moment of their utter degradation. But when once the camouflage is removed and he sees himself as he really is he joins in assent to the words of Christ in utterly condemning himself. To be labelled forever as "that man" is worse than the mark of Cain.

Verse 26, 23. The Spirit giveth life, the flesh profiteth nothing. To be a cannibal and eat the physical body of our Lord would not make me a whit the better, but by divine grace to become a partaker of the divine nature lifts me from the realm of the sons of men into the realm of the sons of God. Through the death and resurrection of Christ this transition is made a glorious reality and at the communion table the saints remember what Christ did for them at Calvary and what He is getting ready for them in glory.

Verse 30. The Passover, and the daily sacrifices, as observed by ancient Israel, have not been kept since the destruction of Jerusalem. The Master took these out of the way, and abolished them, and nailed them to His cross. But this supper shall be observed until He comes, when the Church shall be called to the Marriage Supper of the Lamb.

I Cor. II:23-29. The penalty for showing disrespect to God by showing disrespect to the Passover Feast, by refusing to observe the feast, or by partaking of it unworthily, was death. Of how much sorer judgment, suppose ye, shall he be worthy who is a deceitful hidden rock in the love feast of the saints? Jude 12. I do not want to be guilty of the body and blood of the Lord. Do you? Let us honor Him instead by keeping this ordinance holily in remembrance of His death until He calls us home, and may our children do likewise till He comes.

OUR DAY OF WORSHIP. Gen. 2:2, 3; Ex. 20: 8-11; Psal. 100; Jno. 4:20-24; Acts 20:7; Col. 3:15-17

Lesson for June 2

Golden Text.—God is a Spirit; and they that worship him must worship him in spirit and in truth.—Jno. 4:24.

In the six days of creation recorded in Genesis, the Lord prepared the earth and the heavens for the benefit of man and then created man to appropriate and enjoy that creation. To enjoy that creation man must work, but no work would avail if God's blessing were not upon it. As a token of appreciation for the blessings upon our labors He has set aside one day in seven in which we are, in an especial manner, to worship Him. If we properly observe this day which He has blessed for a day of holy worship, He will bless so much more the labors of the six days He has consecrated to labor. There is greater prosperity in six days' work than in seven.

Eccl. 20:8-11. There is no record in the Bible that the Sabbath was observed during the 2500 years from Adam to Moses, but the word "remember" would indicate that it was at least partially observed and that this message had come down to them from the earliest centuries. It also teaches that there is grave danger of forgetting how to observe this day properly to keep it holy. Many people keep the Sabbath day, but how easy it seems to be to observe it wrong even when we think that we are keeping it right!

Psalms 100. If there is one thing more than another that is God's due from the peoples of the earth it is that men should declare His wondrous works and with gladness magnify His ever blessed name. The service of God should never be a disagreeable duty, but always a glad privilege. The most exalted form of thanksgiving is song. It is sadly true that, like the children of Israel in the wilderness, we come frequently before God with our complaints but seldom with songs of thanksgiving.

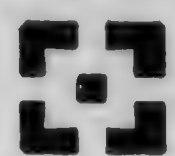
Verse 3. Jehovah is the covenant keeping one. Do you know Him as your God? He is also our Maker. See Isa. 40:28-31. And we are His (R. V.). We are not only His as the cattle upon a thousand hills are His, we are His peculiar treasure above all the rest of His creation. And in the beautiful figure of the sheep and the shepherd we are His. John 10.

The Sabbath is peculiarly a day of worship. It is the day when all should go to the house of worship, keeping holyday with the multitude. And why should we love and praise Him so? Because His loving-kindnesses fail not. If we should count His blessings, they are more than can be numbered. And this is not only for a day; He has been and will be the same loving Father forever. Every generation shall declare His works to another. We have much more reason to know that loving-kindness than did the author of this Psalm, and therefore should love Him more.

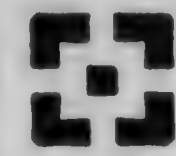
John 4:20-24. Worship needs to be more than formal; to be acceptable before God it must be spiritual. Spiritual worship is not dependent on manner or place but upon the condition of the feelings of the heart towards your God. Certain sects esteem one day above another even as the Samaritans esteemed Mt. Gerizim above other places. Far better not to be overanxious about which day of the seven to observe, but rather to be very careful to worship Him in the proper spirit.

Acts 20:7. From the time of the resurrection morning the believers observed the first day of the week, which they called the Lord's Day, in commemoration of the resurrection. The Jewish membership, out of respect, also observed the seventh day of the week. This continued until the membership of the church was almost entirely Gentile, when the Jewish ceremonies were fully laid aside and the Christian's Lord's Day and the Christian ordinances displaced and succeeded the Jewish ceremonies.

Col. 3:13-17. Here we come to the conclusion of the whole matter. Heeding these exhortations we are bound to live lives well pleasing to God, and all our worship will be acceptable to Him and bring glory to His
(Continued on page 156)



BIBLE STUDY



TABERNACLE STUDIES

XXXVIII. The High Priest in the Holy of Holies (Continued)

By the Bible Study Editor

The High Priest Reclothed

Upon the confessing of the sins of the people upon the head of the scapegoat, the high priest went into the holy place, and removed the garments of the ministry for the sin offering. He put on the linen garments only when he went into the most holy place to atone for sin. These garments were the same kind as were worn by the priests, the sons of Aaron. They consisted of but the linen clothing, breeches and coats and girdles of linen. It was Christ in the flesh that made atonement for us. After the atonement was completed and the sins had been put away, it was possible for the high priest to replace his garments of distinguishing glory. In the holy place the change was made from the glory to simple garments, and in the same place the change was made back to the garments of glory. No man was in the holy place. No man knows the mystery of the change from the heavenly to the earthly. No man knows the power or the method of the change from the earthly to the heavenly. Suffice it to know that our Lord who once was flesh has now returned to take His place at the right hand of God. The linen garments of the high priests' atonement were left in the holy place. They could serve for another occasion. With Christ they were changed into the heavenly by the power of God. No one found the garments of His flesh, for the angel said, "He is risen." Jesus said, "Behold my hands and my feet, and thrust thy hand into my side."

The priest washed his flesh with water in the holy place. He purged himself from all that defiled him while in the ministry for the atonement for sin. The sin bearer himself could have no sin. He who came from God as the Holy One would return to God without sin. It is impossible to represent the perfection of Christ with the nature of a sinful man. Aaron as a priest had to offer for his own sins, and to purge himself from those defilements that were occasioned by contacts with sinful things and those things that even represented sin. The fact that Jesus was holy and was not in any wise defiled by the sins of men was proved again and again. His touching the lepers did not defile Him. Those who touched Him were healed. His life was pure. It was so exemplified by the constant purification service of the priests. They were to be holy as representatives of Christ, the Holy One.

The high priest put on his garments,—the garments of his high priestly ministry. He then came forth and completed the offering essential to the perfecting of the work of atonement. There was yet to be offered the burnt offerings of two rams, and the fat of the two sin offerings, these to be made on the altar of burnt offering, where the blood of the sin offering had been poured out. It is significant that after the holy garments were replaced all that remained to be accomplished was of the nature that it was a sacrifice that was well pleasing to God.

The Sweet Saviour Sacrifice

Perhaps there is no more striking feature connected with the work of atonement than that the sin offering is followed by the sweet savour offering, of the two rams of the burnt offering and, with them, the fat of the two sin offerings. After the high priest had resumed the garments of his high ministry, he came forth from the holy place where he had washed his flesh and resumed his garments. He came in order to complete the offering for sin which had so far been accomplished in the garments of his humiliation. Jesus had completed the work of redemption for us unto the returning to the tabernacle of His holy habitation, awaiting the time of His return in glory. He has made atonement for us by His blood. He has put away sin by the sacrifice of Himself. It is possible for us to enjoy the conscience free from the guilt of sin, and it is also possible for us to separate ourselves from the sins of the flesh, and to live a life of purity from these defiling contacts with the flesh and with the world. The Church has her place of ministry in purging from herself all that defiles and all that is unworthy of the holiness of the Lord and His sanctuary. But we have not as yet been able to present to the Lord a perfect offering in ourselves. It will require that the Lord shall return and present us faultless before the throne of His glory.

The high priest returned with the holy linen garments, with the blue robe of the ephod, with the bells and pomegranates upon the fringe, with the ephod and the breastplate, with the Urim and Thummim, and girdled with the glorious girdle of the ephod. On his head was the miter with the golden crown. In the full array of his high estate he came forth to complete what he had begun. The offering that followed was one of the

highest order and the most pleasing character. The ram of the priesthood was offered for a burnt offering and the ram for the people was also presented to the Lord with it. Both were perfect offerings. All of the blood and fat and flesh were burned on the altar. Even the inwards were washed, and the feet, and they were laid with the head, and all were burned on the altar. When Christ shall present Himself to the Father in His glory there will be no doubt of His acceptance. When He ascended to make atonement for our sins, we know that He was not rejected, for the Holy Spirit was sent from the Father in token of His return. But when He should ascend in the glory of His majesty and power He will be the Son of Glory. How will it be with those who have been redeemed from their sins? Hear the voices of the redeemed in heaven. Round about the throne were four and twenty seats and on the seats were four and twenty elders clothed in white raiment. They with the four living creatures said, "Thou wast slain, and hast redeemed us to God by the blood . . . and hast made us unto our God kings and priests." There is no doubt of their acceptance since they sit around the throne of God. Then, the ram of the people's offering is made acceptable because of the redemption that was made for them by the blood of the Lamb of God. But their acceptance is made possible by the ram offering provided for them by God. The two rams were offered upon the same altar and accepted by the same fire.

Let us note also the burning of the fat of the sin offerings. These were burned on the altar with the flesh and fat and blood of the burnt offering. Let us not forget that the flesh of these offerings was taken outside of the camp and burned because of the fact that they were slain for sin. The sins of the people were so vile that they were required to be taken out into the wilderness to be far separated from the people, yet the fat of the sin offerings was such that it could be burned on the altar with the perfect sacrifices. The fat was the fuel of the altar. It was symbolical of that which was holy and of the nature of the Holy Spirit. The oil was the fuel of the candlestick and the fat the fuel of the altar. The sin of the people was represented by the flesh of the sin offering and its blood was poured out under the altar. The fat was an inner part. What of virtue there is in the life of believers is found in the heart and in the mind. In the flesh is found no good thing. It is fit only for judgment, for from it springs the sin which defiles and destroys man. "The body is dead because of sin; but the Spirit is life because of righteousness."

How gracious is our God who has made it possible for us to be reconciled unto God by the death of His Son! How gracious that He

has allowed us to be counted crucified with Him! How merciful that He permits us to remove our sins from us and to cleanse our lives in order to dwell in His house! How wonderful that He accepts us in the person of His Son, our perfect sacrifice, and how glad that He accepts our inner virtues of faith and love as a burnt offering that is pleasing to Him!

"A ROSE TO THE LIVING"

The old mother was dying. East and West, North and South telegrams had been sent to her boys telling them of the sad fact that the sands of time were fast running out for mother. By air, by rail, by water, by highway, they rushed to her bedside, hoping and praying they would not be too late for one last look at the loved face, and one last clasp of the dear hand, before life departed. They looked on the thin hands that had worked so hard that they might have a chance in life. They saw the brow that was "furrowed with care" for them, and gazed again into those eyes from which nothing but love for her children had ever shone. And there was a lump in their throats and a mist before their eyes. Bending down, the eldest gently kissed the wan face. "Mother, dear," he said, "you have been a good mother to us and I want to tell you how much we love you." The dying eyes were opened for a moment and rested on the face of her first-born, and a little flush of pleasure illumined her face.

"Thank you, John," she whispered, "it was good of you to tell me; you never said so before." And the fingers grew cold. The dear old eyes closed forever. The flush died from the cheek. And the old mother had passed away.

The moral of this story is plain. If you love your mother, tell her so today. Do not wait until tomorrow; that may be just a little too late.

"A rose to the living is more
Than sumptuous wreaths to the dead."

Is there not a tendency with many of us to keep our words of praise and appreciation to ourselves and simply assume that those to whom they should be told "know what we think any way?" Who knows how many hearts may be aching and breaking for just a word of praise and appreciation that would show that some loved one did care? It is not the words themselves that matter, but the spirit behind the words that prompts their utterance. Blessed indeed are they who know how to say the kind word when it is earned, and say it graciously. There are many weary, toiling mothers (If perchance the father's labor or position was the only bread earner he also might be entitled to a portion of remembrance) who have never in all their lives heard a word of praise or appreciation from their families that would ever lead them to believe that all the care and sorrow they have borne are appreciated. This is tragic indeed, but true.—Evangelical Christian.

"God's ability is the foundation of earth's stability."

SIMPLICITY

By Grenville Kleiser

Many persons scoff at the idea of living a simple life. It's too slow, too tame, too monotonous. They want life on a big scale—two or more motors, a town and a country house, annual trips abroad, a great abundance of material things.

They want activity, speed, excitement—go!

Does it pay? Does it bring happiness? Does it build character? These finer things most people really want, but sacrifice them in the incessant pursuit of pleasure and personal power.

When you choose to live a simple life, subtle influences will constantly work to lead you away from it. Circumstances will conspire to lure you into a bigger world of strenuous activity, where great fortunes are made and the bitter contest for supremacy transcends all other considerations.

Simple things of the world still confound the wise.

Have you ever thought of how simplicity has characterized the lives of noble men of all time?

There is simplicity of thought. Satisfied with simple truths and principles, it does not clutter the mind with abstruse problems or philosophical vaporings.

There is simplicity of taste. The desire for right appearance, but not for vulgar show.

There is simplicity of habit. Satisfied with simple food, simple occupations and diversions.

There is simplicity of purpose. Free from overweening ambition, but with a clear desire to achieve something worth-while.

There is simplicity of speech. The use of the short, crisp word. A desire to be clear rather than brilliant.

There is simplicity of religion. A belief in God and His beneficent rule over mankind. A simple faith in Christ that sustains one through storm and sunshine.

Cultivate the greatness of simplicity. It is the golden key to contentment.

New York, N. Y.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better
If the folks we met would say:
"I know something good about you,"
And then treat us just that way?

Wouldn't it be fine and Godlike
If each handclasp, warm and true,
Carried with it this assurance:
"I know something good about you?"

Wouldn't life be lots more happy
If the good that's in us all,
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me!
I know good things about you!

—Coleman Fox.

A VISIT TO MOUNT TABOR

(Continued from page 149)

upon the "high mountain." A church dedicated to the nine was built in it.

According to tradition another historical spot is found on Mt. Tabor. It is called the cave of Melchizedek, and is located near the summit. Tradition says that this famous priest-king lived there for a while.

It is our intention upon leaving this famous and delightful spot to take a walking trip across the plain to Nain and Endor, thence up the little Hermon, passing down its south slope to Shunem, then across the plain of Esdraelon, following on to Jezreel and continuing to Nablus.

Mount Tabor, Jan, 29, 1935.

NUGGETS OF TRUTH

(Continued from page 154)

name. We can not have too much of the Word of God in our hearts, neither can the soil be in too good a state of tilth. It is almost impossible to attain to the full possibilities that there are in Christ. Be not afraid of being over zealous, rather fear that you may come short of the glory of God.

Lancaster, Pa.

SERMONOGRAMS

Melody surrounds motherhood.

A mother's secret hope outlives them all.

The guardian angel of a man's life is the memory of a godly mother.

There is hope for every man, however sinful, who reveres his mother's memory.

Man is never homeless while his mother's picture hangs on memory's wall.

No nation is greater than its mothers.

I owe to my mother's wisdom all that was bright and good in my long night.—Helen Keller.

All that I am or hope to be, I owe to my mother.—Lincoln

Many make the household but only one makes the home.—Lowell.

God could not be everywhere so He made mothers.—Jewish Proverb.

The future destiny of the child is always the work of the mother.—Napoleon.

The mother's heart is the child's school-room.

To a mother fails the task of training those who are to do for their generation what she did for hers.

Motherhood turns timidity into fierce courage, thoughtlessness into foresight, and selfishness into self-denial.

Of all things on earth, a mother's love comes nearest to the divine.

Mother's love is ever in the spring; mother's truth keeps constant youth.

A mother's love is indeed the golden link that binds youth to age.

Nature's loving proxy, the watchful mother.—Bulwer.

The future of society is in the hands of mothers.

—D. Carl Yoder.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

WHAT IS THE ITALIAN DESIGN WITH ETHIOPIA?

Ethiopia shall soon stretch out her hands unto God.—Psa. 68:31.

According to the Word of God, there will be a turning unto God of the Ethiopians at the endtime. Ethiopia is the name used by the Greeks and Romans for the Hebrew name Cush. Cush was the son of Ham, and his descendants occupied the country to the south of Egypt, which comprehended in its widest sense modern Nubia, Sennar, Kordofan, and northern Abyssinia, but in its limited sense, only the kingdom of Meroe, from the junction of the White and Blue branches of the Nile to the southern border of Egypt. Syene was the division between the two countries.

The land of Ethiopia or in modern language Abyssinia is coming into bold relief, through the dispute of Italy with that ancient empire, one of the last empires, where the monarch rules with imperial power. The ruler, "His Imperial Majesty Haila Salasi," Emperor of Ethiopia, is involved over a boundary dispute. However, the moral support of the world is with Ethiopia.

In the "World News" section of the Monitor we are glad to quote from competent observers. In this case Mr. Rowland V. Bingham, Toronto, the well-known and widely traveled Secretary of the Sudan Mission, speaks with authority in the Evangelical Christian:

Shut in from the outside world by three great nations who hold all the lines of communications, there is little chance that her case can be properly told or that her cause will be espoused by any who have no political or monetary concern in the matter.

Two great powers have entered into collusion in such a way that the interests of Ethiopia are by agreement and for consideration to be sacrificed to the selfishness of one of these powers.

France will stand back and let Italy pursue her own course in Ethiopia provided Italy will assure France of co-operation in other directions.

What will Britain have to say? Politically and strategically it will mean more to her than any other outside nation.

British officials who were present on the boundary commission working to define the borders of Ethiopia as related to the other nations testified that Italy invaded Ethiopia in an unprovoked attack upon Ethiopian subjects, ending in the death of many of them.

Ethiopia has offered to submit the whole matter to the League of Nations but Italy has opposed this. She does not want the matter to be judicially tried. She wants to force Ethiopia to a position of at least bowing to some form of over-lordship to Italy, and if she thought that the other nations concerned would permit she would like to take possession.

She is trying to imply that Ethiopia is a barbarous country with its people ungovernable and unsubdued. While the truth is that the people of Ethiopia are much freer than the people of Italy. In Italy the people have had all constitutional liberty taken from them, while in Ethiopia its enlightened king has not only promised to banish slavery in twenty years, but at the same time to institute a civilized government of the country. There is still banditry and lawlessness in parts, but in the four short years of his rule the king has moved rapidly to the enforcement of law and order throughout the land.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Left free and untrammelled by outside control, Ethiopia, with the recent investigation of its own great mineral wealth and the discovery of its untold riches, will become one of the great customers of the civilized nations. For with the revelation of her hitherto unknown resources there is coming a rapid awakening to the use of modern facilities and furnishings which will make her one of the great new markets of an industrial world. The opening last year of a motor road from the capital to the southern border, and the rapid extension of a similar road from the same center to the west, is going to create more than a mere demand for cars and buses.

Moreover, England and America are both interested in the building of a great new dam on the Blue Nile, just as it emerges from Lake Tsana. It is proposed to raise the level of this immense body of water and then to feed the water down as needed to supplement the supply from the Assouan Dam, and to create several additional months of fertility in the valley of the Nile. For several years American engineers have been camped on the lake shore taking their bearings and surveying the lake. When the Americans broke their camp a year ago we passed the spot a week later and found an Italian doctor ensconced on the very site of the American encampment. If Italy were to step in and take Ethiopia would America secure the contract to build the dam? Italy would then control the head waters of the Blue Nile and feed it out as she willed to Egypt and Britain.

Not content with her new African possessions that fell to her in the Great War, she has jealous eyes on every mile of coastline around the Great Sea. Even Palestine is in her vision of possible possession. At the present time she maintains a Professor in the University of Jerusalem, to move on to Italy every bright student for post graduate work, and to imbue them with the idea of an Italian mandate for the Holy Land.

Moreover, she has jealous eyes on Ethiopia (Abyssinia). Recently she is reported to have despatched troops to her colonies of Erytrea and Somaliland, which adjoin Ethiopian territory. Her excuse is that Ethiopia is showing too great friendship with Japan. The ridiculous story that that ancient African kingdom is granting a great tract of country to Japan for colonization purposes, and that a prince of Ethiopia is marrying a princess of the royal house of Japan, has been spread around the world. Italy would like an excuse to wipe out her defeat at the hands of Ethiopians in the past generation.

Ethiopia has a right to make trade treaties with any other nation if she chooses without consulting Italy or any other power. While taking every step to strengthen her hold on the territory adjoining Ethiopia, Italy is endeavoring to extend her influence within. She is maintaining unnecessary consular services within that land, and using many other unusual methods to extend her influence, and divert trade into Italian channels. Ethiopians are not idle observers of all this. A powerful wireless station erected at the capital by Italians stands unused.

The revived Roman Empire is everywhere in evidence. The Scarlet Woman is more active with the millions received from Mussolini than she has been for centuries, and is busy getting ready for the final coup when her political machinations will lead to her ultimate destruction. And beneath the great city the fires of judgment are preparing the abyss into which she will sink in the last judgment of this age, when Anti-christ shall be cast into the Lake of Fire and the Christ shall come in His glory. As that day draws near the exhortation to any within the Romish system who have true faith in Christ becomes stronger and more imperative—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

While many of our friends are looking for a rebuilding of ancient Babylon on the site where long centuries ago she was buried under the prophesied judgments, the city linked with "Mystery Babylon", that city which in John's day and the writing of the book of Revelation ruled over all the kings of the earth, is rising anew to a regal splendor unknown since the days of the Caesars.

That which Babylon on the Euphrates could never become again, a great maritime centre, Rome is becoming. Her ships built on the banks of the Tiber are competing on every sea, and are second to none in their appointments. Among the nations she is grasping after world trade. Moreover in political and military power she refuses longer to take a second rating. Nor will she allow France and Britain to dominate the Mediterranean Sea, but demands equal status.

Whatever Mussolini may have done in the protection of Protestant Missions in Italy the foreign policy of Italy is still under the dominating influence of Papal diplomacy, which means the extinction of religious liberty.

And just as stinging as was the defeat of the Italian armies forty years ago, and just as strong as the desire for revenge by Italy, so deep and deeper are the scars on Papal pride left by the expulsion of the Jesuit priests more than three centuries ago.

The interests of all other nations as well as the cause of religious freedom and constitutional liberty will best be served by maintaining an independent Ethiopia (Abyssinia), and if the prayers of God's people should be rightly directed to the maintaining of the cause of justice and truth, then may the true Church well pray for the strengthening of the hands and the upholding of Ethiopia and her God-fearing king, who in initiating his reign expressed his royal wish in placing upon his postage stamp the words of the Psalmist: "Ethiopia shall haste to stretch out her hands to God."

It is significant that in the verse preceding the statement of the Psalmist "Ethiopia shall haste to stretch out her hands unto God," it is written, "He hath scattered the people that delight in war" (Psa. 68:30, 31) and that in the same Psalm it should be written, "The chariots of God are twenty thousand, even thousands upon thousands", and we will match one of God's chariots against all of Italy's tanks.

Pray that this very crisis in Ethiopia may lead the nation to truly stretch out her hands to God.

MR. ROCKEFELLER TRIES THE GOLDEN KEY

It is reported on good authority that Mr. John D. Rockefeller, Jr., has indicated that none of his benefactions will be allowed to

go to any philanthropic or missionary enterprise which does not conform to the policies and co-operate with the plans of the Modern Missions Movement (successor to the Re-Thinking Missions group). It is generally understood that Mr. Rockefeller generously financed the Re-Thinking Missions project. Inasmuch as the whole doubtful effort received the universal repudiation of evangelical Christians, including the formal repudiation of both our own Board of Foreign Missions and the General Assembly, there was some question as to just how this Movement would seek to get a footing among religious enterprises. This new step is quite in keeping with the thoroughly materialistic and unspiritual temper of the Modern Missions Movement as a whole. But sound evangelical enterprises will doubtless have grace enough to resist the delicate appeal of golden coin.—Selected.

ANTI-SEMITISM A DANGEROUS BOOMERANG

I will bless them that bless thee, and curse him that curseth thee.—Jehovah to Abraham.

If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.—Jer. 31:37.

The above passages clearly declare the attitude of the Lord to the first of the Hebrews, as well as the eternal attitude towards them as a people and nation. This attitude does not guarantee the personal salvation of a Jew that rejects the Lord Jesus Christ, but the purpose of God as it concerns the nation. The anti-Semitic attitude evidently is growing, and betimes Christians unwisely help it along. It is argued that the Jews are the cause of the downfall of the world's civilization, but the Lord emphatically declares the waning of the glory of the Gentile nations will be the day when the Jewish people, already fallen and under His just judgment, shall come again into the place of favor.

Mr. F. R. Erdman writes instructively thus: Anti-Semitism is futile because it is fighting against God. The most obvious lesson to be learned from four thousand years of human history is that the Jewish people are indestructible. They are now more numerous than ever before, and they will continue to exist in the future, both according to many Old Testament promises, and according to the words of Christ, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Very few Christians ever stop to think what Christ's word "until" implies. He predicted the destruction of Jerusalem, the religious and political capital of the Jewish nation, and He said Jerusalem would be "trodden down until" the end of Gentile domination of world affairs. Then Jerusalem will become again the religious and political capital of the Jewish nation, and of the world.

The Jew determines most of the thinking of the world. The apostle Paul, a single Jew, confronted the power of the Roman world and the proud culture of Greek civilization with the preposterous proposition that there is no salvation for time and eternity except through a crucified Jew. And this teaching of this Jew, Paul, conquered all the religions and all the philosophies of the world. For two thousand years since that time, most of the literature, most of the political events, most of the wars, relate directly or indirectly to men's attitude toward Christ, the Jew. "One-half of the Christian world now worships a Jew and one-half a Jewess."

The fate of men and nations is often decided by the Jew. He will be a blessing or a punishment. Joseph saved the Egyptian nation from starvation, and later Moses brought on the same nation the punishment for their ingratitude and anti-Semitism.

Is it not strange that Christians, who believe that their only hope of eternal salvation is through the grace and mercy of a crucified Jew, can be guilty of hating the Jews? Is it not en-

tirely contrary to the teaching and example of Christ? Why should the Crusaders for many years on their way to rescue Judea and Jerusalem from the Saracen, and all for the sake of Christ the Jew, have found their chief delight in killing and torturing Jews? Christians owe their religion entirely to the Jew. Jesus was a Jew. The twelve apostles and all the first Christians were Jews.

For two thousand years the Jews kept alive the knowledge of the only true and living God in a world of polytheists who were, and still are, devil-worshippers. To the Jew, we owe Christ and Christianity and the innumerable blessings which they have brought to the world. The Jew has done more for the world than all other nations combined. God said to Abraham, "In thee shall all the families of the earth be blessed." Blessing can come to the proud Gentile nations only through the Jew.

David Lloyd George, who ought to know the Jewish people writes:

I welcome the establishment of a Palestine Day in America. I rejoice at the progress already made by the Jews in rebuilding their national home. The Jews of the Dispersion have enriched the world in many fields. What further stimulus may not our civilization gain when, schooled by long tribulation, the Jews are once more established in their own land, and are able, after an exile of nearly 2,000 years, to resume their place as a nation in the forward march of mankind."

Frequently, Jews as a people are reported to be "Communists," or "Pinks." The "American Hebrew Society" has made an exhaustive research into the question in the United States, particularly the extent to which it has influenced the Jews, or secured Jewish following. The facts unmask the falsehoods of those who are busily fomenting hate against the Jews. A few of the findings are as follows:

1. Of the approximately 250 district and section organizers of the Communist Party, less than one-eighth are Jews.
2. In the Metropolitan area of New York, where 2,000,000 Jews reside, there are only 2,000 Jews enrolled in the Communist Party.
3. Of the Central Committee, which is the supreme ruling body of the Communist Party, composed of 29 members and 6 alternates, there are no more than four or five Jews.
4. In organizations like the International Labor Defense, Trade Unity League, International Workers, Order of Young Pioneers, Workers' Ex-Service Men's League, National Students' League, etc., the Jewish membership is under three percent.
5. In Philadelphia, having a Jewish population of 250,000, less than 100 Jews belong to the Communist Party.
6. In Pittsburgh, with 45,000 Jewish inhabitants, there are approximately 50 Jews in the Party.
7. In Chicago, which next to New York has the largest Jewish population in America (300,000) approximately 250 Jews are dues-paying members.

We ought to remember that the Jews are an "Evangelistic Opportunity," and not a people for abuse. Their rejection of the Messiah was partly through both blindness and the treachery of their leaders. They merit our love, interest, compassion, and service. It is good to remember the following striking facts:

America is a composite. We have one-fourth of the world's Jewish population, enough to equal the entire population of Massachusetts. Either our Italian or our Polish contingent is sufficient to replace the entire population of California. We could build another Philadelphia with our Mexicans, a Cleveland with our Czechs, a Pittsburgh, with our Yugoslavs, a Cincinnati with our Slovaks, Russians, Ukrainians or Magyars. In many of our largest cities such as New York, Boston, Newark, Buffalo, Cleveland, Lowell, Chicago, or Milwaukee, over seventy per cent of the total population is foreign-born or of a foreign parentage.

The Jew is your neighbor wherever you go. He is in every state and in nearly every community. New York City has the greatest aggregation of Jewish people in the world, 1,750,000. Chicago has 300,000, Philadelphia 230,000, and 160 other cities have from 1,000 to 100,000 Jews.

The Jews are a remarkable people. They have a continuous history of over four thousand years. Next to the Chinese they are the oldest existing race, with the oldest religion, and the oldest literature. Of all the races who have come to America there is none in which we should be more vitally interested. We cannot forget that we owe to them the Scriptures and the Savior of the world. Christianity itself is rooted in ancient Judaism and it cannot be fully understood apart from the teaching of Moses and the prophets.

Recently, Louis H. Aronson, formerly a Jewish atheist, has become a powerful Christian evangelist, who is combating and confounding atheists in Chicago and elsewhere. He was formerly a debater for Communism and the Marxian political philosophy. In "Infidel Square" he presses the claims of the Lord Jesus Christ on these deluded people—Jew and Gentile. Some time ago Mr. and Mrs. Arthur Glass, both Jews, left for Argentina to evangelize the 150,000 Jews in that nation. The Jewish attitude and their philosophy is to be condemned, but they are to be pitied. When the Antichrist appears upon the scene, there will be as many Gentiles as Jews who will follow Him, commensurate with their total number. At the present time there are as many Jews in the Christian Church according to their numerical strength, as Gentiles.

It will not be out of place to publish the following, since so many Christian people are still discussing and purchasing the book called the "Protocols of Zion."

The "Protocols of the Elders of Zion," an anti-Semitic book published in Russia in 1905, by Sergei Nilus, is a fantastic story of an alleged Jewish conspiracy to overthrow Christianity and to dominate the world. These documents have been declared forgeries, copied from an old book, and the Union of Jewish Communities in Switzerland have brought suit for libel to end forever the gruesome tale which has plagued Jews for sixty years.

The "Protocols" were re-published in London in 1920 under the title "A Jewish Peril" and were discredited in 1921 by Herman Bernstein. In a booklet called "The History of a Lie," he traces the documents to a novel published in Germany by Herman Goedicke, writing under the pen-name of Sir John Retcliffe. An excerpt from this book was published in 1872 under the title, "The Jewish Cemetery in Prague and the Council of the Representatives of the Twelve Tribes of Israel," which recited the story of bearded Jewish elders conspiring, in a cemetery, to overthrow Christendom and to set up a Jewish universal government. Later editions of the lurid tale were published to help the Russian secret police foment anti-Semitic agitation.

Bernstein's statement was confirmed by the lawyers for the Berne plaintiffs who declared that "The Protocols" were originally based on an essay written in 1864 by Maurice Joly, a French author, called "A Dialogue in Hades Between Machiavellie and Montesquieu."

The anti-Semitic attitude has caused the Church to disobey its orders to evangelize the Jew—"TO THE JEW FIRST." This order from our Lord still stands. When the Church began to persecute the Jew, the "Dark Ages" settled down over Europe. The true Gospel of Christ was lost in Church ceremonies and paganism, and to a large extent has never been recovered. Scattered among us is the Jew, who according to the "Prophetic Word" is the greatest proof of the inspiration and supernatural character of the Bible. Consequently, it ill becomes the Church to co-operate in the persecution of GOD'S ANCIENT PEOPLE, and the people of HIS COMING CHOICE.

MILLIONAIRE, BUT ASHAMED OF IT

In a statement sent from Daytona Beach, Florida, to his associates and workers in the Endicott Johnson Corporation, George F. Johnson, shoe manufacturer, listed by the Senate Munitions Committee as one of the Americans who had million-dollar incomes in the years preceding 1920, stated he was ashamed and mortified that his name was on this list. When there is so much suffering in the world, "no man has a right to pile up money," he said. "Any man who dies rich dies disgraced."

That he is disbursing his wealth appears from his further statement: "I have comparatively little left of the price of the business which we hold," Johnson said.

"It will be, I am sure, a source of satisfaction for you to know that each year my principal has dwindled and my expenses, gifts and use of money are increasing. Last year I think we dipped into the principal to pay commitments and obligations of every kind about \$200,000 and at the rate I am going, if I live five years, I shall probably be pretty near where I started—nil." The manufacturer said he and his partner, Harry B. Endicott, made money "in the years (which were very brief) when everybody was making money and the country was on a huge 'drunk' . . . and millionaires were being made overnight."

"All we made during these years . . . was 'plowed into the business' and went to create the great tanneries and factories, and do the other things we've done," he said. "In other words it went for the good of the community."—Selected.

"THE STRATEGIC MILLION"

This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom which is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.—James 2:15, 17.

There is a wisdom and knowledge that comes from heaven, and there is a kind that comes from the pit. The one comes from God, and the other from the Devil. They are different in their effects upon the lives in which they operate. The one is righteous, the other is devilish. The one makes for purity, the other for impurity. They produce different fruit in human relations, the one makes for general tranquillity, the other for ill will and war. The one is constructive, the other destructive.

Our schools are open to both lines of communications. The faculty may be tuned in for the one or the other. There are times when Satan will even seek to contact with those who are seeking to tune in Heaven. When Daniel prayed to the God of Heaven, there was not only static, but actual interference. Daniel's prayer was delayed three weeks on account of this interference. Ultimately his prayer was answered, in a more remarkable way than he had prayed for or expected. God keeps the lanes open. If the communication is interrupted, it is caused either by Satan, or the individuals themselves. In many of our higher institutions, there is much human pride, self-sufficiency, egotism, and this keeps the air open for Satan to work. This he most certainly does. When the "Revelation of the Word of God" is flouted, then the wisdom which is from above has very little chance. May these institutions supported by funds taken from the pockets of Christians, as well as others, be conducted for the best interests of time and eternity.

Two opposing ideas have come to our desk recently, which started the foregoing train of thoughts. The one gives the dark side, the other writer the brighter side. Personally, the writer thinks there are grounds for both. Let us hear both:

Bishop H. A. Boaz, in a Methodist educational conference, charged that the influence of certain higher institutions of learning as fos-

tered privately and by the state is hurtful, especially as it tends toward increasing atheism and the lowering of moral standards. Following the conference a meeting was called at Southwestern university, Georgetown, for representatives of all denominations to devise "a more Christianized plan of education," as a combative measure. Southern Methodist university last week declined to permit campus dances, which is in line with the practice of most denominational schools, though Texas Christian university, Ft. Worth, and Kidd-Key college, Sherman, are excepted.

"College and university enrollment has increased from about 22,600 to about 1,000,000 from 1900 to 1935." This is one of the pertinent facts presented in an address by the Rev. Dr. William L. Young, before the annual meeting of the Council of Church Boards of Education, which was held at Atlanta, Ga., on January 14. Here are some others: "The 1,000,000 students are 'the strategic million,' for they will guide the forces which will make up the political, professional, industrial and business world that is to be. . . . About one-half of 'the strategic million' are enrolled in our state universities. . . . Administrators in these tax-supported schools have never before shown so much appreciation of the essential place of religion in education. . . . Students, too, are showing a serious concern for social betterment. . . . There is a new wistfulness and soul hunger among both students and faculty." Dr. Young, who in his address on "The Strategic Million," urged that the Church take advantage of the commendable attitude of administrators and students, is the general director of the Department of Colleges, Theological Seminaries and Training Schools of the Board of Christian Education.

In Canada there is a great awakening among university and college students. Last Saturday it was our privilege to speak to 75 in the afternoon, and a crowded house in the evening, under the auspices of the Inter-Varsity Christian Students Fellowship of the University of London. A finer, or more spiritual group, one could hardly wish to meet. They were a tremendous inspiration, and their spiritual reception was a rare treat. May God arouse the Church to her opportunity and privilege. May God also arouse the educators to the danger of the atheistic and pagan conditions in their institutions of learning.

THE NATIONAL HEATHEN

To the average American family, doctor and hospital bills are sober realities. In this healthful country there are 200,000,000 cases of illness a year. At any given time 2 per cent of the population are "laid up." The average American is sick about twice a year. Wage earners lose 250,000,000 working days, or 1,250,000,000, annually from sickness. Our \$3,000,000,000 sick bill falls heaviest upon the self-respecting working and middle classes. The very poor go to free clinics and public hospitals, and the rich, of course, have no trouble about paying their bills.—Selected.

VENTURE OF FAITH IN NEW YORK

After a Supreme Court Justice refused to allow a dance hall and four hundred foot bar to be installed in the auditorium of a place built for worship, a group of Christian people have found an open door to establish a preaching mission in the edifice. The Manhattan Church, at Broadway and Seventy-sixth Street, cost half a million dollars, and has a fifty thousand dollar organ. It was facing a court decision on a business proposal from parties who saw a financial prospect of \$25,000 annual rental in a dance and drinking place as described. It was to have been named the Cathedral Bar! But God moved the Justice to refuse such an outrageous desecration, and now a remarkable work is getting under way. This uptown section is a great field for the Gospel. Nearby hotels, including a hotel on

the same premises, with over six hundred rooms, are filled with people needing the Gospel. Numbers have already responded. Multitudes of people have been going about from Theosophy to Eddyism; from Spiritualism to Swami and Mental Science practitioners, only to find that the cause of their trouble is sin, and the cure for sin is the power of a Saviour who gave His blood on Calvary's Cross. That message is being proclaimed today from a place dedicated long ago to the purpose and recently rescued from becoming a dance hall and gin store.—Presbyterian.

ENGLAND PUTS RELIGIOUS EDUCATION INTO DAY SCHOOLS

Progress is reported in England in the movement for improving religious education in public education. A statement adopted at the annual meeting of the English Council for Christian Education held late in 1934 reviews the awakening interest in the subject of religious education in day schools during the past five years as revived by the publication of the report of the Archbishop's Commission on Religious Education in 1929 and the more recent action of the National Free Church Council Assembly in 1933. The British Sunday School Lessons Council has compiled from the graded lessons a "Standard Scheme of Religious Instruction" for the ten year school life of the child. A new quarterly edited by Dr. Basil A. Yeaxlee, "Religion in Education" is being devoted largely to the forwarding of this movement. Its editorial board is composed of well known Anglican and Free Church men and women. Approximately 73 per cent of the Local Education Authorities, which have about 80 per cent of the school population in their areas, have taken definite steps encouraging and expecting their teachers to use the authorized syllabuses.—Worldwide Sunday School News.

"RENDER UNTO CAESAR THE THINGS THAT ARE CAESAR'S"

They are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. The Apostle Paul in Rom. 13:6, 7.

In these days of high taxation, constant taxation, and frequent overtaxation it is quite easy to become discouraged, actually impatient, and to become a grumbler. It may help to sweeten our disposition to stop and think through what we actually get from the taxes that we pay. The command to pay stands. The willingness to do so sometimes lags on behind. There are times when the means to pay are sadly lacking, sometimes through no fault of the defaulter. Times are such that many an honest man's investments—farms and businesses—do not pay. Then there are millions of jobless. This makes the problem as to what to do all the more difficult. In such cases there must needs be official tolerance. We are glad to know that many states and provinces have made legitimate provisions for such delinquents.

In spite of all this, since the taxpaying time is close up for millions, our mind was started in this direction by a helpful article in an Educational Magazine. Here is what the Editor had to say:

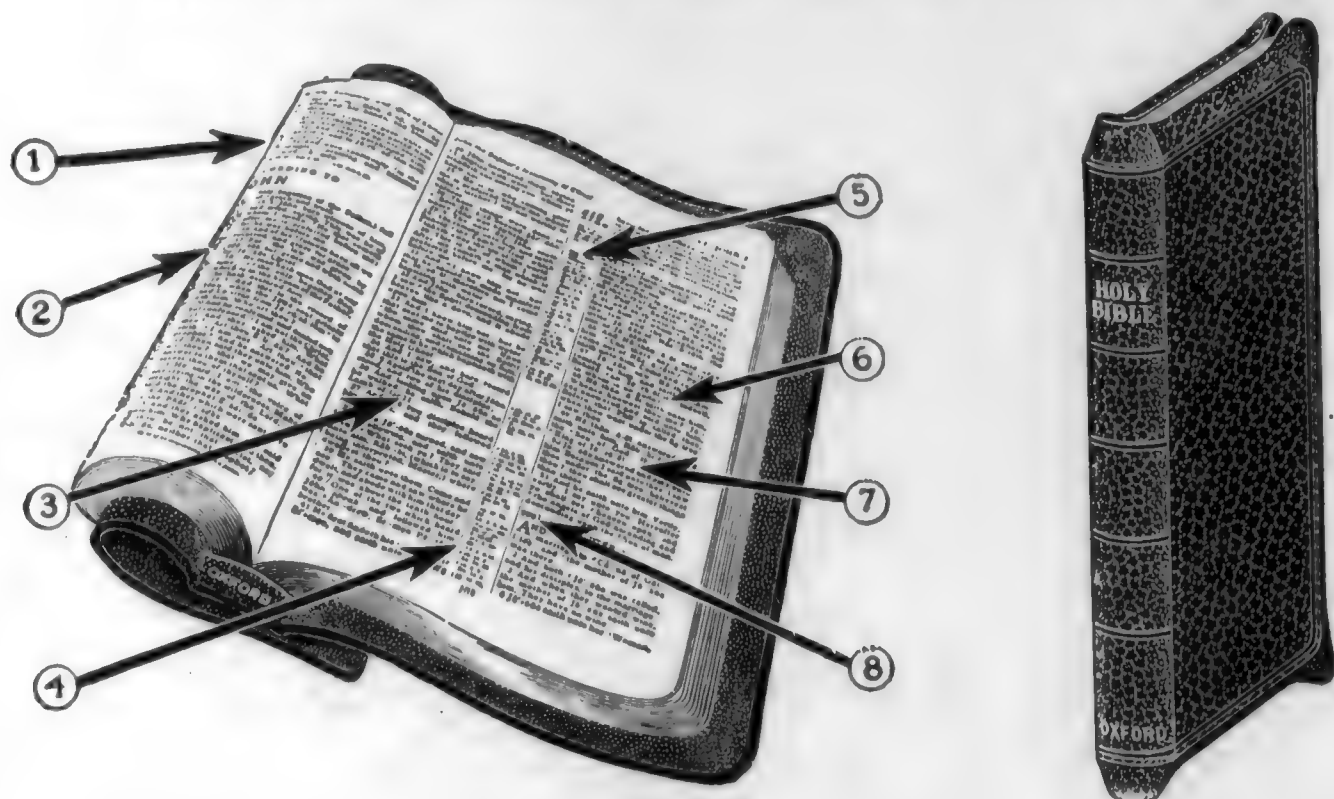
Whether taxes are on real estate, personal property, income, sales, gas, each man in his time will pay his proportionate share. Some of these types might be classed as painless—others otherwise.

We stop at the filling station for gas, pay our tax and pass on oblivious of the amount or purchase.

We receive our real estate tax bill and howl. There should be a differentiation on taxes as on all bills. How much is the school tax and where does it go?

It transfers a multitude of hapless children

AN ENTIRELY NEW EDITION
OXFORD SELF-PRONOUNCING BIBLE
With New Chain References
BREVIER BLACK-FACED TYPE EDITION
With Nearly 100,000 Newly Revised References



PRINCIPAL FEATURES

- 1.—**Chain Reference System.**—The arranging of the references in connected chains enables the student to follow out any subject from one end of the Bible to the other. The study of persons, places, and subjects mentioned in the Bible is greatly facilitated by this chain reference system.
- 2.—**Example Chains.**—References relating to answers to prayer, the making of covenants, dreams and many other important Bible subjects are distinguished by the use of brackets. This feature will be found of particular value in the preparation of sermonic material.
- 3.—**References Completely Revised.**—The former references have been completely revised, casting out many duplications and unimportant ones, and thus permitting the inclusion of numerous new and important references.
- 4.—**New Marginal Readings.**—The marginal readings, of which there are a very large number, are a special feature. They embody the latest and most accurate results of scholarship, based on the readings of the best manuscripts. The use of these readings will often save the student from basing an explanation, or a point of doctrine, upon a faulty rendering.
- 5.—**Hebrew and Greek Translations.**—Interesting Hebrew and Greek words translated by different English words are indicated. Rare words are marked with an asterisk, showing that all the occurrences of the words are given in the references.
- 6.—**Chronology.**—Bible Chronology is featured in a special page at the beginning of the Bible.
- 7.—**Easy-to-Read Type.**—This edition has been printed from entirely new, large black-faced type, which will be found particularly easy to read.
- 8.—**Self-Pronouncing Feature.**—All proper names and difficult words divided into syllables and accented.

"A WONDERFUL NEW, SELF-EXPLANATORY BIBLE"

70] CHAPTER 20

"AND God spake all these words, saying,
2 I am the LORD thy God, ^o which have brought thee out of the land of E'-gypt, out of the ^phouse of bondage.
3 'Thou shalt have no other gods before me.
4 Thou ^{*} shalt not make unto thee any graven image, or any likeness of any thing that is ^y in heaven above,

Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. Jas. 2. 11. Lv. 19. 11. Cit. Mt. 19. 18. Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. 1 ch. 23. 1. Cit. Mt. 19. 18. Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. Dt. 5. 21. Nu. 16. 15. neighbour's house, thou shalt not covet ^m thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
18 ¶ And all the people saw the ^qthunderings, and the ^rlightnings, and the noise of the ^strumpet, and the mountain ^usmoking; and when the people saw ^{it}, they ³removed, and stood afar off.
19 And they said unto Mō'-šēs, ^zSpeak thou with us, and we will

Cit. Ro. 7. 7 & 13. 9. m 28. 11. 2. n For ver. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 46. p ch. 13. 3. Dt. 5. 6. q ch. 19. 16. Jb. 26. 14. r ch. 19. 16. ss 23. 15. s ch. 19. 13. 16. t ch. 23. 13. u ch. 19. 13. 25. 23. 9. z ver. 23. Read trembled, ch. 19. 16. Heb. 12. 21. y Cf. Dt. 4. 19. s ch. 19. 19. Dt. 5. 6.

Specimen of Type.

WITH CYCLOPEDIA HELPS

Being a Practical Bible Dictionary, Including Index, Concordance, Glossary, Weights, Measures, Coins, Botany, etc., etc., arranged under one alphabet with new illustrations.

India Paper Size 7¼ x 5 inches Only 1½ inch thick
No. O761X French Morocco Leather, divinity circuit, Imitation leather lined, red under gold edges **\$5.00**
Thumb Index 35c extra.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

from homes of want, depression and gloom to a happy environment of the school building with its airy rooms and its light, heat, and comfort. It insures education for our less fortunate neighbor's children who would be otherwise deprived of an inherent right.

It insures education for our children at a price far below what it would cost to educate them at personal expense.

It works to the end that our community shall be a desirable one in which to live.

It automatically enhances the value of our property in a community. The depreciation would be great if there were no good school system.

It enhances our rental returns because people come to an educational center for educational advantages.

It makes better business for the merchants and business interests of the community.

It furnishes the great public forum for all children regardless of class, so essential in a democratic society.

It provides for individual differences of child interests and abilities and arranges for progress in conformity with individual ability.

There seems to be no agency where so much is given for so little as on our school tax investments.

There is a distinct satisfaction in seeing very tangible and worth-while returns on the investment.

We can see an army of boys and girls young men and women, all eager, hopeful, energetic and optimistic, daily improving themselves, and we enjoy the satisfaction of having a small part in that transformation of young life.

We would not deflect one penny from its purpose, but would add more to make that army more promising, more efficient.

It is a glorified tax—the school tax.

The other taxes grant us a multiplied number of blessings and favors and protection of life, and property. For these we ought to be grateful enough to PRAY for the government.

"The Christian is the only way God has of reaching men."

MAPLE CITY SHIRT CO.

Manufacturers of

"DEPENDABLE" WORK SHIRTS

C/o Goshen College

GOSHEN, IND.

We use only the highest grade material in the manufacture of our shirts. We make Gray Coverts and Blue Chambrays, sizes 14-18, in full and half sizes.

Buy them from your local merchant or order direct from us. Prices quoted on application.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

JOHN L. HORST, Editor

ANNA M. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study

C. F. DERSTINE, World News

J. R. SHANK, Y. P. M.

Vineland, Or

Kitchener, Ont

Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

CHRISTIAN MONITOR

JUNE, 1935

Through a Glass

By Angelina McPhail

The Anabaptists of Munster

By John Horsch

The Challenge of the Well-developed Christian Life

By J. N. Kaufman

The Exceeding Sinfulness Sin

By J. D. Mininger

A Sure Foundation for Peace

By George Holderman

Journeying with Paul and Barnabas in Salamis and Paphos

By Anis Ch. Haddad

Bethlehem and the Fields of Boaz

By Jonathan B. Fisher

Studies in Hymnology

By Jesse D. Hartzler

The Work of the Spirit According to the Bible Standard

By Geo. J. Lapp

DOING OUR BEST

By D. E. Martin



FOR all advancement there must be the linking up of the actual with the ideal. The actual representing things as they are and the ideal setting forth things as they may be. To fix our attention on either of these alone is to fail. In doing our best we must begin with the actual and reach up energetically toward the ideal.

This philosophy of life is necessary to all achievement. Scan the record of those who have brought worthy things to pass and find how true is the statement. But we cannot do our best without concentration. In one of the laboratories in Washington there is a burning glass which measures three feet across. When it is hung in the window it converges thirty-six inches of ordinary sunshine in one tiny point of flaming radiance. The point is hotter than a blow-torch, so hot that it will melt its way through a steel plate as easily as a heated needle will burn a hole through the thinnest paper. Three feet of common sunshine but perfectly focused, such is the power of concentration. The capacity for centralizing the mind is one of the dominant characteristics of those who have made the world feel the impact of their lives.

Concentration requires a unified personality. No doubt we all have seen what is known as a tug-of-war, where chosen sides at each end of a rope strained every muscle in the endeavor to pull the opposing group over the line. A similar thing often occurs in human life where desire pulls one way and duty in the opposite direction. Ralph Waldo Emerson once said that "Concentration is the secret of strength . . . in all the management of human affairs." Therefore if we would make our dreams of a prosperous career come true, we must learn to command and focus our energies.

It is true also that doing our best is the only path to self development. There is a story in an Old Book which tells of a man going away to another country. Before his departure he called his servants about him, and to one he gave five talents, to another two, and to another one. When he returned he found that the five-talent man, by trading, had gained five more, the two-talent man had gained two, but the one-talent man did nothing, and the master scored him for not making the most of what he had. The story is a parable of humanity.

We all have been entrusted with certain talents or capabilities, and these can be brought to their fruition only by well-directed exercise. Without it Edison had never become a master mind in the realm of invention. Without it Mozart had never charmed the world with his music. Without it Moody had not been the greatest evangelist of his day, and so we might go on. It is undoubtedly true that we do our best when reward is not a first consideration.

There is also in this attitude of life a fruitful source of personal satisfaction. I am thinking of two boys. One was raised on a farm. During the summer holidays an uncle,

being on vacation, entrusted this lad with the care of some valuable growing plants, giving the promise of reward for his work, but he grew careless and failed to do his best, so the plants did not thrive. The boy is now a man beyond middle life, and confesses that he has ever since been ashamed that he did not measure up. The memory of it, now, instead of being a cause of gratification is one of regret.

The other is a Negro, who, with a hunger for knowledge burning in his soul, at the age of about fourteen made his way to an institute of learning. When he presented himself to the head teacher for admission, he was travel stained and unkempt, consequently did not make a favorable impression. Finally, while waiting for some decision, he was instructed to sweep the adjacent classroom. He went over it three times with the broom, going into every corner, and then dusted every stick of furniture and all around the walls four times. When the teacher tested his work, with her handkerchief, she could find no trace of dust, and, turning to him, said, "I guess you will do to enter this institution." To him those were joyful words. He had done his best, and that opened the way to young Booker T. Washington to become one of the outstanding men of his race in America.



WAYSIDE ROSES

By Daniel H. Martin

Beautiful wayside roses,
Blooming so bright and fair,
Oh, how you brighten our spirits
And lighten our load of care!

Nestled along the wayside,
Radiantly all abloom,
Such charming beauty! We wonder why
You fade away so soon.

Beautiful wayside roses,
Your fragrance, rich and rare,
The rich, the poor, and every one
Who comes, can freely share.

Beautiful wayside roses,
We can learn from you every day
Of a great and loving Savior
Whose glory brightens our way.

We think of the Rose of Sharon,
Who was sent by the Father above
As a beauteous wayside Flower
Showing His wonderful love.

God bless you, wayside roses,
Blooming from year to year,
Go forth on your beautiful mission
Of spreading gladness and cheer.

New Holland, Pa.

This all reminds us that doing our utmost applies to the lowliest task which may be ours. The men who sweep our streets may be encouraged by the thought that if their work is done well it is making for the general health of the city. The maid in the home, by the faithful discharge of her duties, may add much to the comfort and happiness of the household, and the office boy may be a real comfort to his employer: so it is everywhere. This sustained upward push is an example and inspiration to others.

Biography is a most fascinating and helpful study. While, from varied fields, biography brings before us personalities worthy of emulation, we should not forget that we are daily meeting with people, who in their own spheres are measuring up, and have for us a lesson of encouragement—to push on toward the best.

We should also remind ourselves that only as we do our best can God do His best for us and in us.

When the Prodigal Son left the homestead for the far country, his father, no doubt, had plans for this younger son which, on account of his going away, could not be carried out. After a disappointing experience among strangers and his return, ragged and hungry, the father did the next best thing for him, he gave him a glad welcome. But ever afterwards the wayward son bore the marks of the prodigal life. He missed something a loving parent had in store for him.

God has plans for each of us that can be fulfilled only as we faithfully co-operate with him.

Had the world lived up to its opportunities for the highest, how much better conditions would have been today. The fact is, God has not been able to do His best on behalf of the human race. He could not help us, as He longed to do, because we did not help ourselves.

It follows then that doing our best is the only guarantee of world betterment. The individuals in any home go to make up the quality of the household. Again and again we have known the ideals of a family to leaven a whole community for good. So it is in the local church. The character of the individual members determines what the church shall be and do. The prestige of any nation will depend upon the all-round standing of its people and the caliber of those in authority. So if the home, the church, and the Nation will each do its best, better days are sure to come.

As you will readily see, this all goes back to the individual, each in his and her place, daily measuring up with determined courage, aided by an assuring sense of the Divine presence.

Julia H. May in one of her poems says:

"I may perform no deed of great renown,
No glorious act to millions manifest;
Yet in my little labors up and down
I'll do my best.

And if I see some fellow traveler rise,
Far, far above me; still with quiet breast
I'll keep on climbing, climbing toward the
skies
And do my best."—The Watchword.

"Do whatever is wise, but not until thou hast prayed."

He ruleth by His power forever (Psa. 66:7).

CHRISTIAN MONITOR

A Monthly Magazine for the Home

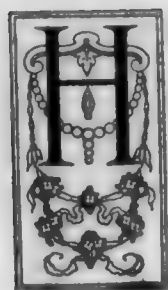
Vol. XXVII

SCOTTDALE, PA., JUNE, 1935

No. 6

THROUGH A GLASS

By Angelina McPhail



HELENA Vickers turned off the ignition and sat in silence for a moment while the throbbing of the motor died away. Then she stepped out easily and shut the door of the Ford. She took the two lunch boxes out of the back of the car; and when she had set them outside, she pulled the big, sliding doors of the garage to and slipped the heavy padlock through the hasp. Then she locked it. Out in the woodyard her father paused momentarily as he heard the doors creak on their sliding runners and made a mental record of the time it took Helena to set the lock and clinch it. Helena liked this process. She had left Bella at the front gate, her arms loaded with school books and crepe paper, while she came on through the barnyard to put the car in. She enjoyed and expected these few moments when she slipped out of the car and left it, closed the doors, and locked them; they were part of every day.

It was the tender time of spring. April was just gone, and May seemed hesitating as she felt the new sap stirring in willow fronds and pushing tulips and bloodroot through the mold. Helena felt a softness in the air as she walked to the back steps and set the lunch boxes inside the wood house. Turning away she walked slowly toward the woodyard where her father, seeing her coming, rested his ax and flexed his arms in the sun as he watched her approach.

"Hello, Dad," she said.

"Hello. Everything go all right today?"

"Yes." She smiled at him.

"Nice weather we're having."

"Sure is. Fine. Is that beech you have been splitting?"

"No, maple. Dan and I got it out last winter. It's seasoned enough now to pile inside, I think. 'Twon't burn by itself, but put it with hickory and it holds fire all night in the winter."

He turned to his chopping block, and Helena with a preoccupied air walked to the gate across the lane and let herself through. The sun was still a good hour high. The lane was rutted and brown with clay in the center where the stock and tools went through, but along the edge the ground was higher and the grass was short and green. She walked close to the four barbed wires that fenced it off from the hayfield on her right, turning out now and then for clumps of beech or paw-paw bushes hung full of flat-topped blossoms. She

could see the cows on the river pasture, their tawny Guernsey hides showing warm against the young shoots. There were cowslips coming up in the ditches there, she knew; and soon the green-fringed orchis would put forth its acrid leaves among the hummocks. To the east, on higher land, Dan was plowing the back forty. She could see the spurts of dust, sharp and brown, where Bess and Meeger set their hoofprints. At the corner fence of the hayfield she came into the open spaces of the sugar bush. How black the trees were against the northern sky! Dogwoods stood out here and there with buds just bursting, and a hickory tree in half leaf

LOVE BRIGHTENS THE WAY

Love is the star that brightens the way
For man to follow, day by day;
Love leads him over the stony road
And lighter makes his heavy load.

Love is the perfume that scents the soul
And guides man to a noble goal;
Love is a flower that cheers the way
And helps a man life's toll to pay.

Love burns so deep in the heart a pain
When right is thwarted for a gain;
Love gladly suffers and will endure
To urge the world grow much more pure.

Love drives the dragon of greed away,
And words of kindness has to say;
Love's heart is filled with a tenderness
That sheds its tears o'er man's distress.

Love is an anchor that holds so tight
One who is cruising for the right;
Love is the light showing plain the way
For man to go when skies are grey.

—Harry Troupe Brewer.

drooped its branches against a great soft maple. Too pretty to cut, that maple, although it wasn't any good for sap, her father had said.

The roar and dashing of the river reached her, and crossing the rows of trees at an angle she came to the bank. The Muskegon was narrow here and swift. To the west sand bars gleamed white at a bend in the stream. The bank above them, steep and choked with leaves at the foot, would glow like living blood with lobelia flowers in August; but now it was brown, masked in a foot of porous leaf mold. All her life she had loved this spot. Not so open as the shallows where she waded

in summer, it was very clear, and minnows swimming nervously near the bank made it fascinating if one were quiet. Something the preacher had said in chapel this morning filtered through her mind. It was a beautiful text. "For now we see as through a glass, darkly, but then it shall all be revealed." Should it? Helena wondered. There were only four weeks ahead, and then commencement. But after high school, then what? What did people do after they graduated anyway? Nurses? Restaurant girls? Normal school? Get married?

"But what shall I do?" she said aloud to herself. Her red sensitive mouth with its short upper lip and the small yet strongly molded chin, that betrayed a Celtic strain in her, couched hard against her palm as she thought. Being a nurse or a waitress would be all right except that not all her family would consent to either. Must she marry somebody—she hadn't any idea who—and stay here on a farm in Osceola County forever? A year ago that would have seemed natural. But she had met John MacLauren, an instructor from a church school in a nearby state who was in their community with a Gospel team. His dark, soft hair had a disconcerting curl, and a smile seemed always asleep behind his lips. His wrists and ankles were firm, and his strong-arched foot seldom faltered. Both the gentle voice of his reposeful moments and the occasional scintillating flashes in his eyes captivated her. She had an exalted admiration for this instructor, an admiration that bloomed into a profound yet brilliant loyalty reflected only in the tightening of her mouth when someone else spoke disparagingly of him. He had come from across the hills like a being from another world. Her world he had turned upside down.

Since grandfather Vickers had come north from Indiana with his ox team and his new wife, Eunice, to take up land from the government in Osceola County, all the Vickerses had lived and died on the homestead beside the roaring Muskegon. The stump fences had been replaced by wire, the sheep sheds, by chicken coops, yet the Vickers place was home, The Home. When young Tom Vickers, dark and winning like his mother, had gone to Ohio on the G. R. and I. he had met 'Manda Plank. Amanda Marion Plank she was named in the register of the old Bellview church, but her red hair and saucy, tip-tilt nose had forever banished dignity from her being, even in a name. She was 'Manda Plank. Then she became 'Manda Vickers and came with Tom in a top buggy to Michigan, to Osceola County and the Vickers place by the Muskegon. Her three children were born there—first, Dan,

dark and tall and solid, Michigan in every line of him, the neighbors said. Then Helena, the first girl. "She is not like us," her mother said, "she must be like her grandmother Vickers." Bella, the baby, was like her mother. Red-gold as to hair with gray eyes and a pert mouth, she set the old wives' tongues a-wagging. Helena and she went four miles in to Hersey to high school over a gravel road of crushed gray stone from the pits opened up in the county beginning ten years ago. Now gravel pits yawned over half the countryside. Helena could see the derrick-like towers of one of them as she looked down the river.

She wondered with a faint sense of trouble if her way would clear as the preacher had said. Then as evening filled the river gulch with wraiths of violet shadow, she walked back to the house. The floating cloud masses of rose and tarnished gold in the west soothed her. The odor of hickory smoke and the blended fragrance of a country supper quickened her nostrils. Dan and father would be hungry; indeed, she was hungry herself despite the musings of her reverie. In she went. Picking up the lunch boxes as she stepped gingerly through the woodhouse, she carried them over the threshold and into the kitchen. Her mother was standing beside the oilstove lifting rosy sections of ham out of a deep frying pan.

"Good evening, Helena," she said, inclining toward her but keeping her eye on the frying pan. Helena could hear Dan splashing in the washroom. As she came through the dining-room door, Bella's eyes met hers reproachfully.

"You never did a thing," she said in an injured tone, screwing her mouth into a very round "o."

"I know," replied her sister, "but I shall after supper. I'll do all the dishes."

Dishwashing being one of Bella's antipathies, she let the matter rest there.

Later over the fragrant ham and snowy biscuits with syrup they rehearsed the events of the day, as families will. The girls were full of talk about school, gossip, lessons, commencement. Should they wear caps and gowns; didn't mother think white was lovely for graduation? Yes, she thought so.

"And do you know?" said Bella importantly, "Miss Edwards isn't coming back! She's going to be married—a Mr. Thomas Shirley. Won't that be funny! He'll have to know subjunctive mood and attribute complements."

"When I married a wife," Tom Vickers remarked, "I didn't know whether she had a subjunctive mood or not. I liked her biscuits."

After that the conversation centered on Helena, as it often did of late. What was she to do when she finished high school? Her mother favored nursing. Dan in big-brother fashion didn't want her to go away from home but was much too proud to say so. Her father remained impartial. "Whatever makes you happy will be all right with me," he used to say, for he had considerable confidence in his talented daughter.

Tonight as they talked, Helena had a feeling of comfort. What the preacher had said that morning stayed with her. She didn't mention it, although the Vickerses had always been religious people. Grandfather Vickers had helped to build the little church in Hersey;

he had even hauled the timber for scaffolding when they laid the cross-beams. But in the atmosphere that prevailed just then Helena did not feel like expressing her religious convictions.

Later when she snapped out the light in her room and after a whispered prayer crept in between the sheets, she had still that sense of comfort, something of peace, as though water had run down hill and now lay quiet in a round, deep pool. She thought of the moon, now in the third quarter, as it touched the cedar tree just outside her window. Then she slept; and the moonlight, sifting in, bathed the room with its mellow radiance.

It was less than a week later that the mailman left a letter for Helena in the big tin mailbox by the front gate. Her mother took it into the house with the farm papers addressed to Daniel Vickers. "Oburn College," she read, "I wonder what they want with Helena."

When her daughter came home, she told her about the letter; and Helena sat by the west window in the dining room and read it through. "A friend of ours has told us that you are just the type of student we are pleased to have on our campus," the letter said. "We shall be glad to offer you any inducements or advantages in our power. Hoping for your reply . . . Sincerely, Harry R. Seaton, Pres."

It was almost a stock letter, she knew; yet it made her heart suddenly warm that they should know about her. That evening, while lingering at supper table, when the conversation turned again to her career she said, "I think, really, I should like best to go to college."

They looked surprised, as though they didn't know whether to smile or not. Then her father set the front of his chair down deliberately. "To a normal school, you mean?" he questioned her.

"No," she said, feeling conspicuous, "I think I'd like to go to Oburn. It's only one hundred and twenty miles. I could come home sometimes easily. It is a church school where I can get my college work under the direction of Christian instructors."

She didn't say that it was John MacLauren's college. She was afraid as she looked at Bella; but no, even she had not sensed the tightness of her throat. A feeling of triumph pulsed over her as she realized how calmly she had said it all. They must never even guess one directing magnet in her choice of Oburn College.

Her father, when he recovered from the shock of her announcement took the matter philosophically. Her mother was just the same, only a bit more kind. Bella was very gentle, and Dan didn't tease her quite as much as he used to. That was all.

Soon they made her commencement clothes, beautiful but simple in accordance with the standards of modesty which they professed. The days were very full. Often Helena looked back pensively at the long rows of seats in the assembly room as she walked out to the lockers on her way home.

While they were merry yet sad, commencement gained upon them. It had come. They kissed her all around before they drove off in the Ford. She felt very calm as she stood up for her salutatory address. Her simple white

dress only made her look all the more attractive. The audience was appreciative. She did her part well, without even one slip of memory.

The address of the occasion by a university professor from Ann Arbor seemed but a postponement of the end. The award of scholarships she followed languidly. One would be hers, she knew. The other was Janet Rand's. When at last she held in her hands the stiff, red, book-diploma in its quartz-paper wrapping, she felt almost dazed. After the benediction she shook hands with Mr. Templeton, the superintendent. There were almost as many tears waiting in his eyes as in hers. He put into her hand the scholarship blanks. "You must make good," he said, "we are depending on you."

When he had gone, she looked at the name. Oburn College! Suddenly a deep peace flooded her heart. The dazedness passed. She picked up her wrap and walked steadily down the hall to receive congratulations that had ceased to matter. The ride home in the sweet coolness of early June, the food, the talk, the neighbors dropping in to wish her well, none of these affected her much. Yet she was very gracious to them all.

Alone in her room at half past eleven, she laid her commencement things aside. Pensively she looked out the window at the moon. It was past the third quarter. The breeze whispered softly in the cedar tree. The scent of garden flowers, rose peonies and syringa, and the clean odor from the river filled the room. She knelt quietly, then slipped in between the cool sheets. "Now we see as through a glass, darkly, but then it shall all be revealed," she murmured to herself in the dark. Her heart was quiet now, as though a cool hand had stilled it. "I believe that God leads," she thought, "it may be dark just where I am, but there will be a light on the path ahead. It is always dark in the shadow of the gate, but in the lane it is light, even when the fields outside are shadowy; and if you open the gate, the light will shine on the path for you all along the way."

Constantine, Mich.

LIFE A GOING

Life is a going, a journey. The tritest observation that we can make about life is to note its brevity. The path from childhood to old age is like yesterday when it is past, and as a watch in the night. Here is not our continuing city. If we were to realize to the full the swift and solemn trust of life, it would do many things for us. It would make us more careful. "I shall not pass this way again. If there is any good that I can do, or any kindness, that I can show, let me do it now, for I shall not pass this way again." On the other hand, it would free us from many anxieties. One on a journey cannot stop to mark the small discomforts by the way. It would kill the materialism and over-emphasis upon luxuries. A pilgrim does not encumber himself with impedimenta, baggage. The experienced traveler travels light. Each day we pitch our moving tent a day's march nearer home.

—Helen Barrett Montgomery.

THE ANABAPTISTS OF MUNSTER

II

By John Horsch

These articles by Bro. Horsch treat of important events in the history of the period of the formation of the Mennonite Church.

On January 5, 1534, two of Jan Matthys' apostles came to Munster, baptized Rothmann and the other preachers of the city, and resumed their journey on the same day. Within eight days fourteen hundred persons were baptized in Munster, the ceremony being performed not in the churches, however, but in Rothmann's house and private places. Ready for compromise, as heretofore, Rothmann, although he now practiced the baptism of adults, did not lay down his office as the preacher of St. Servatius Church. This was in keeping with Jan Matthys' general policy. In Matthys' opinion the time to make public the new message, and openly forsake the ruling church had not yet come. Only after Rothmann had received orders from Matthys did he resign his office as the preacher of one of the churches of the city.

On January 13 two other of Matthys' apostles, John of Leiden and Gert tom Cloister came to Münster to labor with the preachers. Rothmann conducted his last services at St. Servatius Church on January 25, preaching in other buildings (not in churches) after this date. A few weeks later Matthys himself came to Münster. On February 23 the regular election of the city council took place and Bernhard Knipperdolling was elected burgomaster. It was decided to establish a union of the church with the state. Since the bishop was making preparations for a siege of the city, it was believed necessary to banish those who refused to unite with the new state church. Jan Matthys' terrible proposal to put to death all dissenters that were left in the city was finally rejected, but they were driven out by armed bands. On the market place the preachers stood ready to baptize those who preferred to remain in the city. It is a remarkable fact, that Jan Matthys without bloodshed became the ruler of Münster.

But the prophet Matthys had in the city a rival who lusted after his power. John of Leiden at a later date confessed that he knew through revelation that Jan Matthys would be killed by the enemies of God. On April 5, Matthys with a few men went forth from the city to drive away the large army of the enemies that surrounded Münster. Needless to say, he perished miserably. There is a strong suspicion that the wily John of Leiden conceived of this plan to get Matthys out of the way. At any rate the way in which the latter met his death goes to show that he had persuaded himself that he was a miracle-working prophet. Obviously he believed in his own message. After his death John of Leiden usurped the authority of the ruler of the unfortunate city.

John Beuckels, called John of Leiden, was born in 1509, the illegitimate child of the burgomaster of a village near Leiden, in Holland, and a bondwoman who was a native of the province of which Münster was the capital. His educational opportunities were limited. He learned the tailor's trade and traveled in various provinces of the Netherlands and

England. In Leiden he married the widow of a boatman and opened a saloon. He also engaged in mercantile enterprises, but without success. In the literary societies called the "Rederijkers" at Leiden, he became a prominent figure and was popular as actor and poet. In consequence of his failure in business he secretly left his family in the summer of 1533 and went to Münster where he remained a few weeks. He then returned to Leiden and made common cause with the prophet Jan Matthys and was sent as an apostle to Münster, as related above.

After Matthys' death, John of Leiden called the people together in the market place and in an address informed them that God had revealed to him some time previously that Matthys must die, for no man but God alone should be given honor in Zion. In plain fact, John became the ruler of the city. Somewhat later he announced furthermore that he had a revelation to the effect that the burgomaster Knipperdolling should become the sword-bearer and his task should be to punish the wrongdoers. Knipperdolling accepted the charge, recognizing doubtlessly that his former office had been deprived of all authority. Again, early in May, 1534, John fell into a trance and claimed to have received the revelation that the Council should be dissolved and twelve men should be ordained as "elders of the twelve tribes of Israel," to rule the new Israel according to the divine law, as contained in the Old Testament Scriptures. The twelve chosen men were friends of John on whom he could rely. Nevertheless he ordained that "all that the elders, after unanimous counseling, deem profitable for the new Israel, shall be announced and proclaimed by the prophet John of Leiden."

In agreement with Melchior Hoffmann's teaching that sin committed after conversion cannot be forgiven, a decree was published in Münster soon after Matthys' death, ordering that all transgressors be put to death as reprobates. All sin, even wrath, envy, contention, etc., was to be treated as capital crime and was threatened with the death sentence. "Whosoever transgressed the commands and laws which they had decreed and adopted," says a contemporary chronicler, "they punished with the sword." Later it was ordered that milder punishment was permissible, but grace or pardon could be announced only through the mouth of John of Leiden.

Daily the twelve elders met in the city hall to discharge their duties, and John of Leiden never failed to attend their sessions. Nominally the city was governed by the elders, but in plain fact John was the ruler. And it must be conceded that in organizing ability he easily surpassed all other men in "the new Israel" (as the Münsterites called themselves). He changed the city into a military camp. There were in the city a few thousand men able to bear arms. With skill and circumspection every one was assigned such work as he was able to do. Women and children as-

sisted in perfecting the strong fortifications of the city. The sentry service on the wall was thoroughly organized. Often in nighttime John himself was seen on the wall to assure himself that his orders were strictly carried out. Powder was made in special buildings; the weapons for defence were kept in best working condition. The Münsterites were better organized and had far better military discipline than the army of siege which surrounded the city. By sallies they imposed great loss upon the enemies and often returned with valuable supplies and ammunition.

The army of siege, consisting of the troops of the bishop of Münster, the duchy of Cleve, and the Electorate of Cologne, made an outstanding attempt to take the city by storm. On May 25, 1534, after a few days of heavy bombardment Münster was attacked on all sides by the besieging army. The undertaking was a complete failure. The attacking forces suffered great loss, while the Münsterites lost only a small number of men. The position of the prophet was greatly strengthened through this success; his military leadership had stood the test. The time had now come when the prophet dared to attempt the effecting of a long cherished plan.

When it was revealed to him that Jan Matthys would die in battle, the prophet now asserted, he was also assured (although he lived in wedlock at the time) that he would marry Matthys' wife. To the consternation of the better class of the people of Münster John of Leiden advanced the opinion that the new Israel must follow the footsteps of the old on the point of plurality of wives. According to the testimony of John Klopriss, which is corroborated by other conclusive evidence, "the prophet John of Leiden alone has first introduced the doctrine of polygamy, but the rest were against it." Rothmann and the other preachers for some time persistently resisted him on this point. For eight days John debated on polygamy with the preachers in the city hall. Finally he asserted that all who further contradicted and opposed this institution of the Holy Spirit would be considered reprobates, which meant that they were in danger of their lives.

By such arguments the preachers were finally led to believe that the prophet's proposal was acceptable. In consequence Rothmann preached on three successive days in the market place, endeavoring to show that polygamy was the divinely appointed plan for the new Israel. All persons of marriageable age were then ordered to marry. Unmarried women were compelled to accept the first man to ask their hand. Terrible conditions prevailed in the city in those days. Somewhat later John of Leiden gave orders that men must not ask for a woman's hand in groups but singly, and women had the right to give a negative answer.

But on the question of polygamy not a few of the Münsterites showed more moral backbone than Rothmann and the other preachers. Many testified publicly against this highly offensive practice. Great dissension prevailed. On July 29, 1534, two hundred armed men, led by Heinrich Mollenhecke, a blacksmith, appeared on the market place of the city. They seized John of Leiden, Knipperdolling, Rothmann, and the other preachers, and told them

they would be set free only on the promise to abolish polygamy. This promise they refused to give. They were thrust into prison.

But while Mollenhecke and his friends were counselling concerning the proper steps to be taken, the friends of John under the leadership of Herman Tilbeck, organized themselves. Mollenhecke and his companions were forced to retreat to the city hall. They were finally overpowered and John with his associates was released. He took bloody vengeance. Mollenhecke, with forty-eight men, was cruelly executed. Even after this a few men mustered sufficient courage to denounce polygamy openly. They also were executed. A Münsterite said in the hearing of John of Leiden, that what was presented as God's command was but adultery and debauchery. John himself drew his sword and killed him instantly. Thereafter it seems, no one dared to contradict him.

John of Leiden had become master of the situation and had fully accomplished his purpose. Besides Matthys' widow he took fifteen other wives, among them the daughter of Knipperdolling. Rothmann followed his example on a smaller scale, taking four women in marriage. By the arguments advanced in favor of polygamy in his book *The Restitution*, Rothmann has set an abiding monument to his own weakness of character and shame. The prophet appointed Rothmann as his "spokesman," and he proved to be his willing tool.

It must be said that greater religious leaders than Rothmann have showed themselves weak in their attitude to the question of plurality of wives. Martin Luther and Martin Bucer consented to the bigamy of the Landgraves of Hesse and defended their position from the Old Testament Scriptures. But Luther, of course, never had in mind that bigamy or polygamy should be generally permitted. After the Landgrave had taken a second wife, one of his theologians, Heinrich Lening, wrote a book to defend polygamy in Münsterite fashion as a general practice. This was printed at the expense of the Landgrave. Luther wrote a reply, vehemently refuting the arguments advanced by Lening. As early as September, 1531, Luther advised the queen of Henry VIII of England that she should not consent to divorce, but rather that the king take another wife according to the example of the patriarchs. And Melancthon in the same year asserted that polygamy is not forbidden by divine law. There is a slight possibility that Rothmann knew of these opinions of the Wittenberg reformers.

But John of Leiden's ambition had not reached its goal with his victory on the point of polygamy. The prophet aspired to nothing less than kingship over the city, nay over the world! The opportune moment seemed to have come when the new Israel under John's leadership won another great victory over the army of siege. A supreme effort was made by the besieging army to conquer the city by storm. Before this was undertaken, the bishop sent a message offering the Münsterites full amnesty if they laid down their arms and surrendered the place. John haughtily refused this offer. After a severe bombardment lasting a few days, the city was attacked at six points in the morning of August 31,

1534. The defenders had orders to let the soldiers surmount the first wall fortifications before they opened fire. So terrible was the slaughter that the soldiers were compelled to make a hasty retreat. Now the reserves of the bishop's army advanced—to no avail. The women poured boiling lime on the enemies from the walls; others had made wreaths, dipped them in hot pitch, set them on fire and threw them over the necks of the soldiers that attempted to gain the wall. The battle lasted till night. It ended in a crushing defeat of the attacking army. The bishop must have considered it fortunate that the Münsterites did not pursue his army outside the city wall.

The position of leadership held by John of Leiden was greatly strengthened by this success. The time seemed now opportune for the realization of his greatest ambition. One of his creatures, the prophet Johann Dusentschuer, early in September, 1534, called the people together to the market place and proclaimed through revelation that John of Leiden should become king of the new Israel; that he should surpass in power all the kings on the earth; and that he should sit on the throne of David until God the Father would demand from him the kingdom. Dusentschuer proceeded then to anoint John, who consequently addressed the multitude saying, that long ago had God revealed this to him, but he had deemed it best to keep silent, for it was the pleasure of the Most High to proclaim it through the mouth of another. The people, who were suffering from hunger, did not show any enthusiasm, but no one dared to protest.

Immediately the new king surrounded himself with an imposing court. Some priestly vestments were yet found in the city and the former tailor John of Leiden, had them converted into royal robes for himself. The royal insignia included a golden chain which supported a ball representing the earth. John ruled in untold arrogance over the New Israel. With great ostentation in wearing apparel and ornaments he showed himself to the people three times weekly, sitting on an elaborate throne in the market place. The distinguished men of his court were gathered around him on such occasions, all decked with gay vestments. Those who approached his throne were compelled to fall on their knees, and when in solemn processions he walked through the streets, the people also had to kneel before him. At the same time he seems to have had a weakness for playing the role of the executioner on any one who incurred his personal disfavor. Among those whom he pierced through with his own sword was one of his wives who had infuriated him by expressing a desire to leave the starving city.

Knipperdolling somewhat later made an attempt to displace John of Leiden as king. He received a revelation, he asserted, that while John was king according to the flesh, he (Knipperdolling) was called to be a king according to the spirit. He learned to his sorrow that such revelations were not permissible in Zion. John had him imprisoned, but saw best to deal leniently with him. After some time Knipperdolling changed his mind and was released.

In the month of October, 1534, Rothmann

wrote his principal work, *Restitution*. Somewhat later it was printed in a second edition (probably at Marburg) by the order of Landgrave Philip of Hesse. In December of the same year Rothmann wrote the booklet *On Revenge*, in which he undertook to show that the day of revenge over the wicked was now at hand; the sword was committed to the saints for the destruction of the godless. Those who would have a part in the kingdom of God should come to Münster where the throne of David was set up. It was hoped that through the spreading of these books and other means of propaganda the sympathizers of the Münsterites would be induced to organize troops to come to the aid of the besieged city. From a few points in the Netherlands bands of men and women started for Münster, but none of them reached the city.

A girl of Münster, named Hille Feyken, having heard the story of Judith (as contained in the apocryphal book of Judith) who killed Holofernes, the great enemy of Israel, undertook a similar feat to take the life of the bishop of Münster. She reached one of the besiegers' camps in safety and told a plausible story, offering to betray the city. But one of the men who had united with the Münsterites in order to be permitted to remain in the city, named Herman Ramers, risked his life and stole out of the city to warn the bishop. Hille Feyken was seized and executed.

In December, 1534, the governments of a few more provinces agreed to aid the bishop in the siege of the city, and a few months later the siege was again greatly strengthened, the German Empire as a whole taking part in the attempt to conquer Münster. Famine obtained in the city since the autumn of 1534. John of Leiden prophesied that the city would be relieved by Easter. When the appointed time came he asserted his prophecy had reference to spiritual aid. He saw himself compelled to permit old men, women and children to leave the city. In a pitiful condition they reached the camps of the besieging army. Most of them were put to the sword. Early in June, 1535, about two hundred of these fugitives were killed within four days.

Toward the end of the spring of 1535 it was realized that the city could not hold out much longer. The Münsterites made successful sorties in which they took provisions and ammunition from the enemy, but the famine increased from day to day. For the amusement of the people John of Leiden gave festivals on the market place, followed by dancing in which he himself took part till late at night. Theatrical plays were also given. But these diversions failed to satisfy the starving people of the city.

Münster was finally conquered through treason. Heinrich Gresbeck and Hans Eck, both deserters from Münster, betrayed the nature of the fortifications, indicating the weak places and showing how the city could be entered. On the night of June 24 to 25, during a violent thunderstorm, they led about four hundred of the bishop's troops into the city, taking the sentinels by surprise. But the invaders neglected to protect the gate by which they had entered, hence the larger army that was to follow them found the gate closed and in charge of troops. The four hundred

(Continued on page 177)

CHRISTIAN MONITOR PULPIT

THE CHALLENGE OF THE WELL-DEVELOPED CHRISTIAN LIFE

By J. N. Kaufman

TEXT: For to me to live is Christ.—Phil. 1:21.

The Christian life is a life of poise and balance. Every one of us is endowed with certain gifts and talents. The child of God desires these talents to be proportionately developed and equally consecrated. Undue stress of otherwise fine qualities results in a lopsided life. This is true not only of individuals but also of nations. The Greeks unduly emphasized the aesthetic and became effeminate. The Romans, overstressing law and organization, developed an imperialistic mentality. Western nations have become so materialistic that they have all but crowded out spiritual things. We all have to do more or less with material things, but materialism as a cult destroys spiritual desire.

The well-developed Christian life presupposes a right start. We recall the words of Jesus to Nicodemus, "Ye must be born again." A spiritual rebirth must and therefore does take place in the heart of every one who truly desires to follow Christ. Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ." Have you heard of men who, having accomplished what appears to be a constructive piece of Christian work, grew cold and careless in the Christian service and ultimately abandoned it altogether? Or can you think of men whose constructive leadership in the church was honored and respected until it was revealed that they had gone astray morally? Something had gone wrong. Frequently a toppling structure indicates a weak foundation. A New York skyscraper represents a mighty aggregate of concrete and steel. It must have a solid foundation. Engineers dig deep, sometimes as much as forty feet, until they strike bedrock. Construction begins on bedrock bottom and continues for months before the labors of the toilers appear even above ground.

Next, the child of God needs suitable and adequate spiritual nourishment. The Church is responsible for the giving of the bread of life to those who hunger and thirst after righteousness. A sufficient variety of food is available from the "sincere milk of the word" for babes (I Pet. 2:2) to "strong meat for those of full age." Heb. 5:14. It is an abnormal condition when those who should be partaking of the strong meat are still content to take spiritual nourishment from the bottle or from a spoon!

But the child of God, in addition to adequate nourishment, needs the right kind of spiritual exercise. The powers entrusted to us are intended for use, not for ornament. Physically considered, the body needs activity and appropriate exercise for its well-being. Similarly, our spiritual natures can not

remain in a healthy and robust condition without the right kind of exercise. Giving reverent attention to religious truth is an act of worship, but unless the truth learned is practically applied it will not do us any good. There can be no true impression without appropriate expression. It is a tragedy to see so many professing Christians who seem to see no relation between the learning of spiritual truth and putting that truth into actual practice. The headmaster of our Christian Academy in India expressed the feeling that the common weakness of the Indian Christians is the failure to relate in a vital way Christian worship in a church to Christian living in their everyday affairs. Is this a weakness confined to our Indian Christians only?

A wellborn child with suitable nourishment and adequate exercise develops a normal healthy body. In a similar manner the healthy Christian develops his God-given powers proportionately. We referred to this in our opening statements. The well-developed Christian does not suffer from spiritual anemia. There are no abnormal growths or unsightly protuberances. On several occasions I made the trip from Kurud to Mohadi (India) in the rainy season on a hand pushed railroad trolley. Herds of cattle had tracked mud on the rails. As the trolley wheels came along they picked up the mud which adhered to them so that riding on the trolley became an exceedingly unpleasant way of traveling.

And then I thought of otherwise fine Christians whose rounded out Christian lives was a joy to watch until their symmetry was spoiled by abnormally developed hobbies. Some Christians suffer from complexes which seriously cripple their usefulness. Paul says, "Every man not to think of himself more highly than he ought to think." So we ought to have some regard for ourselves, but not let it get out of hand. Paul's advice, if heeded, will preserve a proper spiritual balance. Unless this balance is carefully maintained it is all too easy to slip into an extreme of one kind or another. Moreover, it will increase the danger of moral defection which is all too common in middle life. Peter's instructions are here appropriate when he says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." No wonder Paul can tell the Ephesian Christians of the possibility of growing into a "perfect

man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The full-grown man in Christ Jesus is not a mere embellishment in the Christian Church. He is a powerful force for good, an instrument in God's hands for the accomplishment of His purposes. We experience many things to inspire us—the exquisite beauty of a lily, the glories of a sunset, the majesty of mountain masses. But these are physical things. Intellectual and moral forces are still more wonderful, especially when these are devoted to the uplift of the human race. Who is not thrilled with the constructive exploits of human leadership? Moses must be regarded as one of the greatest leaders of all time. He led the greatest exodus the world has ever seen or will see, taking a mob of unorganized slaves and welding them into a virile nation. Paul, unknown and unwanted, appeared before that formal Christian court in Jerusalem and pleaded the cause of the Gentile Christian and won a favorable decision!

The power of a great personality is irresistible. It has moved masses. It has swayed empires. It has dominated life in all its activities. What has kept Italy in the forefront of world interest? Is it not because of the personality of Mussolini? What is the moving force of that strange phenomenon of the German people today? Is it not the striking and inexplicable personality of Hitler? When Abraham Lincoln delivered his famous Cooper Union speech the reporters were so captivated by that magnetic personality that they forgot to take notes! What do we best remember of our school or college days? Is it the grammar or the mathematics or the science or the Greek we have learned? These have likely long since been forgotten. But will we ever forget the teachers, the men and women who instructed us, and disciplined us, and guided us?

Now, when personality and character are outstandingly Christian their impact on other lives have a tremendous influence. Boys and girls are brought into the church not so much by the formal teaching of truth as by the contagion of a Christian character in actual operation. Some people produce in us a cleansing, liberating, healing influence. We go from them at our best. When Geo. Williams at nineteen entered a store as a clerk it was almost impossible for a young man to be a Christian. Three years later it was almost impossible to be anything else. It is said that when the great Paganini was about to appear on a certain occasion before his audience he discovered to his chagrin that his own violin was missing. Thinking that a mistake had been made and that it was mislaid he delayed but the impatient audience loudly called for his appearance. Then he discovered that his own violin had been stolen and an inferior one was put in its place. The audience refused to accept any explanation. They must hear him. Then he seized the vio-

(Continued on page 177)

Editorials

Jottings

"The Lord's mercies . . . are new every morning" (Lam. 3:22, 23). How plenteous and wonderful are the Lord's mercies! They have followed us all the days of our life. They have come to us unmerited from the hand of a loving God, whose compassions never fail. Yet how forgetful and unappreciative we are of them all! It will help us much, as we travel on through life with its difficulties and perplexities and injustices, to remember the tender mercy and loving kindness of God.

"Who hath despised the day of small things" (Zech. 4:10)? Life is made up largely of small things, and so we dare not despise them. Attention to the small things—a smile, a handshake, a kind word, a loving deed, makes life pleasant and worth while. Faithful performance of little duties is the only way that leads to our being entrusted with greater tasks. Just as taking care of the minutes takes care of the hours, so doing well the small things takes care of the larger things.

"Given to hospitality." Hospitality is one of the great Christian graces. The Bible specifies it a number of times in giving the qualifications for Christian workers. In the expression quoted above from the twelfth chapter of Romans Paul makes it quite clear that hospitality is one of the distinguishing marks of the consecrated Christian. And no wonder, for it is a source of great blessing, both for those extending it and those who are the recipients. It is a way of showing Christian fellowship and love that brings peculiar blessings that can be had in no other way. Some sections of the country are famous for their hospitality; some families are similarly noted; and every one who makes these hospitable contacts greatly enjoys them. The Mennonite Church has always been noted for the hospitality that exists among her members. Sometimes we hear fears expressed that this is dying out. We hope it is not the case. At any rate let us remember that "given to hospitality" is one of the earmarks of a true Christian.

On Being Modern.—Some time ago we bought a copy of "The Modern Encyclopedia." The title page bears the catchy inscription of "A New Library of World Knowledge Complete in One Volume." We have found it useful in that it gives information, in concise form, upon many subjects. But just recently we had a demonstration of its modernity. We wanted to refresh ourselves about some facts concerning the late noted preacher, T. De Witt Talmage. We turned to the proper alphabetical section of the thick volume, but could find no mention of the eminent preacher whose sermons were read in thousands of homes all over the country only a generation ago. Instead we found two names of similar sound and only slightly different spelling—Talmadge, Constance; Talmadge, Norma. Both are motion-picture actresses. How typical of our modern age! Motion-picture players are the popular idols, while those

who preach the everlasting Gospel receive slight attention by the masses of the people. A sad commentary on the decadence of our nation!

"Rise, let us be going" (Matt. 26:46). These words were spoken by our Master in Gethsemane. We are familiar with the scene in the garden. We dwell much on the Master's agony, and rightly so, for here it was that He won the victory that enabled Him to go through the unjust trial, the mocking, the scourging, the piercing of His hands and feet, the suffering, the pain of the cross, without a murmur. It was a triumphant hour when Jesus said in His prayer, "Nevertheless not what I will, but what thou wilt." It meant utter submission to His heavenly Father. Such submission on our part may mean a humbling and chastening so that our hearts melt before Him, and we are in His hands like clay in the hands of the potter. It should mean this first of all, but it should mean more. It should mean a step beyond the sigh and the tear, and a heeding of the command to rise from our prayers and go out in service for Him in the battlefield of life. And so let us turn our periods of quiet submission into times of joyful, consecrated activity, in which we go forth to meet the challenges of the hour in the power of His might. "Christianity is an upward-looking, forward-moving, perfection-challenging religion." There is so much to be done—upholding the right, fighting the evil, bearing testimony to the power of the Gospel, living the victorious life—that we may well rally to the word of our Lord, as to a battle cry, "Rise, let us be going."

The Provident Christ

Many stories are told in the Gospels concerning the gracious ways in which Christ, out of His boundless love and compassion, provided for the needs of the people whom He met during His earthly ministry. One of the most familiar of these is the story of the feeding of the multitude. Five thousand men besides women and children were gathered on the eastern side of the Sea of Galilee, where for a whole day they listened to the gracious words that fell from the Master's lips. How we wish we might have been there to hear Him teach! What a privilege and joy to spend a whole day listening to the Master Teacher! He supplied their need of teaching, for no doubt many of them were in spiritual darkness, ignorant of the true Light of the world.

Then too He healed those who were in physical distress. In a large crowd such as was assembled before Him, evidently there were many who were suffering from physical ailments. Lame, blind, deaf, and sufferers from many different diseases, were no doubt in the vast audience, and Luke summarizes this part of His ministry in one simple expression when he says that He "healed them that had need of healing." He always had compassion upon the afflicted and suffering ones that came within the range of His ministry.

But He did not close His ministrations to the people with these wondrous touches of helpfulness. All day the people had followed Him, had listened to His teaching, had received healing for their bodily ills, and then, as evening was drawing near, the disciples pleaded that He should dismiss the multitude so that they could go on their way and obtain something to eat before they were overtaken by the darkness of night. Jesus knew of their exhausted physical condition, for the mass of them had nothing to eat

all day. He knew that some might faint by the way as they, without any nourishment, took their journey homeward. And so once more, out of His great heart of compassion, He provided for their needs. We are familiar with the beautiful story of the blessing by the Savior of the five loaves and two fishes of the little lad and the miraculous increase so that the multitude was fed. With their physical needs supplied they returned to their homes. Thus thousands received a lasting impression of the greatness of the compassionate and provident Savior.

Of course, we might go on to say that all this happened in the long, long ago, in the days of miracles. All of which is true, but we must remember that Jesus Christ is "the same yesterday, and today, and for ever." He is still the same compassionate, provident Christ as He was when He walked by Galilee. He is still able to care for all our needs, and more than that, He is ready and willing to do so. He provides us with many things, quite unconditionally, extending them alike to the just and the unjust. But His greatest blessings come to those who trust Him and commit their lives unreservedly into His hands.

Let us notice a few Scripture teachings on this point: "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing" (Psa. 34:10). "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. 37:4, 5). "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Yes, Jesus is the same Provident Christ today as He was in the yesterdays when He lived on the earth. He came to earth out of love to lost humanity, He lived and died for our sakes, He ascended into Heaven and is interceding in our behalf. He has all power, He knows all things, and He will provide for our every need, both temporal and spiritual, if we live not for ourselves but unto Him who died for us and rose again. Praise His name!

Some Present-day Issues

All through the ages of the history of the Church she has been confronted with serious issues that threatened her life and welfare, and these had to be met in the strength of the Lord. In the time of the apostles one of the gravest dangers was that of Judaism—the teaching that all the rites and ceremonies of the Old Testament dispensation had to be carried over into the Christian Church. It was a clear-cut issue between law and grace, and we know that the right side triumphed, for the Jerusalem Conference settled the matter calmly and deliberately, through the teaching of the apostles and the leading of the Holy Spirit. In later times other issues came up, and they too were met. In the time of the Reformation again grave problems threatened the very existence of the Church. But such men as Luther and Menno Simons took their stand upon the teaching of the Bible, and the Church emerged triumphantly.

There are many issues that confront the Church just now. Some of the great fundamentals of the Christian faith

are questioned on every hand and they must be defended at any cost. But there are two issues that we as a Mennonite Church need to cope with just now if we want to maintain our historical and Scriptural position. We refer to upholding the doctrines of nonresistance to evil and nonconformity to the world. Why are these live issues just now? For a number of reasons. First, the complex business system of the day makes it increasingly hard to refrain from taking legal processes that are not in harmony with the doctrine of nonresistance, and there seems to be a distinct weakening along this line. The public school system involves practices such as saluting the flag and other activities with military implications from which it is hard to keep free, both by pupils and teachers. And then is the constant menace of war, which is at the present time looming up in the horizon of the Old World. On the day upon which this is written the papers carry headlines telling of the grave possibility of war between Italy and Abyssinia. Perhaps war will have broken out before this paper reaches the reader. We cannot tell. But we do recognize the possibilities, and we know that if war breaks out in one place other nations will also probably become entangled, and another world war may result. As Christians we need to be so firmly grounded on the Bible teaching on nonresistance to evil, and on war in particular, that we may be able to stand the test if and when another war breaks out.

We said that the other pressing issue just now is nonconformity to the world. We are subjected to so many worldly influences that we constantly need to be on our guard. The school system also introduces many things to our boys and girls and young people that do not stand the test of the Bible teaching on nonconformity to the world, and Christian people must constantly watch and pray that the rising generation does not become entangled in things that will lead them astray. Then the newspapers, magazines, and radio bring things into the home that are not only silly and foolish, but morally degrading. We may well sing with George Heath, the hymn writer:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

The hosts of worldly aims and ambitions, of worldly pleasures, of worldly gathering places, of worldly fashions, of worldliness in general, are pressing hard upon the churches that strive to maintain the Scriptural principles and practices which are embraced in adherence to the doctrine of nonconformity to the world. But we must not surrender. We must maintain our ground, and keep in the company of the faithful ones gone before, who gave their lives rather than to live according to the dictates of this world.

Some months ago the Peace Problems Committee held a meeting in which the matter of nonresistance was gone into thoroughly by representative people in discussions which continued over a period of a few days. Some one has suggested that at some suitable time a meeting of similar nature should be held to discuss the principles and problems related to maintaining the doctrine and practice of nonconformity. It looks like a good idea, and we hope that some time it may be carried out.

Let us face these and all other present-day issues in the fear of the Lord, never faltering in our loyalty to Him, no matter how many or great the opposing foes.

Christian Life

VICTORIOUS LIFE SECRETS

VI. The Exceeding Sinfulness of Sin

By J. D. Mininger

Bro. Mininger will be glad to answer letters from readers who have problems pertaining to living the Victorious Life. Correspondents should enclose postage and address him at 2409 Farrow Ave., Kansas City, Kans.

One of the gravest dangers connected with so-called Christendom of today is the looseness, the lightness with which sin is regarded. By too many preachers, even, sin is no longer thought of and dreaded as that horrible, that terrible something which lands people in the regions of the doomed, the damned, and the lost.

The Lord Jesus, the world's greatest Victor, not only "loved righteousness" but He also "hated iniquity." If we would be victorious today, we must have a similar attitude toward sin.

"Not Wise."

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12). In the days of the apostle Paul, there were those who compared themselves among themselves. These Paul termed as being unwise. It is alarming to know how much of that is going on today. "We are no worse than others," people say.

Suppose Paul himself would have taken that attitude. He then might have justified himself in lying, in cursing, and in denying Christ, because he would not have been worse than Peter, who had done the same thing.

The three Hebrew children might have said, "Well, all the others are bowing down to this golden image, we are no worse than they, let us do likewise," but of a different metal were they.

May God help us to remember that He is a Holy Being, and that He expects His children to be holy and separate from sin. No one has ever been known to grow in grace and to enjoy the fullness of the blessing of the Gospel of Christ, who has had a loose attitude toward sin.

That was sound advice which John Wesley's mother gave John when she wrote him while in college as follows: "Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind that thing to you is sin."

Sin is the costliest, the most expensive thing in the universe. Sin binds, sin blinds, sin blights, sin paralyzes. Sin is the cause of every suicide and murder. A certain religious paper says, "Twenty-eight members of the Millionaire's Club of New York, have taken their own lives, because they did not know which way to turn for comfort or strength."

Sin is the cause of every jail, every insane

Are You a VICTIM or a VICTOR Today?

But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.—Rom. 5:20, 21.

asylum, the cause why according to Isa. 5:14, even "hell hath enlarged herself."

What God Calls Sin.

The mind of a little child is immature and hence not authoritative. In like manner the judgment of the best of man (apart from God) is warped and an utterly unsafe guide in saying what is and what is not sin.

"I verily thought with myself (says Paul), that I ought to do many things contrary to the name of Jesus. . . . Many of the saints did I shut up in prison, . . . and when they were put to death, I gave my voice against them" (Acts 26:9, 10).

"To understand the seriousness of sin," says Guinness, "We must fathom three oceans—the ocean of human suffering, the ocean of the sufferings of the Lord Jesus Christ, the ocean of future sufferings which awaits impenitent sinners."

Saint Augustine said he did not know but that his family would turn out bad, for in the family of Adam there was a murderous Cain; of Noah, a scoffing Ham; of Abraham, a persecuting Ishmael; of Isaac, a profane Esau; of David, an undutiful Absalom; of Elisha, a lying Gehazi; and among Christ's disciples, a traitorous Judas.

The mind of the Lord, in reference to what sin is, is expressed at least in part in the following points and Scripture references: Sin is

1. Knowing to do good and not doing it. Jas. 4:17.
2. All unrighteousness. I Jno. 5:17.
3. Prayerlessness. I Sam. 12:23.
4. Failure to study God's Word. Prov. 28:9.
5. Coming short of the glory of God, the object of man's creation. Rom. 3:23; Isa. 43:7.
6. Transgression of the law. I Jno. 3:4.
7. The thought of foolishness. Prov. 24:9.
8. The imaginations of the thoughts of the unregenerate heart. Gen. 6:5; 8:21.
9. Whatever is not of faith. Rom. 14:23.
10. A haughty look, a proud heart, the plowing of the wicked. Prov. 21:4.
11. Having respect of persons. Jas. 2:9.
12. Rejecting Jesus. Jno. 16:9.

13. Rebellion and stubbornness. I Sam. 15:23.
14. Disobedience. Jer. 3:25; 40:3; 44:23.
15. Backsliding. Jer. 14:7.
16. Speaking against God. Lev. 24:15.
17. Despising one's neighbor. Prov. 14:23.
18. Unbelief—sin because they believe not on Christ. Jno. 16:9.

How Sin Affects Man, is described in the Word of God below. God's life-size, head-to-foot, photograph of the sinner shows how sin has taken possession of the different parts of his being and how desperately he needs to be made a new creation by the new birth.

1. **Head.** Sick (Isa. 1:5).
2. **Eyes.** Full of adultery, cannot cease from sin (II Pet. 2:14), no fear of God before them (Rom. 3:18; Psa. 36:1), covetous, etc. (Jer. 22:17), idolatrous (Ezek. 20:24; 33:25), evil (Mark 7:22).
3. **Mouth.** Full of cursing and bitterness (Rom. 3:14), full of cursing, deceit, and fraud (Psa. 10:7), speaks iniquity and deceit (Psa. 36:3), evil (Psa. 50:19), sin (Psa. 59:12), vanity (Psa. 144:11), no faithfulness in it (Psa. 5:9), froward (Prov. 6:12), pours out evil things (Prov. 15:28), devours iniquity (Prov. 18:28), flattering (Prov. 26:28).
4. **Lips.** Poison of asps under (Rom. 3:13; Psa. 140:3), flattering (Psa. 12:2, 3), lying (Psa. 31:18; 120:2; Prov. 10:18), feigned (Psa. 17:1), full of mischief (Psa. 140:9), perverse (Prov. 4:24; 19:1), false (Prov. 17:4), contentious (Prov. 18:6), a snare of the soul (Prov. 18:7), unclean (Isa. 6:5), dissembling (Prov. 26:24), burning (Prov. 16:27; 26:23), transgressing (Prov. 12:13).
5. **Tongue.** Deceitful (Rom. 3:13; Psa. 140:3; 50:19), a fire, world of iniquity, full of deadly poison (Jas. 3:5, 6, 8), a scourge (Job 5:21), flattering (Psa. 5:9; Prov. 6:24), lying (Psa. 78:36; 109:2), false (Psa. 120:3), perverse (Prov. 17:20; Isa. 59:3), froward (Prov. 10:31), naughty (Prov. 17:4), backbiting (Prov. 25:23), mischief and vanity under (Psa. 10:7), devising mischiefs (Psa. 52:2), a sharp sword, bitter words (Psa. 57:4; 64:3), violence and strife (Psa. 55:9; 31:20), speaking proud things (Psa. 12:3).
6. **Throat.** An open sepulcher (Rom. 3:13; Psa. 5:9).
7. **Neck.** Stiff, rebellious (Deut. 31:27), stiff, disobedient (Jer. 17:23), haughty (Isa. 3:16), hardened (II Kings 17:14; Neh. 9:16, 17, 29).
8. **Ears.** Dull of hearing spiritual things (Matt. 13:15), disobedient (Jer. 11:18), uncircumcised (Jer. 6:10; Acts 7:51).
9. **Hands.** Mischief, full of bribes (Psa. 26:10), shed innocent blood (Prov. 6:17), full of blood, defiled with blood (Isa. 1:15; 59:3), acts of violence (Isa. 59:6; Jonah 3:8), balances of deceit (Hosea 12:7), do evil (Micah 7:3) wicked (Acts 2:23).
10. **Feet.** Run to evil, hasten to shed blood (Prov. 1:16; Isa. 59:7; Rom. 3:15), go down to death (Prov. 5:5), swift in running to mischief (Prov. 6:18), foot of pride (Psa. 36:11).
11. **From foot to head.** Unsound, etc. (Isa. 1:6).
12. **Bones.** Full of the sins of youth (Job 20:11).
13. **Inward parts,** very wicked (Psa. 5:9).
14. **Mind,** Reprobate (Rom. 1:28), corrupt (I Tim. 6:5; II Tim. 3:8), defiled (Titus 1:15), fleshly (Rom. 8:7; Col. 2:18), alienated and enemies by wicked works (Col. 1:21), vanity (Eph. 4:17), evil desires (Eph. 2:3), blinded (II Cor. 3:14; 4:4), hardened in pride (Dan. 5:20).
15. **Thoughts.** Only evil continually (Gen. 6:5), vanity (Psa. 94:11; Jer. 4:14), of iniquity (Isa. 59:7), evil (Mark 7:21), foolish (Prov. 24:9), God not in them (Psa. 10:4).
16. **Understanding.** Darkened, (Eph. 4:18), lacking (Rom. 1:31, 3:11).
17. **Conscience.** Seared (I Tim. 4:2), defiled (Titus 1:15), evil (Heb. 10:22), needs purging, or cleansing (Heb. 9:14).
18. **Feeling.** Past, dulled (Eph. 4:19).
19. **Way.** Destruction and misery in (Rom.

3:15, 17; Isa. 59:7, 8), crooked (Prov. 2:15), stubborn (Jude 2:19), grievous (Psa. 10:5), froward and strange (Prov. 21:8; 22:5), evil (Prov. 28:10; 8:13; II Kings 17:13), wicked (II Chron. 7:14; Ezek. 13:22), lying (Psa. 119:29), darkness (Prov. 2:13; 4:19), broad, leading to destruction (Matt. 7:13), unstable (Jas. 1:8).

20. **Nature**, the old man, the flesh. Corrupt (Eph. 4:22), enmity, cannot please God (Rom. 8:7, 8).

How Sin Grows and Enslaves Its Victims.

Bro. M. C. Lehman, missionary on furlough from India says that he knows two of the parties in the town of East Palestine, Ohio, who were present at the funeral and witnessed the last act of the father, referred to in the following incident.

A young man mentally bright and strong in native ability attending the high school in the town began to dissipate and to go with questionable companions and to drink moderately. The prayers and tears of his Christian mother and the advice of his father caused him to stop and live a straight life for a period of two years. He fell again and dissipated for a period of two years and again stopped because the Christian girl on whom he was waiting would not marry him unless he stopped drinking. Three months after marriage he began to drink again and became drunk steadily. After one year and a half the blessings of fatherhood came into his home and looking on the jewel entrusted to him he promised God and his heart-broken wife and Christian friends he would stop once and for all and did stop. Before long he fell again because of the temptation coming to him from the odor of a grogshop as he was going to work. He kept on from bad to worse until his wife died of a broken heart and being nearly always drunk his little girl now nearly three years old became weak from lack of care and nourishment. One cold night when the father was out drinking the little girl died of cold in a bare room from which nearly everything had been pawned for drink. The father was summoned and showed the murderous result of his debauchery. Neighbors dressed the little corpse in a white shroud, put little white shoes on the feet, and then the funeral was held and the father taking the last look at his child quivered with the moral struggle within him and raising his hand to heaven vowed to God he would stop. The odor of the liquor came across a window from a grogshop near by. He was tempted. He stooped and took the shoes from the feet of the little child, tottered out of the church and went to the pawnshop and sold them for enough to get a drink."

What Then?

"After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then?

Only an empty name,
Only a weary frame,
Only a conscience smart,
Only an aching heart.
After this empty name,
After this weary frame,
After this conscience smart,
After this aching heart—
What then?

Only a sad farewell
To a world loved too well,

Only a silent bed
With the forgotten dead—
What then?

Oh! then—the judgment throne!
Oh! then—the last hope gone!
Then all the woes that dwell
In an eternal HELL!"

In future issues we want to touch on such subjects as:

The Unconquerable Christ
How Jesus Met Temptation
God's Provision for Victory

In Christ Jesus
Young Men Who Overcame
What to do When Tempted
What to do When Overcome by Temptation
Two Unfailing Intercessors
Feeding on His Faithfulness
Possessing our Possessions
Trying or Trusting
Verses of Victory
Best Books on the Victorious Life
Looking to Jesus
Rewards for the Overcomer
Kansas City, Kansas.

A SURE FOUNDATION FOR PEACE

By George Holderman

A peace oration delivered at Goshen College, Goshen, Ind.

Already the cushion of years seems to be muffling the lesson shouted to all mankind by the late conflict, by that carnival of slaughter which was to make the world safe for democracy and be the end of wars. Yet, today, we find democracy tottering, and the threat of catastrophe graver than it was in 1914. The rumblings grow louder, and the war clouds become darker as time marches on. These are the conditions facing us after sixteen years of efforts for peace.

In consideration of this truth must we not conclude that some vital factor has been neglected in our peace program. Man has allowed these critical conditions to develop in spite of the fact that many centuries ago he was given principles, which if they had been applied would have provided a foundation for an effective peace.

Because of this neglect, our past efforts may well be likened to the struggles of a student who tries to solve a difficult problem in long division before he has learned the fundamentals of addition, subtraction and multiplication. Thus we have been trying to find a solution for our war difficulties, without first solving our problems of hatred, injustice and greed. We have failed to deal successfully with the results because we have not given due consideration to the causes. We have built wonderful superstructures but have neglected the foundation. As a consequence our attempts at peace have been anything but satisfactory.

Let us examine some of these structures in which men have placed their confidence. The militarists claim that a large and well-equipped army and navy will lessen the probability of war. To know the folly of such a course we need only to look into history, and we find that when a people thoroughly prepare for war they get war. Large armaments have failed to maintain peace. Opposed to this theory we have many advocating disarmament as a war preventative. In this age with its scientific possibilities, with the incubation of disease germs, the invention of death-ray machines and the discovery of more deadly gases, disarmament would mean little, since with these resources a nation would be prepared to fight a destructive war with little more than peacetime equipment. Disarmament cannot insure peace as long as the desire to fight remains.

Another proposal is that government take over the private armament plants, thus taking the profits out of war. This would be most desirable if it could be accomplished, but the

"catch" remains that nations which have no armament industry claim the right to buy on the open market and these are secretly supported by the nations supplying them with arms. Abolition of private munitions plants cannot be successfully effected, and we are forced to look elsewhere for the solution.

To a large group education has seemed to be the avenue through which peace could be effectively attained, and certainly intelligence and understanding can not be disregarded. The difficulty encountered, however, is that men drunk with the passions of hate and greed are in no condition to think straight or to be reasoned with. EDUCATION CANNOT GUARANTEE PEACE!

Again, world leagues, world courts and treaties, with their pledges to provide conditions conducive to peace have appeared to many to be the real solution. But the recent behavior of Japan and Germany has shattered our faith in the effectiveness of these diplomatic devices. Some would increase the efficiency of these organizations by giving them power to enforce their decision upon the nations. But where will we find a group of people to whom the nations would be willing to entrust such power? World federations cannot remove the cause for war.

Arbitration is the last of these proposals which we wish to mention. Although within recent times arbitration has been used to settle over two hundred major difficulties, we need only to think of the World War to realize that men will not always arbitrate.

Though our past efforts have failed, and our peace palaces have fallen, there is yet a way out, if we will but profit by the mistakes of the past and in the future build upon a solid foundation. In the teachings of the New Testament can be found the fundamental principles for a lasting peace program. Enumerated they are, "Resist not evil." Overcome evil with good," "Love thy neighbor as thyself," and, "If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head." Summing these up into one statement we have unselfish sacrifice for the welfare of others. Here is furnished for us a foundation upon which any peace structure would stand unshaken.

Since love is the result of such action both in the heart of one sacrificing as well as in the heart of the one for whom the sacrifice was made, we can thus easily see how important the principle of sacrifice becomes. The first is illustrated by the greatest of

earthly loves, mother love. The second is exemplified by the love of a Christian for his sacrificing Savior. Peacemaking is not therefore just thinking, theorizing, and resolving, but sacrificing, loving, and doing. And positive sacrificial living must be employed in order to effectively overcome evil. For this reason peace becomes costly. This implies that the price of peace is great, but surely its fruits are well worth such a price. Therefore if we really want peace and are willing to pay as dearly for it as we have for war, we can have peace.

This would mean that we should take the eighty cents of every tax dollar, which in the past has been used for purposes in the destruction of character, morals, and life, not to mention culture and property, and spend it for constructive purposes. As a suggestion might we not take one half of this amount to help the needy nations of the world and to promote good will between us and our potential enemies, thus creating love through sacrifice. Then we might profitably as well as protectively, spend the other half to promote the general well-being of our own people, by bringing about conditions conducive to healthy bodies, strong minds, and true spirits. Would we not through this procedure be better prepared to meet our enemies and triumph, than we could possibly through armaments? Longfellow had this idea in mind when he said:

"Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need of arsenals and forts."

Such action would be a practical application of our foundation principle which we wish to consider at this time in the examination of the possible reactions to ill-treatment. To illustrate, let us take an imaginary but all too common occurrence in which John strikes Henry. Henry might respond in the following ways. The first and usual procedure would be to strike back. Then blows would follow until one would be forced to terms. This settlement would probably last only until the defeated one had a chance to retaliate. Returning the blow settles nothing and serves only to multiply the evil. As a second recourse, Henry might run, and thus he would show cowardice and invite pursuit. There is, however, an effective manner in which John can be conquered and peace secured. This can be accomplished by turning the other cheek in a spirit of loving sacrifice, willing to take other blows if necessary. Are there many Johns in the world who would strike a second blow? However, the best possible procedure would be for Henry to go one step further, returning good for the evil received. He could in all probability thus change his enemy into a friend and would thus win a real and lasting victory.

Let us now examine some actual experiences in which this method has been tried, and see how it works out in practice. A certain pioneer, when an attack by Indians was expected, left the door unbolted and the latchstring hanging out. When the Indians arrived and found the string hanging thus, they decided that here is one who wishes to be friendly, and so they left him unmolested.

David Livingston in Africa, and Dr. Grenfell in Labrador conquered peoples just as surely as Alexander or Napoleon, but theirs was a force of good will and loving service which brought light and healing instead of destruction. Zulus, an African chief who had conquered far and wide, was finally defeated. He determined to get reinforcements and later return to conquer his enemy, which he would have been well able to do. The situation was changed, however, when he received a large gift of cattle and message of good will from his foe, saying he knew he wanted cattle and so he was sending him some. Zulus never returned. These Africans had not heard of the Christian message with its command to return good for evil. Yet the principle was effective.

But will it hold in the case of larger groups? Let us see. After the Boxer rebellion so-called Christian nations demanded indemnities out of all proportions. China was weak, and so extortion was the order of the hour. There was one fine exception. The United States returned a large part of the \$13,000,000 of indemnity money. For an action of love and good will there will usually be a favorable reaction. The Chinese were not immune to such treatment, so the money was used to build and endow a great college from which many students have come to take further training in our schools. Also, since then, they have traded largely with us, when possible. Do good to thine enemy, and it will return in benefits to thyself. Call the roll of the dead nations and find one which has died of gentleness or because it trusted too much in the Gospel of love or sacrificed too much for the good of others. How badly the world today needs the individual and the nation which will say as the martyrs of old, Let us die for the truth represented by the Lamb, rather than live on the level of the lion!

William Penn's Holy Experiment was another excellent example of this principle in practice. When Penn came to this country, he found the Indians filled with distrust and hatred for the whites. It was not strange that King Charles thought they would have him in their war kettles within two hours. But Penn established his colony without a soldier. He bought the land from the Indians. He made that famous treaty with them



THE PATTERN

My dear Redeemer and my Lord,
I read my duty in Thy Word;
But in Thy life the law appears
Drawn out in living characters.

Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love and meekness so divine—
I will transcribe and make them mine.

Cold mountains and the midnight air
Witnessed the fervor of Thy prayer;
The desert Thy temptations knew,
Thy conflict and Thy victory, too.

Be Thou my pattern, make me bear
More of Thy gracious image here:
Then God the Judge shall own my name
Amongst the followers of the Lamb.

—Isaac Watts.

and without exception treated them as brother and friend. So great was the power of a life guided by such a principle that for thirty years after his death the Indians did not retaliate, even when wronged. In fact, the break did not come until the peace party was outvoted and the colony armed for war. Even then when massacres swept over the once peaceful land, few tomahawks were lifted against the broad hats, who practiced the principles of nonresistance and good will. As a final illustration let us be reminded of the battle, which the American army lost, because a city which they planned to attack, made no preparations to fight and greeted the soldiers as friends.

These are a few of the great triumphs of history which should convince us that the difficulty is not that these New Testament principles do not work, but that men have failed to adopt them and practice them. We do not, however, claim that reliance upon such spiritual forces would always succeed. But we believe with an honest trial that they would not fail as the methods of force and national selfishness failed in 1914. In our estimate of these two methods we must also take into account the effect on the character and on the ultimate welfare of mankind. When this estimate has been conscientiously made the result must be the erection of our future peace upon these basic principles of love.

As long as we continue to build our peace structure on the sands of suspicion and jealousy, instead of on the solid foundation of sacrifice and love, just so long we will continue to witness their destruction when the tempests of misunderstanding and hate descend. Then let us resolve to direct our individual and national efforts so that future peace will be erected upon a lasting foundation of sacrifice and love.

La Junta, Colo.

HAVE FAITH IN GOD

A life insurance leaflet contains the following story:

A father and two children, a boy of eight and a girl of ten years, all good swimmers, entered the waters of the Atlantic at a New Jersey seashore resort a few summers ago. When some distance from shore they became separated and the father realized that they were being carried out to sea by the tide. He called out to the little girl:

"Mary, I am going to shore for help. If you get tired, turn on your back. You can float all day on your back. I'll come back for you."

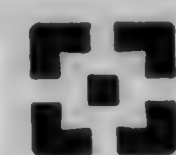
Before long, many searchers in boats were scurrying over the face of the Atlantic Ocean hunting for one small girl, while hundreds of people to whom the news had spread waited anxiously on shore. It was four hours before they found her, far from land. She was calmly swimming on her back and not at all frightened.

Cheers and tears of joy and relief greeted the rescuers with their precious burden as they came to land. The child took it calmly. She said, "Daddy said he would come for me, and that I could float all day, so I swam and floated, because I knew he would come."

May such a faith in our heavenly Father sustain us in those hours in which we must swim and float and wait!—Selected.



BIBLE STUDY



TABERNACLE STUDIES

XXXIX. The Burnt Offering of Atonement

By the Bible Study Editor

The study of this subject would rightly belong to the previous group of offerings, when the High Priest went into the most holy place. On account of the particular significance of the burnt offering presented on that occasion it seems best to look at the symbol as it is related to the day of Atonement. On that day the priest entered into the most holy place, and only on that day. There were other features of importance on the occasion of the day of atonement, but the sacrifices on the day of atonement were of special significance, since it was that day, the tenth day of the seventh month, which was called the "day of atonement." We have already noted the manner of the sacrifices of the sin offerings, and the manner of the high priest's entering into the departments of the tabernacle. We have noted the disposal of the scapegoat and of the flesh and of all of the sin offerings. Those who took away the scapegoat and burned the flesh of the sin offering returned to the camp, washed their flesh and came into the camp. The high priest had entered into the holy place, washed his flesh and put on the holy garments of his high priestly ministry and came out into the court to complete the work of his sacrifice. He entered into a new phase of this particular service when he offered up the burnt offerings for himself and for the people.

Some have suggested that the figure of the high priest coming forth from the holy place clothed with his garments of beauty and glory is a representation of the Lord's return. There may be such a significance in this act; yet, we must take note of the fact that the atonement was not yet complete. There is more blood to be shed and a few more offerings to be made before the assurance of a complete acceptance with the Father is possible through the service of the day of atonement.

We think of the sacrifice of the sin offering as having been made to take away the judgment of sin. In that offering Christ paid the penalty of sin as one who took upon himself our transgressions and took our place on the cross. "While we were yet sinners, Christ died for us" (Rom. 5:8). On the part of the scapegoat sin was put away from the people, both the guilt of sin and the defiling presence of it. The man came back to the camp and washed himself from the defilement of sin. He became a clean man. The high priest had put away the sin from himself and from the

people, when he sent the scapegoat into the wilderness. He washed himself in the holy place and came forth a clean and glorious man.

After the sin offering and the sending away of the scapegoat the high priest repaired to the holy place, away from the sight of the people. After the death on the cross Jesus was laid away in the tomb. He was unseen until the day of His resurrection. While in the tomb, by virtue of His death, He entered into the work of atoning for the sins of the people. Between the sixth hour and the ninth hour there was darkness over the land and the veil of the temple was rent in twain from the top to the bottom. The way into the most holy place was opened for the entrance of the high priest who could take away sins forever by the one offering which He had made. When He came forth from that meeting place with the Father he came forth in the glory of His resurrection life and in that life He ascended to be with the Father until He shall come again in like manner as He ascended.

In respect to the coming forth of the high priest clad in his robes of splendor, it could be compared with the coming forth of the Son of God in the glory of His resurrection. At the time of His resurrection He had not yet ascended unto the Father to present Himself as the Lamb that was slain. But He had put on the glory garments with which He ascended unto the Father. In order to complete the offerings of atonement there needed to be the sacrifice of the burnt offering. This was one that was wholly placed on the altar, with the blood and the fat and all of the pieces, but the skin, or outer covering of the animal, was removed. Jesus was the perfect sacrifice, the whole burnt offering, the sweet savour sacrifice that could be placed on the altar, with the fat and the blood of His life. The life of flesh had been put off and the new life of the Spirit had been put on. The garments of humiliation had been exchanged for the garments of eternal glory. He had gone into the inner sanctuary behind the veil of His flesh and had made atonement as a sin offering for the sins of the people. He had put away sin by the sacrifice of Himself. It remained for Him to present Himself unto the Father as the Well Beloved Son, and as the Lamb slain before the foundation of the world. In this act of proving to be an acceptable offering unto God, Jesus must have both arisen from the dead and ascended unto

the Father. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). "Touch me not; for I am not yet ascended to my Father; but go and tell my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (Jno. 20:17).

It is evident that Jesus could not have accomplished the fulfillment of all of the types of the sacrifices for sin by the repeated shedding of blood, as was necessary in the sacrifices of various kinds. He did shed His blood as a sin offering; but it was not necessary that He should again be crucified in order to be made the whole burnt offering. As one who had shed his blood for sin, Jesus could also present himself to the Father as one whose blood had been shed and who could thus be made to God a whole burnt offering. By **one** sacrifice He perfects the believer. But in His resurrection and ascension He was the acceptable sweet savour offering, while in His death and burial He was the sin offering. His blood was shed but once, on the cross where the agony of death was suffered, where He prayed and groaned, and cried out, and bowed His head, and died. On the cross He cried, "My God, my God, why hast thou forsaken me?" There He endured the judgment for sin—the sin which was laid upon Him by the Father, and by which stripes we are healed. In the grave they laid the body whose wounds of death were covered with the spices and with the linen clothes composing His shroud. The sin offering was slain and its flesh was taken outside the camp to be destroyed. But it was not possible that He should be holden of death. Acts 2:24. He arose.

The Burnt Offering

What had been a sin offering became a burnt offering. It was the same offering that had been slain, but was now used, not according to the law of Moses, to be made a burnt offering. Instead of the groans, there was rejoicing. The first words spoken to the women (Matt. 28:9) were, "All Hail." "Rejoicing" was the theme of the resurrected Christ. He had been in the depths of His humiliation. He was now in the heights of His power and glory. But, He bore the marks of the sin offering, in His hands, in His feet, and in His side. Luke 24:39, 40; Jno. 20:24-28. It was in respect to His resurrection that Jesus could become both the sin offering and the burnt offering, by once shedding His blood. The one was an offering of sorrow and shame, the other was an offering of gladness and praise. One offering was demanded by the Lord on account of sin, the other was a freewill offering made because of joy and blessing. One was offered under the censure of God for transgressions of His will,

the other was one of pleasure to God because it was well pleasing to Him.

The prophet Isaiah speaks of this twofold nature of Christ's ministry in Isa. 53:10, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall **prolong his days**, and the **pleasure of the Lord** shall prosper in his hands." The burnt offering aspect of Christ's ministry was exemplified by His resurrection from the dead, and His ascension to be with the Father. In His resurrection He saw the fruits of His consecration unto death, for, by His resurrection life he has brought forth children unto Himself and unto God. The believers are born again through the Spirit by which Christ was raised from the dead. And it is the power of His resurrection that we are presented unto God as a sweet savour offering to God.

Two Rams for a Burnt Offering

Aaron was to take a ram for a burnt offering for himself. Lev. 16:3. He also took a ram for a burnt offering for the people. v. 5. These two rams were to be offered together as a burnt offering after he came forth from the holy place clothed with His garments. v. 24. There was a change of the character of the sacrifice made in the burnt offering. Aaron's sin offering was a bullock, and his burnt offering a ram. The people's sin offerings were goats, and their burnt offering was the same as that of Aaron, a ram. There may be no important significance in these facts, yet there was a purpose in the divine plan for such a change. Why was not a bullock used for Aaron's burnt offering? Such burnt offerings were allowable. Lev. 1:2, 3. It is a fact that Jesus is spoken of in His eternal character as the Lamb of God. He is the Son offering, the male of the flock.

In His earthly career He became the Son of the herd, the bullock, or the burden bearer. In that capacity He was strong to bear the burdens of life and the greater burden of sin that was laid upon Him. He was the victorious one to overcome the adversary and to gain the victory for His helpless companion, the goat of the sin offering for the people. In His character as the resurrected Savior He returned to His heavenly and eternal condition. "Jesus, knowing that He came from God and went to God." "Father, glorify me . . . with the glory which I had with thee before the world was." He became again the Lamb of God. The fact of this change in the representation of His ministry made no difference in the nature of the Son of God, He was ever the Son of God, whether in the capacity of the bullock of sin offering in the world, or ram, or as the Lamb of God eternally with the Father. The animals of sacrifice simply portrayed the character of His ministry. The bullock was the nature of His earthly ministry, and the ram the nature of His heavenly and spiritual ministry.

The offering of the ram of the burnt offering was similar in all respects to the manner of all burnt offerings. The blood was sprinkled on the altar. The skin was then removed, and was the portion of the priest that offered the sacrifice.—Lev. 7:8. The animal was severed and its parts examined for defects. The feet and the inwards were washed

and purged. The head and fat were placed together on the fire, and all of the parts were burned as an offering to God. The blood represents the life of the sacrifice. Lev. 17:11. The blood of the sin offering was taken into the most holy place. The blood of the burnt offering was sprinkled on the altar. It represents the life of Jesus which was laid down for sin—poured out to make propitiation for our sins—and it was also holy that it could be sprinkled on the altar as a sweet savour unto God. There is no blood such as was the blood of the Son of God. It was precious (I Pet. 1:19) because it had never been contaminated by sin. It was blood which could redeem others, because it had no debt of its own to pay. This was the burnt offering of the ram which was for Aaron.

It is a remarkable fact that there was offered for the people a ram for a burnt offering, the same as that offered for Aaron. The people were made a sweet savour offering unto God, since they had been redeemed by the blood of the sin offerings. But the change from their representative goat for a sin offering and the goat that was led into the wilderness to that of a ram for a burnt offering was much greater than that of the sin offering for Aaron and the ram of his burnt offering. The contrast between the goat and ram seems much greater than that between bullock and ram. And the scapegoat led away from the camp as an expression of the nature of the sins of the people makes it scarcely believable that those whom it represented could become a sweet savour offering to God equal to that of the ram representing the Savior. Nevertheless, such was the case, and such is the teaching of the Word of God.

We should note again that the goat was not an unclean animal. It had its particular function in the order of sacrifices. It could be used as a burnt offering when occasion demanded it, and it was as acceptable unto God as was the bullock or ram. But in its use as a sin offering on the day of atonement it had its particular significance. It must be compared with the bullock, which stood for Aaron and for Christ. It represented those for whom atonement was to be made. It showed that the people for whom Christ died also become dead unto sin and for sin in the flesh. The scapegoat going into the wilderness reveals the fact that sin must be put away from the individual, and that God does not want its defiling influences in the camp of His people. It reveals the flesh nature of man and what man is to put away from himself. He shall no longer spend the rest of his life in the flesh and after the things of the flesh. He shall cleanse himself from the flesh and its lusts. He shall live after the Spirit and not after the flesh. He shall see himself crucified with Christ and not allow sin to reign in His mortal body.

In the ram of the burnt offering for the people it is possible for the believer to see the type of the newness of life into which he enters when he is joined to Christ who is risen from the dead. The believer is changed from the goat life after the flesh to the lamb life after the Spirit. This is indeed a **dual nature**, but the Lord does not intend that it shall be a **dual life**. Too many seem to live

a dual life. They would live with the goat in the wilderness and want to live with the Lord in the burnt offering of a sweet savour life. This is not the plan of God. It is possible to live unto God in the dual nature of our state. "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Back of this is the fact as stated by the same apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." I am the goat slain with the bullock of the sin offering, nevertheless I live; yet not I but the ram of the burnt offering lives in me. I also am a ram of burnt offering with Him, consecrated unto God a sacrifice of sweet savour.

The two burnt offerings were the same in kind and in manner of offering. The new life of faith in the Atonement of Christ has wrought wonders for the man who believes in that atonement. He becomes a child of God, or a son of God, occupying the same relation with the Father as that of the Son, in the matter of service and relationship. "Now are we the sons of God." "To as many as received him to them gave he power to become the sons of God." "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Paul says, "For me to live is Christ." But let each remember, that if one has not accepted the place of the goat with the bullock of the sin offering he may never become the ram of the burnt offering presented to the Father by the holy and perfect son of God. The ram of the people's burnt offering could never have been made acceptable without the bullock of the sin offering having first been made for men. If, then, it is possible for us to be present unto the Father while we sojourn in this life, it is by having a living faith and a living fellowship with Him who laid down His life for men, and then ascended to the Father to present us faultless before the throne of His glory. Christ is risen from the dead. He has been accepted in the glory of His resurrection. We are accepted because He is accepted.

One step remains for us. When He shall come again we shall be like Him in His resurrection glory. That glory is ours now by inheritance. It shall be ours in reality in the day of the Lord. Let our lives be presented unto God daily as burnt offerings with Christ, and let us not live after the flesh when it is possible to live the new life of praise in the Spirit.

MY DAILY PRAYER

In all the work I have to do,
Help me, dear Lord, to e'er be true,
At home, at work, along life's way—
To honor Jesus every day.

Oh, may I always do my best,
Make this, dear Lord, my daily quest:
To help my friends to find the Way—
To win some precious soul each day!

Oh, may I ever loving be,
That in my life my friends may see,
By every word and deed of mine,
Dear Savior, that I'm wholly Thine!

Oh, keep my feet from paths of sin
And help me precious souls to win;
I want my life to honor Thee,
Thou precious Lamb of Calvary.

—Winifred M. Nienhuis.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE HOLY SPIRIT. (Pentecost Lesson).

—Joel 2:28, 29; Luke 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26, 27; 16:7-15; Acts 2:1-21, 32, 33; Romans 8:1-17, 26, 27; I Cor. 12:1-13; Eph. 1:13, 14; 3:14-21; 4:1-6, 30

Lesson for June 9

Golden Text.—As many as are led by the Spirit of God, these are the sons of God. Rom. 8:14.

Joel 2:28, 29. In this Scripture the Lord gives a gracious promise to His children for the days to come, days which began at Pentecost and will continue until He comes. It does not mean that saints in the Old Testament times did not have the Spirit (I Pet. 1:11, 12) but that in that age this gift was only for the few, but that now it shall be for all the remnant whom the Lord our God shall call. This infilling, so necessary to victorious, holy living, is the privilege of every one of His children. Luke 11:9-13.

John 3:5-8. The Holy Spirit was a present, mighty, moving force in the creation of the first world. Gen. 1:2. It is also the mighty force that moves and works in the hearts and lives of men and makes of them a new creation. II Cor. 5:17. Nothing short of the power of the Holy Spirit can accomplish this transformation. John 1:13. With culture and noble ideals, etc., you are a fine individual, but you will become a son of God and heir of heaven only by the birth of the Spirit.

John 14:16, 17, 26. The gift of the abiding Presence is to obedient children who ask of the Savior, who ask the Father, who freely gives them of His Spirit. Only obedient sons, and not the sinful world can have this blessed indwelling Comforter who teaches us the all things of the Father and witnesses of the Son and leads the believer into all truth. John 15:26, 27.

John 16:7-15. The tangible presence of God in the person of His Son was highly desirable but the spiritual presence of God in the person of the Spirit is more necessary. That which God wills for us is not only good, it is the best possible thing for us. As the Spirit at the time of the first creation brooded over the face of the waters and brought order out of chaos, so the spirit now broods over the world of created men and accomplishes that in their chaotic lives which the Father is pleased to call very good.

The first step is to reprove the world and convince her of sin, of righteousness and of coming judgment. The strongest proof of this world's sinfulness is its refusal to believe (accept) Christ. Its delight in all things

evil is another proof. The fact that the Father received the Son home to Himself, Forerunner of a multitude whom He will thus honor, is proof that righteousness, and righteousness alone, is acceptable before God and necessary on the passport that permits entrance to the heavenly mansion. Heb. 12:14.

It was not Christ who was judged at Calvary, it was Satan. It was not Christ who was cast out, it was Satan. For centuries the strong armed man had kept his house (the hearts and lives of men) but in the death and resurrection of Christ the strong man was bound and now the prisoners by believing are made free. But as God judged Satan so will He also judge the world at the time of His coming. Then too, the Father is so considerate of His children that He tells them the lessons of life only as they are able to receive and bear them. But just the same He continues in His teaching until we are led into all the truth. The more spiritual a person is the more he magnifies the work and person of Christ. To glorify the Son is our greatest privilege here as it will be our joy hereafter.

Rom. 8:1-17. In the book of Romans the Holy Spirit is mentioned but once in the first seven chapters and that once by anticipation, for in those chapters the apostle is showing how we become sons of God, but in this chapter where Paul describes the man who has entered Christ, He names the Spirit not less than nineteen times. To walk in the Spirit brings peace rather than condemnation, life instead of death; victory rather than defeat; and a spirit of sonship in the place of the spirit of bondage. When the Spirit directs our petitions to the throne of grace they will always be granted of the Father in heaven. Prayers that remain unanswered were not prayed in the Spirit.

CHRISTIAN STEWARDSHIP.—Deut. 8:11-20; Mal. 3:7-12; Matt. 25:14-30; I Cor. 16:2; II Cor. 8:1-9:15

Lesson for June 16

Golden Text.—It is required in stewards that a man be found faithful. I Cor. 4:2.

Deut. 8:11-20. It is God who enables us to get wealth. Without His blessing upon the individual or nation nothing but poverty and destruction can ensue. But while material prosperity is highly desirable, it is also very dangerous;—it awakens the cupidity of my less fortunate neighbors and brings pride into my own heart. With pride comes boasting; with boasting comes neglect of prayer, and at last forgetfulness of the very God, who gave us these things richly to enjoy. Wealth

is very deceitful; so are our hearts. Beware lest you allow the two to join in deceiving you and robbing you of the heavenly riches.

Mal. 3:7-12. Poverty is not the result of liberality, but the penalty for withholding from God what is His due. When we withhold from Him the tithes and the freewill offerings which are His due in return for His manifold blessings, He will withhold from us the very necessities of life which is the penalty for robbing God. But giving God His due will cause Him to open the windows of heaven and to pour upon us blessings both temporal and spiritual in abundance. Try Him and see if He will not cause wheat instead of cockles to grow for you, and barley instead of thistles, and make your land a delightsome land.

Matt. 25:14-30. Faithfulness in the affairs of the physical life is as necessary as faithfulness in matters spiritual. In fact, the two are so closely interrelated as to be inseparable. Faithfulness in the unrighteous Mammon is a test to prove our fitness for the handling of the true riches. But faithfulness does not mean selfish hoarding or spending. Rather it is the using of these material things to minister to the less fortunate of earth. The practicing of the principle of the Golden Rule has made and will make many a golden life. How would I like to be neglected and uncared for when sickness and misfortune became my lot? Would I thank God for a friend in that hour? Would I ask God to bless such a friend? Then let me be such a friend to all the needy of earth and prove that I am of the household of God and am in the fellowship of the saints. Golden will my earth life be, and glorious my reward from the Giver of all good, my God and yours.

I Cor. 16:2. The National Government requires of me an annual accounting for purposes of revenue upon my net income; but God has a prior claim upon me, and asks that at the end of each week I shall take an accounting of my gains that I may give to the work of the Lord weekly the share that belongs to Him (the tenth). I dare not refuse to give to the Lord His share because I have to pay too much income tax.

II Cor. 8:1-9:15. The greatest givers are not the wealthy members of our congregations nor yet our wealthiest congregations. It was the poor widow who gave more than all the rest. And that still holds true and may explain why riches are taken from the families of wealth and are given to those who had been poor and liberal. The forwardness of others in giving should rouse in us a spirit of loving emulation. Ananias and Sapphira wanted credit for a liberality which they did not possess. Better to have the spirit without the honor than the honor without the spirit. Let not your left hand know what the right hand doeth.

It is not the amount that we give nor yet

the amount that we think we would give if we had a million, but the portion that we are willing to share with others out of a loving heart towards them that decides the amount that God credits to our account in His ledger.

Life is one of give and take. Today the infant and the otherwise infirm need my care; tomorrow I'll be aged and helpless and the infant of today will take care of me then. It is right that he should. Today those who are rich in this world's goods are ministering to those who are lacking the very necessities; tomorrow those who are being helped now will minister to the needs of the children of the present rich.

In the administering of charity by the church it is necessary that the deacons having this matter in charge should avoid anything that may give occasion for blame of favoritism, partiality, or subversion to personal gain.

CHRISTIAN MISSIONS.—Gen. 12:1-3; Isa. 45:22; 49:6; Jonah 3:1-10; Matt. 28:19, 20; Acts 1:6-8; 13:1-12; 16:6-10; 26:12-20

Lesson for June 23

Golden Text.—Go ye into all the world and preach the gospel to the whole creation. Mark 16:15.

Gen. 12:1-3. God plays no favorites, He is no respecter of persons; but when He chose Abram and his seed for His own peculiar people and gave them the oracles of God He did so because it was the only way that the truth could be preserved among men and the gospel of salvation given to the masses. Even so the church is now given the stewardship of the mysteries, not to hide as her own but to allow herself to be used as a channel to make it known to the masses. But if it is required of a steward of earthly things to be faithful, how much more is the requirement of the stewards of the grace of God that they be faithful to give to all their meat in due season. But the descendants of the natural Abraham thought these blessings were but for them and did little to bring the blessing to others; and the spiritual seed of Abraham, the believers of today do not have any cause for self congratulation over their stewardship in the gospel.

Isa. 45:22. Whosoever, when bitten by the serpent in the wilderness, looked at the brazen serpent, lived. It was not for the Jew alone. Whosoever looks at the crucified Christ out of all peoples he also shall live. In Christ, the seed of Israel (Isa. 49:3) and of Abraham (Gal. 3:16), shall men be saved, be justified and shall glory. Isa. 45:25. Acts 4:12.

Isa. 49:6. During the days of His flesh, God's Israel Christ was sent only to the lost sheep of the natural Israel, the seed of Jacob; but after He had been rejected and crucified by that nation to whom He was sent in the flesh, the Father honored Him and exalted Him to the position of the world's Redeemer, the light of the world and the object of worship by kings and princes.

Jonah 3:1-10. Jonah was a faithful prophet of God, but when God asked him to go and preach the Word to people whom he hated and despised it was asking too much and he tried his best to get away from this, to him, unpleasant duty. But he did it at last to the repentance of the entire city. In spite of the

fact that we have treated God much meaner than Assyria ever treated Israel, God loves us still and sent His willing Son to give opportunity for repentance to His enemies. Dare His messengers of today do less?

Matt. 28:19, 20. Therefore, because God so loved the world that He gave His son; therefore, because the Son so loved the world that He died for us while we were yet enemies; therefore because God would have all men to come to the knowledge of the truth and be saved; therefore, because God has saved us; therefore, because the Son commands us, we will go into all the world and tell the glad story to all.

Acts 1:6-8. The disciples had visions of an earthly kingdom and earthly glory. Had they understood the words of the Master (Matt. 21:43) and the words of the prophets, (Isa. 65:15; Ezek. 16:61) they would rather have coveted that better thing which the Lord was about to usher in whereby the Glory of Israel was to become the Glory of the Saints in all the world. More glorious than to sit in the seat of the mighty, which the disciples coveted, is it to be the messenger of the Almighty. The number of people who shall hear the story from my lips is the gauge of the measure of my faithfulness to this higher calling. The authority to send us and the power to enable us are not lacking with my Lord.

Acts 13:1-12. Manaen and Herod grew up together. Herod entered politics but Manaen refused the ambition for earthly greatness and sought a place as a messenger of the Great. In the galaxy of the great which star shines the brightest? It is ever thus. Earthly ambition is an elusive will-of-the-wisp but he who seeks the glory of God shall himself shine with glory.

I can and should choose to serve the Lord, but I should be so submissive that I would not even begin to tell Him what that service should be. It is for Him to choose and guide my path; my lot is to walk gratefully and prayerfully in it. Those who receive the most difficult work are honored the most and receive the most grace. Satan always withstands, but through Christ His messengers shall prevail.

LIBERTY UNDER LAW. (Temperance Lesson).—Romans 14: 13-21; I Cor. 8:9-13

Lesson for June 30

Golden Text.—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14:21.

Rom. 14:13. Our biggest problem is to learn to mind our own business. But to truly mind our own business means that I should learn to keep out of my brother's way; that I support myself so as never to be a burden upon others; and to live in such a way as to become a blessing to others. For me to set a bad example to others and by so doing to lead others astray is one of the worst forms of not minding my own business. Finding fault with others does not help them nearly as much as setting a good example will.

Verses 14, 15. Material things are unmoral, neither good nor bad. It is not the thing itself that is unclean, it is the use you, a moral being, make of it that decides the right or wrong of it. Some things are much more easily

turned to evil uses than other things. As a result in time we begin to call those things "evils." Some call certain things an evil which other people consider a good. When my conscience condemns me in any matter the only proper course is to refrain from indulgence therein. But I must needs go farther; my business is to be my brother's keeper." And if anything I do might not be a good thing if my brother did it, for his sake I should restrain myself and avoid it.

Verses 16-18. The life is more than meat, and the body more than raiment. Righteousness, peace and joy in the Holy Ghost compose the Christian life. And any man who sells his soul for bodily gratification is only another Esau fit only for rejection. But he who forsakes the base for the better meets the approval of men and is accepted of God. I have to eat to live, but alcohol and tobacco and other narcotics are not only unnecessary, but harmful; I have to wear clothes, but to wear jewelry and to follow the vagaries of fashion is worse than just a waste of time.

Verses 19, 20, 21. To follow after peace and the things that edify others, is to do those things which will encourage and help others to attain to the best. If the use of alcoholics makes men and women better, then let us turn our every cellar into a distillery and bring up our own children on beer and whisky; but if it is not good then let us fight the curse with all the weapons that God has put into our hands. If tobacco is a healthy food then let us turn our flower and vegetable gardens into tobacco patches and let us feed it to our babies as we would lettuce, but if it is not a healthy food but a deleterious drug then let us plow down our fields of tobacco and raise only enough to make chicken nests and to use as an insecticide. I will follow those things that help my brother.

I Cor. 8:9-13. The eating of good meat makes me neither better nor worse. From the mental and moral standpoint I remain unchanged. If I shall refrain even from that which is harmless for my weak brother's sake, how much more urgent is it that, for my own sake as well as my brother's, I abstain from those things like tobacco and strong drink which weaken my mental powers, and dull my moral perceptions. But some will deny that tobacco and strong drink have that effect. Their denial does not alter the fact. Cumulative evidence seen on every hand, the verdict of the schools, and the tests of the scientific laboratories all attest to three things; i. e. All narcotics are hurtful to the body. The body can adapt itself so as to survive in spite of deadly poisons, but the body is better preserved and abler to perform its natural functions if it is never required to overcome the evil effect of these narcotics. This has been proved beyond question. Second. Your nerves suffer more from the effect of narcotics than the rest of your body, and with the loss of nerve power comes slower nerve reaction which makes for many automobile and other mechanical accidents; with it also comes a retardation of the power of the mind so that the tobacco and drink using students are at the foot of their classes while the total abstainers are at the head. This is also proved beyond doubt. Third. In the realm of the moral, it is harder to prove things but I think that you

will agree with me that the people whose conscience is keenest on the proper care of the body have an equally keen conscience on matters more strictly moral.

MOSES. (Leader and Lawgiver).—**Exodus Chapter 24**

Lesson for July 7

Golden Text.—Blessed is the nation whose God is the Lord. Psa. 33:12.

God, no doubt, has a plan for every life, but great occasions require exceptional leaders. These require special preparation. Moses was one of these. As the work to which he was called was the greatest which had ever been given to a mortal man, it was necessary that he should be the greatest of men. The effect is never greater than the cause, consequently this man was greater than his work. I qualify this statement however with the added words of Holy Writ, "With God all things are possible." If God worked with the messengers of the Cross in the New Testament He did so no less with the saints of old. It was God working through Moses who made Moses great. It was God working through John the Baptist who made that man great. And the same may be said of all others who have been great for God.

His infancy. Did God save all the Israelitish babes from the cruel hand of Pharaoh? Apparently not. He could have spared them just as well as he did this particular infant, but He did not. In fact, God used this decree of this wicked king as the means of bringing this child into the house of the king to be trained for national leadership. "He maketh the wrath of men to praise him." Adopted by the princess, Moses was yet nursed by a godly mother until he was old enough to enter the schools of Egypt, and in those few years Jochebed instilled the principles of faith which were to ripen into a life which gave up all for God.

While Moses was being trained in all the wisdom and knowledge of Egypt, the Israelites were also being trained in all the arts of a civilized people, and their sufferings prepared them to leave Egypt by the time the leader was ready. God's plans always synchronize. Followed perfectly there is never any confusion.

The second forty years. At forty Moses knew his life work and imagined himself ready to do it. But you need more than schooling and the successes of brilliant youth to become a lasting success. You need to learn the lessons of privation and discouragement. These Moses learned to a marked degree during these forty years. From pampered wealth he descended to poverty; from leading an army, he became a lonely shepherd; from a man of influence he came to the point that he did not seem to have any influence in his own family. But in those days he learned to commune with God which is one of the essentials if you would endure.

The third forty years. A man's best years are after the weakling thinks it is time to retire. If God saw that you were useless after sixty He would cut you off and not let you cumber the ground. No, He needs you and has work for you. It is because you think that your days of usefulness are over that you allow yourself to sink into a condition of desuetude. Take the motto of Jonathan Edwards,

"To live with all my might while I do live," for your own. God is a consuming fire. He ever consumes but remains eternally the same. "I am that I am." He fills our hearts with a consuming desire, and our souls with a consuming love. He consumes the dross out of our being, but our real self is not consumed. After forty years of service which would have worn out the strongest without God, it was said of Moses that his eyesight was not dim nor his natural force abated. See Isa. 40:28-31.

Where did Moses get his wisdom of government and religion? It far transcends in conception of ideals that of the Egyptians. There is but one answer, he got it on Mt. Sinai in the hours when he communed with his God. Like the teachings of Jesus, they are more than human wisdom, they are Divine. The words were the words of the Lord. Ex. 24:4.

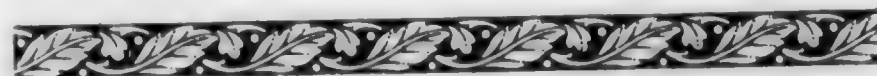
Ex. 24:16. After the covenant was sealed with blood, Moses and the elders of Israel had a vision of the Lord. I, too, must take my stand, "all that the Lord has said I will do" if I would have that vision. The poor elders lost their vision by yielding to temptation but Moses never did. God spoke to him face to face as a man with his friend.

Moses had hard work. He had hard work to persuade Pharaoh to let Israel go: he had harder work to persuade Israel to let go of Egypt. Long after they had left Egypt their hearts were still there. To wean them from their weakness and to weld them into a body of faithful men of God was his work, the same work is ours in the church.

Lancaster, Pa.

Life is not made up of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

Cheerfulness is a small virtue it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence.—E. V. B. Alexander.



MEMORIES

It has been good, so good, my God,
To come this way with Thee,
Shepherded by Him whose staff and rod
Have ne'er forsaken me,
Have marked the way of joy and pain
That love like Thine saw best
For pilgrims to the upper plain,
Thy waiting home of rest.

It has been good to know the loss
Of many lovely things,
To learn beneath a heavy cross
A broken heart still sings,
That Thou, the High, the Holy One
In mystic ways of grace,
Canst in this bitter way alone
Make it Thy dwelling place.

It has been good with Thee to weep
In midnights dark and cold,
For all Thy lost, the other sheep
Not yet within Thy fold:
To climb the rugged, blood-marked way
Thy own dear feet have trod,
On lone heights visioning breaking day,
In our soon-coming God.

—Ella S. Melody.

THE CHALLENGE OF THE WELL DEVELOPED CHRISTIAN LIFE

(Continued from page 167)

lin, stepped out on the stage and said, "Ladies and gentlemen, There has been a mistake. Some one has taken my violin and left me this battered one. But in order to show you that the music is not in the instrument but in the artist I shall play with this one." And the audience went into wild applause at the music which he drew from that old secondhand violin.

After Moses had spent some time with God on the Mount speaking with Him he reappeared before the congregation of Israel to declare to them the Covenant of God. But they were unable to look on his face because of the glory of the Lord which was reflected in his countenance. "But Moses wist not that the skin of his face shone." Truly as Paul says, "For to me to live is Christ." The life hid with Christ in God is the full life, the complete life, and presents a definite challenge to all professing Christian men and women.

Portland, Oreg.

THE ANABAPTISTS OF MUNSTER

(Continued from page 166)

men inside of the walls were surrounded. Surrender seemed inevitable. But through another gate, which was opened to them, the army of siege gained entrance. The city was conquered with terrible slaughter. John of Leiden, Knipperdolling, and Krechting were made prisoners. Rothmann is said to have sought and found death in battle. The Roman Catholic creed was restored by the bishop in the city.

In the first period of his imprisonment John of Leiden defended Münsterite doctrine and practice, but later, in conversation with the Hessian divine Anton Corvinus, he confessed that he was guilty of teaching great errors, particularly in the points of polygamy and divine kingship, and that he never had divine revelations. Before his death he indicated deep and sincere repentance and regret for all the evil he had done. He confessed that if he could be made to suffer death ten times over he had deserved it. John of Leiden died a repentant sinner.

On January 22, 1536, John of Leiden, Knipperdolling and Krechting were tortured to death with red-hot pincers on a scaffold erected in the market place in Münster. The bishop was present to witness the execution. The bodies of the three culprits were placed in iron cages and suspended from the tower of St. Lambert's Church where the cages remained for over three centuries.

Scottdale, Pa.

It is impossible for man to set a standard before another without first making use of that standard himself. It is then the standard becomes effective with others. "Be thou an example of the believers."—R.

A smile or a handclasp are little things, yet they may help a discouraged soul. A word is a small thing, yet it has power in time and for eternity if spoken in His Name.—K.

Educational

JOURNEYING WITH PAUL AND BARNABAS IN SALAMIS AND PAPHOS, CITIES IN CYPRUS

By Anis Ch. Haddad

This article gives interesting sidelights to the Sunday school lesson for June 23.

If the Apostle Paul and Richard Coeur de Lion and even Shakespeare's Othello could have sent down to history some detailed description of the third largest island in the Mediterranean as each found it in his particular period, we might now have been able to make some adequate comparison between its present history and that of its preceding existence.

Only the sea has prevented Cyprus from being one of the great show places of the Near East. Unlike Egypt, it has been off the beaten track of the steamship companies and it is only recently that its ports of Famagusta, Larnaca, Limasol, and Paphos have been included in the regular Oriental service. Consequently most travelers have been denied even a glimpse of the treasures which it contains. Cyprus is one of the most attractive spots on earth. In very few corners of the world is to be found such a vast variety of mountain, plain, and seacoast, such exquisite scenery in a perfect climate; and such a wealth of historic remains crammed into a small space.

What strikes one most on arrival in Cyprus is the absence of all that grates on nerves. Everything is orderly. The roads are good, and the whole island can be visited by car under the most pleasant and comfortable conditions. With a cool, refreshing climate, with

From the foregoing it will be seen that Cyprus is not merely a peculiarly shaped island, usually figuring in Bible maps, but is a good going concern on a small scale. The island is productive and its exports exceed its imports. It, however, suffered from the great misfortune of obscurity. Whenever I talk to people about Cyprus the reply is usually much as follows: "Oh yes, Cyprus! Did not St. Paul or somebody go there?"

But the earliest reliable history of Cyprus dates back to 1450 B. C. when Thothmes III of Egypt conquered it. Then the Phoenicians and Assyrians took possession. Again an Egyptian king became its subduer for ten years. The Persians in 525 B. C. subdued Egypt and Cyprus. Thus the struggle for mastery went on until Cyprus fell into the hands of Alexander the Great in 332 B. C. At his death Cyprus fell to the lot of Antigonus and after ten years of war and strife the Phoenicians subdued it to Egyptian rule. In the year 58 B. C. it became a Roman province which brings us down to the evangelistic efforts of Paul and Barnabas, and the conversion to Christianity of the first ruler, as is recorded in Acts 13.

The island of Cyprus, to which the two apostles, without rank, without wealth, without influence, but mighty in the strength of a sacred cause, set forth unnoticed on the first of those journeys which were destined to convert the world: "for they saw that there were enough to do the work at Antioch." It was only a short sail from Antioch and might be reached in little less than two days. Being the old home of Barnabas, it was quite natural that they should go there. It is unlikely that the two apostles labored among the pagan population, for the licentiousness of the Cypriotes was a byword among the nations of the ancient world, and the apostles' message would gain little hearing with them.

Though we have reason to believe that there were a good many Jews there, and Acts eleven tells us that the Gospel of Jesus had already been taken there, and it was men of Cyprus who brought it to Antioch, yet it is not the Jews in Cyprus upon whom the story dwells. The island was especially sacred to Venus, as it was near its western shores that she was said to have sprung from the foam of the sea.

In ancient times Cyprus was a place of considerable importance. It was early famous for its timber and its copper—two sources of wealth which no longer exist at present. The word "copper" is derived from the name Cyprus, because it was from this island that the ancient world first obtained this useful metal. It was exported to Syria, Egypt, and Europe and when mixed with the tin brought by the Phoenicians to Cornwall it provided the material from which both weapons and ornaments were made.

So much for the history of Cyprus! Now we will follow the path of St. Paul and Barnabas in this enchanting island. Six miles north of Famagusta, almost hidden for all its size in a Government plantation, lies the abandoned city of Salamis, the Roman capital of the island and home of Barnabas, the Levite of Cyprus. It must have been of great importance in his day.

I have seen desolate places in Palestine, Egypt, Syria, and the East of the Jordan, but none of them so desolate as this: where not even a patch of barley is sown among the ruins that stretch on and on, tumbled heaps of stone, till they end in barren dunes, self-reclaimed from the sea, the place where fighting cranes pause to rest after their long journeys. Here we view all that remains of the once wealthy and proud city which instead of paying honor to its illustrious son, Barnabas, murdered him for his devotion to his Lord and Savior.

A story, perhaps traditional, is still told regarding Barnabas. It is said that he was the young ruler, or prince, who while on a visit to the Holy Land heard of the miracle-working Man of Galilee, and being of a religious turn of mind became concerned about his eternal welfare. His wealth in Cyprus and his general bearing, as well as the fact that the Christ knew what was in man, compelled the Lord to instruct him to go and sell all that he had and give to the poor, saying that he would have treasure in heaven. Going away sorrowfully, for he was a very rich man, he returned to Cyprus, disposed in due time of his belongings and returned to Palestine, when he heard of his Lord's death and resurrection, and finally joined the number who laid their all at the apostles' feet. Acts 4:36, 37. While this story is traditional, as we believe it, yet there is a plausible cause for the martyrdom of Barnabas, combined with his zeal in witnessing for the Christ and calling the citizens of wicked Salamis to repentance.

How vividly we are reminded of the words of our Lord and Savior, for Salamis, next to Capernaum is the saddest reminder of the truth of His words of warning in Luke ten.

The exploration of an ancient city site is always a difficult and lengthy operation. Salamis, once the emporium of the East, can only be traced under mounds of drifted sea sand and bush plantations. Very few of the ancient monuments of the famous city have as yet been recovered from the mounds of sand and debris in which they are buried. But the site gives some idea of its importance and of the possibility of finding the remains and the foundations of others which have been lost to sight and memory for nearly two thousand years.



Desolate and Sad Are the Remains of Once Proud Salamis

continual sunshine and entrancing scenery, Cyprus is recognized as the healthiest place in the Mediterranean. Winter is the best season when from October to April the scenery affords a striking comparison with that of Egypt, varying as it does from rich fertility in the valleys to the snow-capped mountains of Troodos in their setting of deep green fir. The clear atmosphere, the fresh odors of the woods, the cloudless sky provide the traveler with all that his heart could desire.

The principal entrance to an ancient city was often by a road lined with tombs. Salamis had also such an approach along which the ancients would pass on their donkeys and mules to take part in the weekly market, such as their modern representatives are in the habit of doing at the present day.

Many of the tombs which once lined the road have disappeared but all have been rifled. The principal tomb surviving is the St. Catherine prison-shrine, a Roman structure of large and unusual form. Another famous tomb is that dedicated to St. Barnabas, now covered by a small church building. This

where mankind has had its home, its choked harbor, and then to close our living physical eyes and command those of the mind to look backward through the generations. But pictures of its former grandeur are endless; let us, therefore, leave them buried, everyone beneath the dust of ages. Our lamp is out, only the black, dull sheet is there, about us are ruins, sky and sea with the yellow-flowered weeds and the wandering sheep—no more!

What a sight must that have been when great Salamis fell at last, shaken down, hurled into the sea, sunk to the bowels of the earth beneath the awful sudden shock of earthquake. Those mighty columns tell us something of the story.

Landing at Salamis, Paul and his companion seem soon to have made their way across the island of Paphos. We will today follow the very same route they took. From Salamis to Paphos is a drive of about one hundred and twenty-five miles through some of the most beautiful scenery in the island. Deep valleys are filled with a varied growth of forest trees, while the rugged highlands are still the haunts of the few surviving wild sheep. We gradually pass a romantic peninsula covered with

a singular number of minute church ruins. It seems to have been a religious fashion at one time to build these tiny chapels, hardly any of which now remain in use.

Cyprus is noted for its legends and traditions, and Paphos has its own. Legend tells us that a noted sculptor having carved a very beautiful statue of a woman out of pure ivory, appealed to Venus, goddess of love, to breathe life into the statue. Venus did so, and it was converted into a live and charming woman and the sculptor married her! She bore him a son, who was named Paphos, and who founded the city that was given his name. Here we wandered through the dry sands where inscriptions, ruins, and evidences of the arts of Romans, Byzantines, and Goths, are still visible. But Paphos has, too, another and even greater claim to fame, for it was here that Sergius Paulus, the Roman governor of the island was converted by the preaching of Paul.

Though we are told "they preached the Word of God in the synagogues," the occurrence which appears to have impressed me is one that took place at the court of the governor at Paphos; and we read with interest of the first Roman official whom Paul won by his preaching at the very center of heathen worship. It seems to have been nothing unusual for Romans to listen to soothsayers. Indeed they were quite apt to be found at the courts of that day, when the world had no real religion. It was a soothsayer that said to Julius Caesar, "Beware the Ides of March." Yet Sergius Paulus seems to have been able to discriminate between false and true to a noticeable degree. We see here one

of the rare instances of the arousing of St. Paul's indignation. Though we usually see a man of the utmost humility, mingled with intense earnestness and the tenderest of hearts, yearning for those who are in darkness, this story shows him "impatient" of all sorts of fraud and hypocrisy, as was his Master.

The Acts of the Apostles says nothing of St. Paul having been beaten here, but the inhabitants still show outside an old Byzantine church, the column to which he is said to have been tied and scourged, and with this much of justification—that the column was almost certainly standing when the Apostle came here. There are only about three feet of it left, the rest having been carried off by religious devotees and curiosity seekers. How Paul came to be treated in this manner, seeing that he was a particular friend of the governor of the island, and even changed his name to that of Paulus as a friendly compliment, remains an unexplained mystery!

On the slopes of Paphos a very light wind will cause great volumes of foam to rise, which become a cloud of fog that drifts to the shore. This has given rise to the legend that the foam-born goddess of Syria landed here, who impressed her worshipers, and this tradition still holds its place with many. Her great temple stood here; but all that is left are a few columns and scattered ruins.

Paphos yielded the most interesting treasures. Here existed a temple to the Paphian Venus, whose birthplace was in sight of its portals, famous throughout the East—devotees and pilgrims constantly resorted to it, as they do now to the shrines of Jerusalem and Mecca. Not only the maritime adventurers and traders from Asia Minor and the Grecian mainland crowded to the temple of this pleasing and fortunate goddess, and made their vows or propitiated her favor by gifts, but the religious and the superstitious from Persia and Assyria and farthest Egypt deposited here their votive offerings. The collector of a museum of antiquity that should illustrate the manners and religion of the one thousand years before the Christian era could ask nothing better than these deposits of many races during many centuries in one place.

It would not be possible here to enumerate all the objects of art and worship and of domestic use, which these excavations have yielded. The statuary and the thousands of pieces of glass, some of them rivaling the most perfect Grecian shapes in form and excelling the Venetian colors in the iridescence of age, perhaps attract most attention. We can inspect them in the National Museum at Nicosia, the present capital of the island. From the tombs were taken thousands of vases of earthenware, some in alabaster and bronze, statuettes in terra cotta, arms, coins, scarabs, cylinders, intaglios, cameos, gold ornaments and mortuary steles. In the temples were brought to light, inscriptions, bas-reliefs, architectural fragments, and statues of the different nations who have conquered and occupied this sacred place.

We go some miles out of Paphos to view the Greek monastery which guards the famous church made from the solid rock, cut



The Region We Have to Cross When Traversing from Salamis to Paphos

tomb, being of the usual cruciform plan, may be older than the Roman age.

Close by is the Church of St. Barnabas and in the sepulcher was found the body of the martyred saint, an incident which, coupled with the discovery in the fifth century, of a Gospel of St. Matthew reputed to be in the saint's own handwriting, and buried with him, secured for the Church of Cyprus its independence and for its archbishop the privileges, to this day jealously guarded, of wearing a cope of Imperial purple, carrying a scepter instead of a pastoral staff and signing his name in vermilion ink!

Here we see among other buried buildings the site of the great market, a vast place, at a guess six hundred yards or so in length by some two hundred broad. This mart was surrounded by columns of Egyptian granite; there they lie in every direction, shattered, doubtless by the earthquake in the time of Constantine. What labor and money it must have cost to set them here! Along one side of this public road which in its day must have been magnificent indeed, probably beneath the shelter of the colonnade, there seems to have been a row of shops whereof some of the names or broken advertisement boards carved on marble in Greek letters are still lying here and there.

It is wonderful in a sense, indeed, it is almost terrifying to look at the empty stone-strewn plain with its tall, yellow-flowered weeds, its prostrate colonnades, its mounds that once were walls, its depressions which once were gates, its few scattered sheep and goats hungrily seeking for pasture among the coarse growth that in every clime springs up

BETHLEHEM AND THE FIELDS OF BOAZ

By Jonathan B. Fisher

out of the mountain by the hand of a priest. Some would have it that it dropped from heaven bodily. We are ushered into the modern church which contains the coffin and skeleton of the famous priest who spent many years hewing out this first place of worship. So devoted are they to his sacred memory that his skull reposing in a silver casket near the church altar is exposed so that any worshiper desiring special favor from the Most High, may touch the top of it in adoration.

The country round about lies bare and blinking under the sun, save here and there a palm or a bunch of cypresses. The view of the town and the sea with its boats, as we go inland, is peculiar, not anything real—the sky and sea are indigo blue. We find a crowd of peasants at the Church of St. Paul, which looks like all the Greek chapels. The Greeks know how to mingle devotion with the profits of trade, and while there are rows of booths outside and traffic goes on briskly, the chapel is thronged with men and women, who buy tapers for offerings and kiss with fervor the holy relics which are exposed. The articles for sale at the booths and stands are chiefly eatables and the coarsest sort of merchandise. The only specialties of local manufacture are rude, but pleasant sounding little bells which are sometimes strung upon the necks of donkeys. But so fond are these simple people of musical noise, that these bells are attached to the handles of sickles too!

The barley in June is already dead ripe in the fields and many of the peasants at the fair bring their sickles with them. They are, both men and women, a good-humored, primitive sort of people, certainly not a very handsome race, but picturesque in appearance. Both sexes affect high colors and the bright petticoats of the women match the gay jackets of their husbands and lovers.

It is near here that Venus Aphrodite, born of the foam, is fabled to have risen from the sea. The anniversary of her birth is still perpetuated by an annual fete during the first week of June—a rite having its foundation in nature, that has proved to be stronger than religious instruction. Originally these fetes are the scenes of a too literal worship of Venus, and even now the Cyprian maiden thinks that her chance of matrimony is increased by her attendance at this annual fair. Upon the day all the young go on the sea in small boats and, until the middle of the last century, it used to be the custom to dip a virgin into the water in remembrance of the mystic birth of Venus. That ceremony is still partially maintained—instead of sousing the maiden in the sea, her companions spatter the representative of the goddess with salt water.

Jerusalem, Palestine.

Raise the veil boldly—face the light; and if as yet the light of the eye can only be through weeping, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed.—Ruskin.

“Rather than upbraid God for the ills that have befallen thee, thank Him for those which have not befallen thee.”

Besides Jerusalem there is no other spot in all Palestine that so generally attracts Christian tourists as Bethlehem. This is true not alone because it is the birthplace of the Christ Child, although that is most important, but because it is also the scene of many other events which are impressive to the Bible lover and thinker. The sites pointed out as historical are much more authentic than at many other places. But such sites are so numerous that one almost tires at the often repeated words, “Here was this, and here was that.” In some instances absurdity relinquishes the doubt.

Jacob passed near Bethlehem on his return to his “fatherland.” His favorite wife was buried on the outskirts of Bethlehem. Her tomb is with us to the present day, for the site has never been lost through all the decades of time. We read: “And Jacob set up a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.” The place is venerated by Christians, Jews, and Moslems, although not in the same degree. The Jews reverence it almost to the point of worship.

Not a great distance from Rachel’s tomb, and just on the north side of Bethlehem are the wells whose water David craved while in exile in the cave of Adullam. The cave is a half day’s journey eastward from Bethlehem. The writer made the trip by camel, disguised as an Arab with his camel driver. When the longed-for draught was handed David he refused to drink it. He was so overcome by the thought that his brave followers had dared to make the hazardous adventure, and by their great loyalty to him, that he considered the water too precious to drink. He poured it out upon the ground as an offering to God. II Sam. 23.

The town has remained small throughout all the centuries of its existence yet in the time of Rehoboam, the grandson of David, Bethlehem is mentioned as one of the strongholds built by the king of two of the then divided tribes of Israel. II Chron. 11:6. It was from Bethlehem that Elimelech, with his wife Naomi and two sons, went to Moab to escape the famine. The sons married women of Moab. Eventually the father and both sons died leaving the pious Naomi alone with her Moabitish daughters-in-law, without any heritage. Finally, Naomi decided to return to Bethlehem. You know the story of Ruth’s choice and her thrillingly impressive words, “Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. “How little did Naomi think that from this lovable daughter-in-law would spring a king of all Israel, and also from her arise the Savior of all the world!

East of Bethlehem about a mile and a half lie the fields of Boaz. The story is familiar to all Bible readers. The fields of Boaz are very distinctly the richest and the most advantageously situated ones in this part of

Palestine. It is no wonder that Boaz was wealthy. In connection with the above story it is interesting to know that the use of the slipper is still observed in wedding rituals by certain religious bodies.

Close beside these fields is the shepherds’ grotto, which, until recent years, was pointed out as the spot where the shepherds saw and heard the heavenly chorus, “Glory to God in the highest.” But now the claim is made by many that the proper site is upon a neighboring hill bearing the name Siyar El Ghanam (Fold of the Sheep). It is not hard to think that this is the spot where the glory of the Lord shone around the shepherds and heralded the birth of the all-glorious Savior.

Standing close to this spot on a starry Christmas eve and meditating on the event one may almost see anew the heavenly vision. It almost seems as though the echo of the anthem sung so many centuries ago is still heard.

The first place in Bethlehem to attract one is the place of the nativity where the wise men of the East are thought to have come. To the present day people come from nearly all the ends of the civilized world to pay homage to the revered spot. Evidently all come with good intentions but some, we fear, carry their intentions too far and almost worship the spot. There are such, to the writer’s candid opinion, who according to noticeable evidence actually do worship the shrine. There are many, however, who visit and leave the place with greater inspiration and appreciation of the happenings recorded in the Holy Scriptures. To such it produces an impression that will no doubt always linger with them. On Christmas Eve multitudes from all nations congregate in Bethlehem for the anniversary celebration.

David, the shepherd boy, and later the great king, was born in Bethlehem, but our Shepherd and still mightier King, the “King of Love,” was greater far, though born in a stable and rejected of men. The stable is supposed to be one of the best authenticated spots of Bible events. It is in a sense, however, much despoiled. We would prefer to think of it and see it as it was on that memorable night.

In the year 330 Constantine erected a magnificent church over Christ’s birthplace. This was in turn greatly improved by the Emperor Justian. In traveling through the Near Eastern countries we find many places where the evidently pious Justian contributed much to Christianity. But Constantine was the first Roman emperor to adopt the Christian faith. It was he who figured largely at the Council of Nice by bearing the expenses of travel for the numerous bishops from their respective countries. They came by foot, by horseback, by coach, and some by ship. Eusebius of Caesarea was an important bishop at this Council.

The Church of the Nativity still retains partially a simple majesty in the Corinthian pillars and the lofty ceiling, once of cedars of Lebanon, but later repaired with oak from England given by King Edward IV. At all

events the place is interesting as it represents what is probably one of the oldest Christian buildings of the world.

By the place for the choir of the church proper a stairway leads down to the Grotto of the Nativity. Three more steps lead to the place where the stall was supposed to have been into whose manger the Christ Child was tenderly laid. Decorations and adornment have largely despoiled the place—it no longer is the simple stable of that long-ago night which one yearns to see. But to ponder again of those events in the same spot does strengthen and fortify the spirit.

It is difficult to pierce through all the gilt and gaudiness of this place. One misses the simplicity of the stable, the manger, the ass, and the oxen. Yet, whatever may be our thought we may be assured that if there is any authentic spot in all Palestine, this is the one. This place was traditionally fixed at a very early period, long before any other places had received approval by followers of the Christian faith. For more than two hundred years previous to the time of the illustrious writer and historian, Jerome, this place was already held in reverence by Christian adherents. Nearby is the tomb of Eusebius who was a student of Jerome and who was one of the early writers of church history and events pertaining thereto.

The burial place of the innocents so cruelly slain

by the order of the wicked Herod, is also pointed out. But here doubt comes in and causes one to wonder why they were all buried at the same place and who in all the course of time, knows the location thereof.

There are still other places of interest pointed out, but we shall pass them by for certain of them are too absurd to be believed. But there are many other associations, some of which we shall mention.

In the time of the judges of Israel Bethlehem was known by that name. The judge following the sorely tried Jephthah was a Bethlehemite, judging Israel seven years. Judges 12:8-10.

Others born in Bethlehem of note were Joab, Abishai, and Asahel. They were all nephews of the King David. Joab was the first to scale the presumed impregnable heights of Jebus. Abishai was an inseparable companion of David. At one time he saved the king's life by slaying a Philistine giant. See II Sam. 21:15-17. Asahel, "as light of foot as a wild roe" and who lost his life by persisting in following Abner when he was fleeing from David's men, was also buried in Bethlehem—"in the sepulchre of his father which was in Bethlehem" (Samuel 2:32).

Elkanan, another son of Bethlehem, slew the brother of Goliath the Gittite, "the staff of whose spear was like a weaver's beam."

Another of David's nephews, Jonathan, the son of Shimeah, brother of David, slew the fourth of the giant family. The four fell "by the hand of David and by the hand of his servants."

The name Bethlehem, Beit Lahim, in Arabic signifies the "house of meal," but in Hebrew means the "abode of bread." It was applied to it because of the rich fields lying near it and among which the idyllic story of Ruth was wrought to its consummation.

On the hills about Bethlehem the boy David tended his father's flock. Even when he was anointed king he was called in from the fields. It was from David's Bethlehem home that his father sent him to his brothers who were encamped with the army of Saul in the valley of Elah. David was asked to de-

refused to be comforted for her children, because they were not" (Jer. 31:15; Matt. 2:18).

The country around Bethlehem is picturesque but it is not its beauty that attracts. Its Biblical associations are sweet and gracious. The dull, oppressive, somber and idle Moslem life of the next town, Hebron, is lacking here. Here is manifested cheeriness, with happy social freedom portrayed by the smiling and laughing youth of Bethlehem which is in marked contrast to the fanatical life of the Mohammedans. Almost all Bethlehemites are of the Christian faith. Is the cheeriness of Bethlehem due to that fact? Is it the spirit of the Christ who came here in the flesh that our joy might be full, that still pervades the little town? At least we may be sure that the spirit of joy is the spirit of love.

The spirit of Christ is love.

The villagers are energetic and industrious in working for the welfare of their families in the bare homes along the hillside where lowly mothers are suckling their babes as of old. The peasant boys too, like David their predecessor, are tending their father's sheep.

With the exception of the ceremonial days and the weekly Saturday market Bethlehem is a place of tranquility, much more to be preferred than the jostling life of Jerusalem. We could linger in this quiet, peaceful city, but though we must leave Bethlehem and the fields of

Boaz behind us, we need never leave the cherished feelings nor the spirit and heart of Christ, which for us was given new strength and vigor while we sojourned in Bethlehem.

"O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Still in thy dark streets shineth
The everlasting Light:
The hopes and fears of all the years
Are met in thee tonight."

Jerusalem, Palestine.

THE EVERLASTING ARM

Beneath him the praying man finds an everlasting Arm on which he can lean when his steps are frail and his limbs are ready to stagger. He hears a Voice from above that cheers him when he is faint and discouraged, and he knows of a heart that can sympathize with him when his own heart is heavy; and he is cheered by the light of an unseen Countenance, which beams upon him in the midst of his solitude and depression. Jesus always near, always dear, is more than life to those of us who really know Him. The Godly live with God.—Canon Hay Aitken, in *Pathway of Blessing*.



Bethlehem—The Church of the Nativity is Marked X

liver the ten loaves of bread to his brethren and the ten cheeses to the captain of their thousand. When David reached his destination he triumphantly dispatched the blasphemous giant, Goliath. I Sam. 17.

From Bethlehem David was called to play the harp before Saul to soothe the evil spirit that troubled the king. No wonder that Bethlehem is called the "city of David." In fact it has had several names applied to it, Bethlehem Ephratah it was known first, then Bethlehem-judah and Bethlehem of Judea.

Bethlehem is not large, being "but little among the thousands of Judah," but its fame and glory are great in the sight of men to this present day. It is great in the sight of God, for in accordance with the wisdom of the Creator it had been foretold, "Out of thee shall come a Governor, that shall rule my people Israel." And again, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Bethlehem has had its sorrowful days. When Herod knew that his evil plans had been frustrated by the Wise Men he caused all the babes of two years and less to be slain. Then was the prophecy fulfilled, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children,

STUDIES IN HYMNOLOGY

XIII. Missionary and Evangelistic Period of Later English Hymn Writers (Continued)

By Jesse D. Hartzler

JOHN HENRY NEWMAN, 1801-1889 (81, 178, 248, 283, 335, 553, 588, 645). John H. Newman, a distinguished Cardinal in the Roman Catholic Church was born in London February 21, 1801, and died in London August 11, 1890. He was graduated from Trinity College, Oxford in 1820. As already noted, he took a prominent part in the Oxford movement. He was ordained to the ministry in 1824, received into the Roman Catholic Church in 1845, and became a Cardinal in 1879. He wrote only a few hymns and is mostly known by his hymn, *Lead, Kindly Light*, if indeed it may be called a hymn.

There has been much discussion of this hymn. What prompted Newman to write it? Was it the cry of his own soul which sought for divine guidance? Was it the answer to this cry that later caused him to leave the Anglican Church and become affiliated with the Roman Catholic Church? Is this a hymn of defeat or a prayer for guidance? We cannot pause here long enough to make a complete study of the hymn, but it might be interesting to notice the attitude of two hymnologists relating to this hymn. Both men compared Newman's *Lead, Kindly Light* to Williams' *Guide Me, O Thou Great Jehovah*. W. Garret Horder in "The Hymn Lover" has this to say:

"Those who desire to see the effects which high culture may have on hymn-production should compare 'Lead, Kindly Light, amid th' Encircling Gloom,' with the hymn on the same subject, 'Guide Me, O Thou Great Jehovah,' by the Welsh writer, W. Williams (probably the only Welsh hymn which has found its way into popular use in England), but which has been largely supplanted by the more poetic hymn of Cardinal Newman. This is to be accounted for by the greater tenderness of the more recent hymn."

Now let us hear from W. T. Stead who compiled the volume *Hymns That Have Helped*:

"For those who have been brought up on the Bible, and who have never suffered the bewilderment of the agnostic, this famous Welsh hymn in its English dress is worth a hundred 'Lead, Kindly Lights.' The last verse especially has been the comfort of many a dying Christian, and it has been sung and is still being sung around deathbeds, to the accompaniment of heart-choking sobs and streaming tears. Here is a hymn that has helped indeed."

SARAH F. ADAMS, 1805-1848 (369). Sarah Flower was born at Harlow, England, February 22, 1805. In 1834 she married John Adams, a civil engineer. She died in London August 21, 1848. Although she wrote a few poems and lyrics, her masterpiece is *Nearer, My God, to Thee*. One would scarcely think of Mrs. Adams as being affiliated with the Unitarians while reading or singing this hymn. Undoubtedly Mrs. Adams had the story of Jacob in mind when she wrote it.

This hymn was first published in England in 1841. It was brought to America for use in James Clark's Church in Boston in 1844. Henry Ward Beecher placed it in his Plymouth collection of 1855. Then Lowell Mason wrote for it the tune Bethany, after which it became one of

the most widely used hymns in the Christian Church.

Many a story has been told illustrating the effect this hymn has had upon mankind, but since space is limited and since the hymn is so well known, I will refrain from giving any of the stories.

HORATIUS BONAR, 1808-1889 (41, 148, 254, 267, 312, 364, 382, 428, 449, 499, 529, 559). Bonar was one of the outstanding hymn writers of the nineteenth century. A distinguished Presbyterian minister, he was born December 19, 1808, in Edinburgh, Scotland. In 1837 he became a minister of the Established Church at Scotland, but at the disruption in 1843 he became one of the founders of the Free Church of Scotland. He wrote much poetry, and over one hundred of his hymns are in common use. Twelve of his hymns are used in our Church Hymnal. We have here a strange spectacle of an author whose hymns have passed into use in almost every section of the Church, but whose own congregation would use nothing but the Scottish Psalms and Paraphrases. Near the close of his life when he introduced hymns into his own church, two elders rose from their places and walked out indignantly.

I think we should notice a few of his hymns. *I Lay My Sins On Jesus* (254) was written for the Sabbath school in Kelso, Scotland, and was first published in the author's *Songs for the Wilderness* in 1843 under the title *The Fullness of Jesus*. The third stanza, which is considered considerably inferior to the others, is not usually used. The author frequently expressed his surprise at the success of this hymn. His criticism was that it was poor poetry even though it was Gospel.

Chas. S. Robinson says in his *Annotations* concerning *I Heard the Voice of Jesus Say* (382):

"The two secrets of the wonderful popularity of this hymn are found in the fact that it introduces the words of our Lord in a picturesque way, as if one's ears had happened to catch them on the air; and then his voice made an immediate response by 'coming' toward the words of invitation and promise; and then that it employs possessive pronouns for its phraseology, and so individualizes the believer. Christ says, 'Come to me,' and the Christian says, 'I came.' Christ says, 'I give the living water,' and the listener answers, 'My thirst was quenched.' Christ says, 'I am the light,' and the child of God replies, 'I found in him my Star, my Sun!'"

I Was a Wandering Sheep (529) first bore the title *Lost but Found* as it first appeared in print in 1843 in the author's *Songs in the Wilderness*. The third stanza is omitted in the Hymnal.

"They spoke in tender love;
They raised my drooping head;
They gently closed my bleeding wounds,
My fainting soul they fed.
They washed my filth away;
They made me clean and fair;
They brought me to my home in peace,
The long-sought wanderer!"

The following incident is told in E. M. Long's *Illustrated History of Hymns*:

"During a revival in a female seminary in Massachusetts many of the pupils had shown the natural 'enmity' of the 'carnal mind' to spiritual things. Helen B— was among those who noticed the Spirit's work only by a curling lip and a scornful laugh.

"It seemed in vain to talk with her or seek to induce her to attend a prayer meeting. Christians could do nothing more than to pray for her.

"One evening, however, as a praying band had gathered, the door opened, and Helen B— entered. Her eyes were downcast, and her face was calm and very pale. There was something in her look which told of an inward struggle. She took her seat silently, and the exercises of the meeting proceeded. A few lines were sung, two or three prayers offered, and then, as was their custom, each repeated a few verses of some favorite hymn. One followed another in succession until it came to the turn of the newcomer. There was a pause and a perfect silence, and then, without lifting her eyes from the floor, she commenced:

'I was a wandering sheep,
I did not love the fold.'

"Her voice was low, but distinct; and every word, as she uttered it, thrilled the hearts of the listeners. She repeated one stanza after another of that beautiful hymn of Bonar, and not an eye save her own was dry as, with sweet emphasis, she pronounced the last lines:

'No more a wayward child;
I seek no more to roam;
I love my Heavenly Father's voice—
I love, I love His home.'

"That single hymn told all. The wandering sheep, the wandering child, had returned."

Other well-known songs by Bonar are: *Go Labor On, Spend and Be Spent*; *A Few More Years*; *Beyond the Smiling and the Weeping*, and *O Love That Casts Out Fear*.

Henry Alford, 1810-1871 (142, 245, 572). Henry Alford was born in London, October 7, 1810, where his father was a clergyman. For the last fourteen years of his life he was dean of Canterbury. His hymns are not so popularly known, partly because they are quite "cold and conventional." *Ten Thousand Times Ten Thousand* is inspiring poetry to read. *Come, Ye Thankful People, Come* is a hymn that is widely used. Dean Alford's *Poetical Works* were published in London in 1845.

F. W. Faber, 1814-1863 (42, 53, 458, 533, 639). Faber was born in Yorkshire June 28, 1814, the son of an English clergyman. He received his education at Oxford and became a minister in the Church of England. In 1838 he wrote a treatise entitled *The Ancient Things of the Church of England* in which he vindicated his church against the Roman Catholic Church. However, through the influence of Newman and others and through the influence of his travels on the continent, his attitude changed until he at last entered into the Roman Catholic fellowship and was placed at London in charge of a congregation.

Faber wrote most of his hymns to supply the Roman Church with a good quality of hymns which were to be to the Roman Church what the Olney hymns were to be to the Protestants. Although at times certain Romanish expressions need to be omitted from his hymns, a number are widely used by the Protestant Churches. *Faith of Our Fathers*; *Hark, Hark My Soul*; *There's a Wideness*; *O Paradise*; and *O God, Thy Power*

Is Wonderful are considerably used by the Protestant English-speaking Churches.

There's a Wideness in God's Mercy (42) originally entitled *Come to Jesus*, had thirteen stanzas. One is at once struck with the comparisons made in this hymn. I am reminded of the lines which are said to have been written by a man at Cirencester, England, whose mind was partially deranged:

"Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone,
Would drain the ocean dry,
Nor would the scroll contain the whole,
Though stretched from sky to sky."

Faith of Our Fathers, (458) is a hymn widely used by Protestants. The stanzas which we use are one, two, and four of the original. It is plainly seen why the third stanza is omitted in Protestant hymnals.

"Faith of our fathers! Mary's prayers
Shall win our country back to thee;
And through the truth that comes from God,
England shall then indeed be free.
Faith of our Fathers! Holy Faith!
We will be true to thee till death."

CECIL F. ALEXANDER, 1823-1895 (106, 473). Cecil F. Alexander was born in Ireland in 1823. In 1850 she married William Alexander, Bishop of Derry. She wrote several books of poetry. *Verses for Holy Seasons*, 1846; *Hymns for Little Children*, 1848; and *The Legend of the Golden Prayers*, 1859. She also wrote *The Burial of Moses*. Several of her hymns are quite largely used.

The hymn *Jesus Calls Us* (473) is based on the Scripture found in Matt. 5:19 where Jesus calls Peter and Andrew from their work, "He saith unto them, Follow Me." The second stanza of the original is omitted from the Hymnal:

"As of old St. Andrew heard it
By the Galilean lake,
Turned from home, and toil and kindred,
Leaving all for His dear sake."

There is a Green Hill Far Away (106) is the most popular of her hymns.

W. W. How, 1823-1897 (237, 278, 518). William Walsham How was a bishop in the Church of England and was born December 13, 1823, at Shrewsbury, England. He did considerable writing, but he is best known by his hymns. It is said that he was a very conscientious minister, much loved by the people. Wilbur F. Tillett in his book *The Hymns and Hymn Writers of the Church*, compiled jointly with Chas. S. Nutter, says concerning Bishop How:

"Few, if any, definitions of the real and true minister of the Gospel ever given, have surpassed that given by the author in the following quotation, and those who knew him best said that in writing thus he was unconsciously describing himself as others saw him: 'A man pure, holy, and spotless in his life; a man of much prayer; in character meek, lowly, and indefinitely compassionate; of tenderest love to all; full of sympathy for every pain and sorrow, and devoting his days and nights to lightening the burdens of humanity; utterly patient of insult and enmity; utterly fearless in speaking the truth and rebuking sin; ever ready to answer every call, to go wherever bidden in order to do good; wholly without thought of self; making himself the servant of all; patient, gentle, and untiring in dealing with the souls he would save; bearing with ignorance, willfulness, slow-

ness, cowardice in those of whom he expects most; sacrificing all, even life itself, if need be, to save some.'"

The hymn *O Jesus, Thou Art Standing* (278) is based on Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Bishop How gives us the account of the origin of the hymn as follows:

"I composed the hymn early in 1867, after I had been reading a very beautiful poem entitled 'Brothers and a Sermon.' The pathos of the verses impressed me very forcibly at the time. I read them over and over again, and finally, closing the book, I scribbled on an odd scrap of paper my first idea of the verses beginning, 'O Jesus, Thou art standing.' I altered them a good deal subsequently, but I am fortunate in being able to say that after the hymn left my hands it was never revised or altered in any way."

The famous picture, "The Light of the World" by Holman Hunt is also said to have had its influence in the writing of this hymn. In discussing this picture, Chas. S. Robinson says:

"This painting represents the scene which the hymn portrays with a fidelity as pathetic as it is forceful. Some of the incidental forms of Oriental imagery seem likewise to have been taken by the artist from the similar scene suggested by the bride's words concerning her Lord in Canticles 5:2: 'I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.' The Figure stands as if in the act of waiting and listening. He is in the garden, for the vines trail across the door still shut to him. He is under the shadows of night, for He bears a lantern which flings its beams upon the fruit that lies in the path by His feet. The story is told with a delicacy that rivals description; the painting is an exquisite illustration of the spirit of the hymn."

Other hymns from this author in general use are *O Word of God Incarnate* (237) and *We Give Thee But Thine Own*. How died August 10, 1897.

FRANCES R. HAVERGAL, 1836-1879 (74, 134, 147, 292, 362, 405, 408, 409, 436, 491, 516, 589). Only Charles Wesley, Isaac Watts, and James Montgomery are represented with more hymns in our Hymnal than Miss Havergal. Bonar ties with Havergal, with twelve hymns to the credit of each. Concerning the place that Miss Havergal filled in church song, I quote from Julian's *Dictionary of Hymnology*:

"By her distinct individuality Miss Havergal carved out a niche which she alone could fill. Simply and sweetly she sang the love of God and His way of salvation. To this end and for this object her whole life and all her powers were consecrated. She lives and speaks in every line of her poetry. Her poems are permeated with the fragrance of her passionate love of Jesus. The burdens of her writings is a free and full salvation, through the Redeemer's merits, for every sinner who will receive it, and her life was devoted to the proclamation of this truth by personal labors, literary efforts and earnest interest in foreign missions."

Frances Ridley Havergal, the daughter of Canon W. H. Havergal, was born December 14,

1836, at Astley, Worcestershire. She was a very talented lady hymn writer. Her father also was the author of around one hundred hymns, but he was better known as a composer of church music. Few consecrated hymn writers left more literary treasures behind at the age of forty-three than did Frances R. Havergal at her death, which occurred June 3 1879; and her hymns have steadily grown in popularity ever since her death. Seventy-five of her hymns are in general use. The majority of her hymns first appeared in the following volumes: *The Ministry of Song*, 1869; *Twelve Sacred Songs for Little Singers*, 1870; *Under the Surface*, 1874; *Loyal Responses*, 1878; *Life Mosaics*, 1879; *Life Chords*, 1880; *Life Echoes*, 1883; *Poems*, 1884.

Take My Life, and Let It Be (409) was written at Areley House, England, in 1874 and first published in *Loyal Responses*, 1878. She gives an account of its origin in a letter to her sister:

"Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for; some converted, but not rejoicing Christians. He gave me the prayer: 'Lord, give me all in this house.' And He just did! Before I left the house every one had got a blessing. The last night of my visit, after I had retired, the governess asked me to go to the two daughters. They were crying, etc. Then and there both of them trusted and rejoiced. It was nearly midnight. I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration; and these little couplets formed themselves and chimed in my heart one after another until they finished with 'Ever, Only, ALL for Thee!'"

Concerning the origin of the hymn *Golden Harps Are Sounding* (134) Julian gives the following in his *Dictionary of Hymnology*:

"While visiting at Parry Barr, F. R. H. walked to the boys' schoolroom, and, being very tired, she leaned against the playground wall while Mr. Snapp (editor of *Songs of Grace and Glory*, 1872) walked in. Returning in ten minutes, he found her scribbling on an old envelope. At his request she gave him the hymn just penciled."

Lord, Speak to Me (491) is a song for the Christian worker. H. Augustine Smith, in his *Lyric Religion: The Romance of Immortal Hymns*, gives an interesting analysis of the hymn:

"The hymn 'Lord, Speak to Me' resolves itself into a study of verbs: 'speak,' 'lead,' 'feed,' 'strengthen,' 'teach,' 'fill,' 'tell,' 'show.' There is nowhere in it a single selfish thought. The first personal pronoun is prominent in this hymn, but it is sharply differentiated from many modern evangelistic songs with similar emphasis on 'I' and 'me,' by the fact that none of the blessings sought in this 'Worker's Prayer' are for the benefit of the individual. All of it is directed toward the achievement of a better, more complete helpfulness for others."

Other familiar hymns from her pen are: *Another Year is Dawning*, *True-hearted*, *Whole-hearted*, *O Savior*, *Precious Savior* (74), *I Gave My Life for Thee* (405), *Standing at the Portal* (589), and *Who Is On the Lord's Side*.

I herewith list a number of hymn writers together with date of birth and death, the name
(Continued on page 185)

MISSIONS

THE WORK OF THE SPIRIT ACCORDING TO THE BIBLE STANDARD

By Geo. J. Lapp

An address delivered before the Annual Mission Meeting of the American Mennonite Mission in India, in November, 1934.

The program committee, I understand, felt the need of our coming more in line with the will of God in the matter of the actual working of the Spirit (I Cor. 2:4) in these our days when the thousands of unsatisfied souls about us are seeking spiritual satisfaction and know not which way to turn for it. Their earnest desires and frantic efforts are exploited by self-styled reformers and revolutionaries of various kinds, none of whom can satisfy or bring them into possession of the Pearl of Great Price, Jesus Christ our Lord and Savior.

It is only as the Holy Spirit works in and through such seeking souls bringing them to a recognition of the truth as it is in Christ and to an acceptance of Him, who is the Way, the Truth, and the Life and into a consciousness and joy of His victorious indwelling that they will find complete satisfaction and rest for their souls.

In turning to the Word of God let us look at several striking illustrations of the working of the Spirit. Let us look first at three illustrations found in the Old Testament. In Genesis 1:2 we read, "And the Spirit of God moved upon the face of the waters." Up to that time all creation was without form and void. The Spirit of God brought cosmos out of this chaos and order prevailed. The result was a universe controlled and regulated by the never-failing, unchanging laws of the Creator. The next illustration is taken from Ezekiel 37, and if you will kindly note the ninth verse the prophet called the life-giving breath (of the Spirit) to blow upon this mass of assembled bones, and behold they rose upon their feet, a great army ready to go to victory. The third Old Testament illustration is found in Zechariah 4. In the sixth verse, after picturing the candlestick and the live olive oil being fed to the light through golden pipes, the Word says, "Not by might, nor by power, but by my spirit saith the Lord of hosts."

These three Old Testament illustrations beautifully symbolize three workings of the Holy Spirit in our day: Giving well-ordered thinking and regularity to a chaotic mind; bringing life out of death to a soul dead in trespasses and sins; and light out of darkness to one lost in the darkness of idolatry, superstition, ignorance, and despair.

Let us turn to the New Testament for three very striking illustrations. In Matthew 1:18 Mary was found with child of the Holy Ghost, the Holy Spirit having sanctified the flesh and made it a fit tabernacle to house the Living Word. In Matthew 3:16 we have the Father's seal set upon the mission and ministry of Jesus accompanied by the divine dec-

laration of His Sonship. This was followed in the next chapter by the Spirit leading Jesus into the wilderness to be tempted of the devil—a seal of sonship and victory. In John 20:22, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." This was a symbol of power and authority for witness and establishing the Kingdom.

Then follows Pentecost, at which time the Holy Spirit came in person and those who had tarried and prayed for ten days could not be restrained. Their witness and Peter's sermon brought three thousand souls to a confession of sin and acceptance of Christ. With this in mind turn to Acts 4:31 where, after Peter's return from prison, they prayed and were filled with the Holy Ghost and boldness, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). Turn next to Acts 13:2 where as they (the brethren in Antioch) ministered to the Lord the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Spirit not only endued with power for witness and gave boldness in the time of danger and distress but also directed in the spread of the Gospel and in the enlargement of the borders of the Kingdom through the agency of the Church. We have then established in these last references a Church-centered program of Christian witness projected from and supported by the Church of Jesus Christ.

Of what significance is all this for the times in which we live? Is there a co-ordination of all the workings of the Spirit in the Old and New Testaments as we have studied them? Where do they get us? Here is a miracle working in a new creation at the beginning of time. Here is a miracle of new life given to victims of death and despair. Here are following miracles of incarnation, seals of divine sonship, of endowment for witness and of actual direction and organization, establishing and extending the Kingdom of God in the lives and hearts of men and women.

In this connection we must carefully study the teachings of Jesus regarding the Holy Spirit in John 14, 15, and 16 in order to understand better the secret of the working of the Spirit. He will lead us into all truth. He will reprove. He will not speak of Himself, but whatsoever He shall hear that shall He speak. Jesus Himself said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." **Jesus Christ becomes the very heart of all this miracle working.** The working of the Holy Spirit is that of bringing the very person of Christ into the heart consciousness and experience of all who come

to believe upon and accept Him. It is the sense of Him, His holiness, His redemptive power, His atonement, His love, and His indwelling that the Holy Spirit brings to men with convincing, convicting, and converting power. All is done **in His name.** All pray in Jesus' name. Lives and hearts are changed in His name. At His name knees bow and tongues confess to the glory of God the Father. It is the exaltation of Jesus Christ through the Holy Spirit; for, "there is no other name given under heaven nor among men whereby we must be saved." All miracle working for the enlightenment and salvation of the soul is by the Spirit in the Name of Jesus, and to make Him known and real to men and women.

The burden of the message is this: **A Church-centered program of evangelism with the purpose of definitely bringing Christ to men and as definitely bringing men to Christ.** Although we are members of the American Mennonite Mission under a well-organized Mission Board yet we are also members of the India Mennonite Church and in our loyalty to her and her Head, Jesus Christ, we owe her every help and inspiration to make her not only evangelical in faith and practice but more strongly evangelistic as a soul-saving body set in the midst of a people laden with sin and superstition. The Church needs increasingly to exalt Christ before a sinful world.

We have busied ourselves all these years with direct and indirect efforts to evangelize and bring men to Christ. Souls have been saved. But we are convinced that the India Church as such should greatly increase in the service of soul saving. Many more should be added to the many who are voluntarily sowing the Gospel seed. Our evangelism should be accompanied by a definite appeal to relatives, friends, neighbors, and dwellers in the many surrounding villages. Many of them have heard the message, understood it in part, but are yet unwilling openly to accept Christ. Many more believe the truth of the Gospel message and acknowledge its standards as superior. But they do not believe upon Him, whom to receive is life eternal. Let us earnestly pray that there may be a mighty working of the Holy Spirit in our day in line with the study we have made. Let it be through the Church, sanctifying her and making her meet to become and remain the body of Christ. Let us identify ourselves with our Indian brotherhood and labor with the Church to save the lost. Let us pray for the Spirit's guidance and working to this end.

Dhamtari, C. P., India.

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But when we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on these tablets something which will brighten all eternity.—Daniel Webster.

The way to rise is to stoop down to some deed of kindness done in the spirit of Christ.—Charles R. Brown.

UNPOSSESSED LAND

"There remaineth yet much land to be possessed."

"Now therefore divide this land for an inheritance" (Josh. 13:1, 7).

Every spiritual movement, no matter how true to the Word of God, suffers at some time or other from the tendency to rest in a partially completed task. We see an example of this in the conquest of Canaan. The eager warriors of Israel had been everywhere successful in their campaign. More than enough of the land of milk and honey had been obtained for the immediate settlement of the people. The pressing need seemed to be the consolidation of what they had already gained, and the establishment of homes and communities for their families. So, in the conquered areas, the tribes settled down, while about them the remnants of their foes rested in peace.

In the brief summary given of the yet unoccupied territory we note a deep significance. The Israelite resembles the Christian in the presence around him of unsubdued and insidious foes. First, there were the Philistines, who dwelt right on the edge of Israel's holdings. Theirs was an invisible border and hard to define. To cross it back or forth was just a step. Over the border in swift and unexpected forays raiders could come, bearing back with them captives and wealth. Next, were the Canaanites, whose groups were scattered among the people of Israel. If allowed to remain, they would soon introduce their abominable idolatries and uncleannesses. This in fact took place in later years, bringing upon the chosen people the severe chastisements of God. Finally, there were "the inhabitants of the hill country," who, in their wooded mountain fastnesses, were ever on the watch, and could swoop down in unguarded times and work havoc in town and countryside.

These three groups, encircling and infiltrating the position of Israel, are strangely typical of the three great enemies of the Church—the world, the flesh and the devil—which occupy the same relative positions, around, within, above. Keen, relentless, implacable, they are to be resisted continually. There is never a moment when the Christian may unbuckle his armor.

"Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes—
Watch and pray!"

"Principalities and powers,
Must'ring their unseen array,
Wait for thine unguarded hours—
Watch and pray!"

"Gird thy heavenly armor on,
Wear it ever, night and day;
Ambushed lies the evil one—
Watch and pray!"

Wise is the leader who has the understanding to detect the weakness of his host. Competent the one who combines with spiritual vision the ability to stir his people to renewed effort. Joshua possessed both vision and energy. He indicated to the tribes their danger, and roused them to a forward movement. With clear judgment he saw that, until the enemies were exterminated, there would be no safety for the growing nation. From outward assault or inward corruption the danger was ever present. Every city must be

stormed, every border freed from the possible invader, every height cleared from its dwellers.

In a later chapter (18:4) the method of advance is outlined. Chosen men of each tribe were to explore the yet unclaimed areas, and to chart out the whole, so that it might be divided. Then, when the mapping out was accomplished, lots were to be cast for the portion of each tribe, and possession was to be taken.

The work of charting out the land of the believer's spiritual possession has been long complete. Elect men of God—Lawgiver, Psalmist, Prophet, Apostle—have trodden every foot of the territory, and the Divine Chart which they have handed to us—the Word of God—is absolutely accurate in detail. Every battlefield; every tower and stronghold of the enemy; every secret lurking place from which the passer-by may be assailed; every machine gun nest where advanced detachments hold cover for the prince of darkness—not one is unmarked. Nor is that all: the subtle tactics which the foe may use are described, and the right mode of defense indicated. The deadly allurements of the flesh are listed, and warned against. Ways and gathering-centers that seem right unto a man are pointed out, and their dangers set forth. **The imperative need is for the believer to study the map.**

Authoritatively the cry is going forth: "How long are ye slack to go to possess the land?" This is not for the Church of Christ a time for the building of houses, or of cities, or of nations. Hers is a building not made with hands, eternal in the heavens; a city which hath the foundations, whose Builder and Maker is God; she herself is an elect nation, whose land is above.

The modern urge is for the adorning of this present world; the making of it into a more pleasant place for men to live in; the strengthening of national and social ideals. Not so the thought and the command of our great Captain. More emphatically than ever before, He is calling for workers for the unpossessed areas of the earth; for stewards to administer for His Kingdom the gold and the silver; for intercessors to pray forth laborers into His harvest. Warningly, He is directing attention

THE OLD LAMP

A lamp once hung in an ancient town
At the corner of a street,
There the wind was keen and the way was dark

And the rain would often beat.
And all night long its light would shine,
To guide the travelers' feet.

The lamp was rough and plain and old,
And the storm had beaten it sore;
'Twas not a thing one would care to show,
Whate'er it had been before,
But no one thought what the lantern was,
'Twas the light that within it bore.

The lamp is a text for young and old,
Who seek, in a world of pride,
To shine for their Lord and to show Him forth

And never their light to hide.
You are the lantern, a thing of naught
But Christ is the Light inside. —G. G.

to the doors of the nations, some of which seem already trembling on their hinges with a closing movement. Japan, India, the Near East, Latin America—the same indefinable impulse is in the air. This is the Church's day of opportunity in the heralding of the Gospel. The next generation may not have the openings which are ours.—J. A. M., in *The Alliance Weekly*.

STUDIES IN HYMNOLOGY

(Continued from page 183)

of a well-known hymn with the number as found in the Hymnal that cannot be annotated because of a lack of room.

RICHARD MANT, 1776-1848, *For All Thy Saints* (626).

JOHN MARRIOTT, 1780-1825, *Thou, Whose Almighty Word* (514).

HENRY KIRKE WHITE, 1785-1806, *Much in Sorrow, Oft in Woe*.

JOSIAH CONDER, 1789-1855, *The Lord Is King* (63).

JAMES EDMESTON, 1791-1867, *Savior, Breathe An Evening Blessing* (209).

HENRY HART MILMAN, 1791-1868, *When Our Heads Are Bowed*.

SIR JOHN BOWRING, 1792-1872, *In the Cross of Christ I Glory* (450).

WILLIAM HILEY BATHURST, 1796-1877, *O For a Faith That Will Not* (461).

JOHN H. GURNEY, 1802-1862, *Lord, As to Thy Dear Cross* (305).

THOMAS RAWSON TAYLOR, 1807-1835, *I'm But a Stranger Here* (627).

CHRISTOPHER WORDSWORTH, 1807-1885, *O Day of Rest and Gladness* (177).

GEORGE RAWSON, 1807-1889, *By Christ Redeemed* (313).

JOHN S. BLACKIE, 1809-1895, *Angels Holy, High and Lowly* (573).

JOHN SAMUEL B. MONSELL, 1811-1875, *My Sins, My Sins, My Jesus* (249).

JANE BORTHWICK (TR.), 1813-1897, *My Jesus, As Thou Wilt* (426).

JOHN ERNEST BODE, 1816-1874, *O Jesus, I Have Promised* (363).

SIR HENRY W. BAKER, 1821-1877, *The King of Love* (44).

ADELAIDE ANNE (PROCTER), 1825-1864, *The Shadows of the Evening Hour* (208).

WILLIAM WHITING, 1825-1878, *Eternal Father, Strong to Save* (526).

JOHN ELLERTON, 1826-1893, *Savior, Again to Thy Dear Name* (193).

ANNA L. WARING, 1820-1910, *In Heavenly Love Abiding* (354).

HENRY TWELLS, 1823-1900, *At Even Ere the Sun Was Set*.

GODFRED THRING, 1823-1903, *From the Eastern Mountains* (104).

ANNE R. COUSIN, 1824-1906, *The Sands of Time Are Sinking* (377).

EDWARD H. BICKERSTETH, 1825-1906, *Peace, Perfect Peace* (455).

SABINE BARING GOULD, 1834-1924, *Onward, Christian Soldiers* (493).

WILLIAM C. DIX, 1837-1898, *Alleluia. Sing to Jesus* (58).

SAMUEL J. STONE, 1839-1901, *The Church's One Foundation* (334).

GEORGE MATHESON, 1842-1906, *O Love That Will Not Let Me Go* (434).

Hesston, Kans.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The sun is shining after the cloudy days have passed, and the brightness pervades our houses and fields unless we shut it out or overshadow these fields to keep the brightness away. This reminds us of a likeness of the "Sun of righteousness" who arises with healing in his wings for those who fear the name of the Lord. Mal. 4:2. The sun has not been less bright during the dark days, but the clouds have been heavier. The reason we could not enjoy the sun on the cloudy days was because we were enveloped in the cloudy region and were not able to rise above the clouds in the region of perpetual sunshine.

To a certain degree we are enveloped by the clouds of a sin-cursed world and cannot escape them. Some periods are darker than others because the gloom of sin seems to pervade the whole of our surroundings. But there is a means of transportation that lifts one above the clouds, naturally speaking, though most of us cannot afford to be thus raised. But in the spiritual realm there is a lifting up on the aeroplane of God, so that the gloom of sin's cloudiness does not affect us—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The Spirit-filled life is the life that has the shining glory of Christ in its heart, which light the god of this world is not permitted to shut out with the veil of his blinding influence. II Cor. 4:3-6. Thank God that we may enjoy the fullness of the Spirit on the cloudiest days if we keep our spiritual sky clear from the corroding cares and sins that prevent the full operation of the Spirit of God, and bring the glory of the Lord full into our hearts.

When Jesus suffered for the sins of the world, the sun was darkened from the sixth to the ninth hour. But in due time that darkness was lifted and the sun shone in his splendor. The bright purposes of God were made to shine forth so that all men could see that God's purposes were to bring many to glory through the atonement. The sufferings which we pass through for Christ's sake here in this present time, do not indicate God's disfavor but will only bring forth the brightness in its resplendent glory when our suffering time is over.

The Gospel of Christ is a living power that is able to change the night that darkens our hearts into day. We want it in our Sunday school work that it may accomplish the purpose of the Lord for those whom God has entrusted to us, be they young or old. We want it to accomplish in sin-darkened lives what God has designed, so that freedom may be the priceless possession of every one who believes it. There are two sides to the accomplishment of this desirable and blessed result. One side is ours in co-operation with the Lord, the other side is the individual with whom we labor. If we do our part with the help of the Lord, and if the individual responds to the truth and the operation of the Spirit, there must follow the blessed results such as were experienced at Philippi in the home of Lydia.

* * * *

Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.

Ye are the light of the world,
Causing the clouds to depart,
Throwing the sunshine of peace
Down on the poor burdened heart.
Then let your light ever shine;
Loved ones are panting for rest;
Sunshine their souls will revive,
Lifting them up to the blest.

"Ye are the light of the world;
Through you the true light must shine.
Calling the lost sons of men
Home to the Father divine.
Then let your light ever shine,
Hallow the name that is love;
You will each shine as a star,
Fixed in the orbit above.—R. J. Craig.

SPIRIT-FILLED MEN.—Acts 4:8-35

Topic for June 9

MOTTO

"Be filled with the Spirit."

MEDITATIONS ON THE TOPIC

I. The Fullness of the Spirit.—The command for the fullness of the Spirit is one that we may obey if we will. The setting of the words in Ephesians 5:18 indicates that the fullness depends upon what we give our thoughts over to think about. If we speak to

ourselves in psalms and hymns and spiritual songs we prepare our minds for the Spirit's operation. In the same line we may reach out in the field of Bible study, spiritual conversation, meditation and prayer, and find similar results. It is the worshipful attitude in the things we have upon our mind that welcomes the Spirit's presence and gives Him the fuller leeway to do His work in us and through us.

It is a fact in the lives of all that there are occasions when the manifestation of the Spirit is more plainly evident than at others. There are times when we are more conscious of His operation and leading in our spirit than at others. Because of this fact the Scriptures record occasions of special fillings (Acts 4:31) although these very persons had previously been among those who had received the Holy Ghost. Acts 2:14-21. There are times when particular power is needed to meet the issues of a particular duty, and in such times God will honor those who wait in a special way for the fullness of the Spirit to do their service for Him.

But there should be a spiritual walk in our lives that gives the Spirit of God full right of way so that His will may be done in the smallest detail of our secular life. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Such an attitude will make all our doings of a worshipful character and will give the Spirit a place to fill us for every part of our activity.

II. The Text.—Acts 4:8-35.—Here men brought before rulers were specially filled (v. 8) to answer them. And when they had told their experiences to the assembly and had prayed, the whole assembly was filled to meet the new situation with their brethren. This grace was manifest in their fellowship of love and willingness to share of their possessions for the common cause.

III. Suggestions for Junior Programs.—The subject may be too deep for the juniors unless it is made practical by emphasizing the Spirit-manifested life. For this purpose the biographies of the men of the Bible who have been Spirit-filled may be used and the characteristics of the Spirit of God in their lives shown forth.

The conditions for Spirit-filling may also be brought out in practical ways understood by the youngest of the juniors. Nothing holy can dwell in an unholy place. So that we may be fitted for the dwelling of the Holy Spirit there must be cleansing. Show how this can alone be perfectly done by the saving grace of Christ. If the Spirit is to have a full room in our hearts we must make a large place for Him by driving out and keeping out everything that crowds Him out. If our thoughts are never on the good things of God they are on things not good, and this will crowd the Spirit out. Those given to foolishness, crowd out the thoughts that are given to holiness and the work of the Spirit. Those who do not care to worship or learn of the Bible cannot make room for the Spirit.

OUTLINE STUDY

I. Examples of Spirit-filled Men.

1. John the Baptist.—Luke 1:15.
2. Jesus.—Luke 4:1.
3. The believers at Pentecost.—Acts 2:4.
4. Peter for a special message.—Acts 4:8.
5. The Church at Jerusalem.—Acts 4:31.
6. Stephen.—Acts 7:55.
7. Barnabas.—Acts 11:24.

8. Paul in meeting a special case.—Acts 13:9.
9. The disciples at Antioch.—Acts 13:52.

II. Conditions for Spiritual Fullness.

1. Receiving Him.—Acts 2:38, 39.
2. Obeying the Spirit's voice.—I Thess. 5:19; I Pet. 1:22.
3. Using the means by which the Spirit works.—Eph. 5:18-21; Col. 3:16.
4. Walking in the light.—I Jno. 1:6, 7.
5. Separating from evil fellowships.—II Cor. 6:17-7:1; Eph. 5:8-14.
6. Walking according to the Spirit's leading.—Gal. 5:16.
7. By earnest endeavor to keep in unity and peace.—Eph. 4:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. Men Whom God Filled with the Spirit.
 - a. Men noted in the Outline Study.
 - b. Men whom you can find by Bible reading.
 - c. Men of whom we have seen and heard.
3. When God Fills Men with His Spirit.
4. How to Live in the Fullness of the Spirit.

For Seniors.

1. The Service of Spirit-filled Men.
2. Conditions for Spirit Fullness.
3. Hindrances to the Fullness of the Spirit.

PERSONAL THOUGHT

Let us yield ourselves to the Lord and His Spirit that He may possess us to the fullest extent of our being.

SEED THOUGHTS

Holy Ghost with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost with power divine,
Cleanse this guilty heart of mine;
Long hath sin without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart;
Heal my wounded, bleeding heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down ev'ry idol throne;
Reign supreme, and reign alone.
—Andrew Reed.

What can be more grieving to the Holy Spirit than to thwart the very purpose for which He dwells within us and to contravene all the promptings and suggestions with which He warns and instructs us? Since it is His special function to renew the heart, to train it to the abandonment of sin, to the cultivation of holiness—and since, for this purpose, He has infleshed Himself and dwells in man as a tender, watchful, and earnest guardian, is He not grieved with the contumacy and rebellion so often manifested against Him?—John Eadie.

CHAPTER STUDY—THE SUFFERING CHRIST.—Isa. 53

Topic for June 16

MOTTO

"By his stripes we are healed."

MEDITATIONS ON THE TOPIC

I. **The Lord's Suffering Servant.**—The inspired prophet speaks of the Lord's Servant in chapter 42:1. He again mentions Him in chapter 43:10. Then he speaks of Him as the

subject of this chapter in chapter 52:13, after which He is particularly described in chapter 53 as one who is despised and rejected of men because of His humble service. Yet this service is the bearing of the sins and sorrows of the people that they might be healed.

It was for a straying people that He gave this service. Many of them did not appreciate what He was, or was doing for them. Nevertheless, He did what no one else could do, and what alone would make it possible for their iniquities to be forgiven. He was very meek. He did not answer those who unjustly accused Him. Like a lamb that does not cry out when it is sheared, so He was dumb before the oppressor.

But His service pleased the Lord who allowed that He should be bruised for the transgression of His people. The plan of salvation shall prosper through the service which He has rendered. As God sees the travail of His soul, He is satisfied, and through this suffering many are justified. He has borne their iniquities.

But He does not remain in the lowliness of this humiliation. God exalts Him to a portion with the great and the strong. He is highly exalted and given "a name which is above every name."

II. **The Text is Chapter 53** which we have just discussed in the Meditation.

III. **Suggestions for Junior Programs.**—The story of the sufferings of Jesus may be brought before the boys and girls through the teachings of the Fifty Third Chapter of Isaiah. It will be helpful to read the prophecies in their details and then refer to their fulfillment in the work of Christ. He is undesirable to the people because they see only His humility and do not behold any beauty. Show how this was true of Jesus. Show how this was true of Jesus. Show how He was a man of sorrows. Who struck Jesus? Who laid stripes on Him? Who laid our iniquity on Him? When did He not open His mouth? Where did He make His grave? How was He numbered with the transgressors? What prayer did Jesus make for the transgressors? When did He become a great conqueror? Where is He now? What is yet to be done by Him? What does it all mean to us?

OUTLINE STUDY

- I. **The Redeemer Is Despised.**—vv. 1-3.
 1. His undesirable appearance.—v. 2.
 2. Men reject Him.—v. 3.
- II. **His Sufferings Were for Us.**—vv. 4-6.
 1. He suffered for us while we misjudged Him.—v. 4.
 2. Our sins were laid on Him.—vv. 5, 6.
- III. **He Suffered in Meekness and Humility.**—vv. 7-9.
 1. He opened not His mouth.—v. 7.
 2. He had no fair trial.—v. 8.
 3. He was misrepresented.—v. 9.
- IV. **He Suffered According to the Will of God.**
 1. It pleased the Lord.—v. 10.
 2. He was satisfied.—v. 11.
 3. His suffering justifies many.—v. 11.
 4. God gives Him a great victory.—v. 12.
 5. Because of the merits of the atonement.—v. 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Suffering Savior.
 - a. How men treated Him.
 - b. Why He suffered.
 - c. How we are like sheep.
 - d. Patience of the suffering Savior.
 - e. How Jesus became a conqueror.

For Seniors.

1. The Suffering Christ as Seen in Prophecy.
2. Why Jesus is Despised and Rejected of Men.
3. The Importance of the Atonement.

PERSONAL THOUGHT

What does it mean to us that a Savior was willing to serve in sacrificing His life that we might be redeemed?

SEED THOUGHT

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

O dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His works to do.

—Mrs. C. F. Alexander.

When the Father would give men the light of the knowledge of His glory, how does He proceed? To what does He turn men's gaze? Not to His mighty works; not to creative or providential wonders; not to geological or astronomical facts; not to the data on which Paley and Bell and other admirable writers build up their arguments of design; not to still greater wonders of mind, but to "the face of Jesus Christ," that face that was more marred than any man's; that endured the ruffian blows; down which the blood trickled; that looked down on a mocking crowd from an ignominious cross.—John Hall.

There is but one Christ crucified. All the gathered might of the infinite God is in that word.—H. Johnson.

SUNDAY-SCHOOL EVANGELISM.—

Jno. 21:1-23

Topic for June 23

MOTTO

"Feed my lambs."

MEDITATIONS ON THE TOPIC

I. **Evangelism Through the Sunday School.**—Every agency by which the Holy Scriptures are brought to men and women and children should be an agency of evangelism. The Word of God should be so reverently handled that those who are taught it will feel the power and authority back of the sacred Book. The opportunity of the Sunday school to do this is great. Here we receive the boys and girls in their most impressionable age and teach them the message of God from the Book in language and illustration adapted to their understanding. While the truths implanted in the minds of boys and girls before accountability are foundational, they will in due time be vital in the time when they come to years of accountability. These will make it possible to lead the child to conversion.

It is evident that such results, ideal as they sound, cannot be accomplished without the instrumentality of consecrated officers and teachers in the Sunday school. There should be perfect harmony in the efforts put forth by the parent and the teacher and the superintendent and the pastor. While the influences of some one of this group may be such as to reach the individual for Christ, it is often true

that the inconsistency or lack of spirituality in any one of the group hinders some one and either fails to win them for Christ and the Church, or in winning them for the Church, gets only nominal results in their relation to Christ.

Teaching and teachers should be such as awaken the individual to make personal application to his own need. Prayer will do much to open the heart of the unsaved and to bring vitality to the teaching.

II. The Text.—Jno. 21:1-23.—This passage has to do with Peter after the crucifixion, death, burial, and resurrection of Jesus. Unoccupied, the disciples went fishing at Peter's suggestion. Then the Lord appeared and led Peter to make confession of his love, enjoining upon him the feeding of His sheep and lambs. Then he was directed to follow Jesus, regardless of what others are to do.

III. Suggestions for Junior Programs.—If the juniors have been brought up in the Sunday school, it will be comparatively easy to have a discussion about the help the Sunday School is in learning the Bible and of Jesus and the way of life. With the Sunday school goes the leadership that makes it up. Lead the boys and girls to appreciate each one—the teachers for the instruction they bring and their kindness in taking an interest in the pupils; the parents for their help in providing food and clothing and kind teaching and encouragement; the superintendent for making the school a helpful place for all the classes to meet and for taking an interest in the teachers and all the boys and girls; the minister for leading the whole church and the Sunday school and giving his counsel and instruction to all; the classmates and friends for their friendship and good will. Jesus is the central theme of the Sunday school and should by this time be the object of a living interest on the part of the junior boys and girls.

OUTLINE STUDY

I. The Service of the Sunday School.

1. In bringing the Bible to childhood.—II Tim. 3:15.
2. In teaching the truth in simplicity.—Heb. 5:12.
3. Nearness of teacher and pupil.—I Thess. 2:7, 8.
4. Laying the foundation for future fruition.—II Tim. 1:5.

II. The Evangelistic Spirit of the Sunday School.

1. Praying officers, teachers, and parents.—Eph. 6:18.
2. Love for souls.—II Cor. 12:14, 15.
3. Concern for the conversion of sinners.—Gal. 4:19, 20.
4. Willing sacrifice in service.—I Cor. 10:32, 33.
5. Exemplary lives.—I Cor. 11:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Teach," "Teacher."
2. Learning in the Sunday School.
 - a. To know the Holy Scripture.
 - b. To know Jesus.
 - c. To know the way of salvation.
3. My Helpers in the Sunday School.
 - a. Father and Mother.
 - b. My teacher.
 - c. My minister.
 - d. My superintendent.
 - e. My classmates.
 - f. Christian friends.

For Seniors.

1. The Evangelistic Aim of the Sunday School.
2. Factors in Making the Sunday School Evangelistic.
3. A Soul-winning Worker.

PERSONAL THOUGHT

Praise God for the service the Sunday school has rendered in our lives in making Jesus attractive to us for the salvation of our souls.

SEED THOUGHTS

Begin in prayer; continue in prayer, end in prayer. All the help that we have in the conversion of children comes from God. We cannot convert their souls, but God can by the influence of His Spirit. When we study our lessons, let us go first for illumination to God, that we may so impress it on the minds and hearts of those we are teaching, that they may bring forth fruit for salvation; that they may see our earnestness—see that our desire is for their conversion. Let us pray individually for each one of our scholars.—A. O. Van Lennep.

Let the Sunday school for the children teach Christ first, Christ last, Christ in the middle, Christ all the time. And the school that shall be so single-eyed for the Master, shall have the full beam of His eyes which smile as the sun shining in its strength ever upon them.—Stephen H. Tyng, Jr.

The conditions of success in teaching are these: First, devotion to Christ; second, love for souls; third, earnest work; fourth, concentration; fifth, importunate prayer; sixth, fitness; seventh, the Holy Spirit's influences.—Selected.

To live a godly life is the best way to light up a lesson that a teacher can possibly employ.—J. H. Vincent.

The teacher should use illustrations for the better teaching of the lesson, and never to fill up time, to amuse the class, or to display his own genius.—J. H. Vincent.

Bring the little ones to Christ. Lord Jesus, we bring them today, the children of our Sunday schools, of our churches, of the streets. Here they are; they wait Thy benediction. The prayer of Jacob for his sons shall be my prayer while I live, and when I die: "The angel which redeemed me from all evil, bless the lads."—T. DeWitt Talmage.

FREEDOM IN CHRIST.—Rom. 8:1-14; Jno. 8:32

Topic for June 30

MOTTO

"If the Son, therefore, shall make you free, ye shall be free indeed."

MEDITATIONS ON THE TOPIC

I. The Freedom in Christ is a freedom that makes all the natural limitations and bonds of earth sink into insignificance. Place a man who is in Christ behind prison bars, yet he is free because the bars do not hinder his favor and friendship with God. There is no wall so thick nor doors so barred but that the fellowship of prayer may go on unhindered and the presence of the Spirit of God may dwell unhindered within the heart. What is true of prisons is also true of natural slavery. Though earthly masters may have the Christian in custody and use him according to their command, yet is he not in slavery as far as his relation to Christ is concerned. Christ makes even the bonds of the slave a service of love to Christ. The Christian knows only singleness of heart in service; though that service may, by the will of God, be under the hand of an ungodly master or the force of a tyrannical governor.

Freedom in Christ takes away the fear of death. Death holds no terror for those who receive pardon for sin and a deliverance from the wrath of God against sin. The dominion

of Satan over the soul by making it submit to sinful habits and practices is broken. Christ brings into our life a new power by the Spirit that "makes us free from the law of sin and death." "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." We know that even though the body be killed or die, the same power that sets us free from condemnation and from the power of sin, will raise up our dead bodies and give us incorruptible bodies of glory.

II. The Text.—Rom. 8:1-14.—This passage teaches us of the law of the Spirit of life in Christ Jesus by which we are made free from the law of sin and death. The believer who walks in this relationship will experience victory over the carnal mind and its work.

Jno. 8:32.—This is Christ's own teaching concerning the freedom which He brings to those who believe on Him.

III. Suggestions for Junior Programs.—Illustrate the bonds of a guilty conscience by the natural fear of a criminal of the punishment of the law. Then show how pardon from Jesus sets us free from the fear. Make the application to the fear of the soul who must face an eternity of torment if it is not saved before too late.

But the danger of sinning again and falling again into condemnation needs to be met by the Almighty Savior of men. He makes it possible for us who fail to be forgiven again, but He does more than that. He gives us His Spirit so that we do not have to go on in obedience to sin and the devil. If the spirit of the devil is working in us we are slaves to sin. But if the Spirit of God is in us we are love-slaves of Jesus and are free to serve Him and to reject the promptings of the devil. Show that the service of Jesus is not a hard service. Love does not think its tasks are drudgery. Love lightens every act of obedience. It puts gladness in our hearts and makes us do what we do for the very joy that we have in pleasing our Heavenly Master.

OUTLINE STUDY

I. Forms of Freedom.

1. From the yoke of earthly masters.—Jer. 34:9.
2. From the yoke of political tyranny.—Ex. 13:14.
3. From the yoke of religious bondage.—Gal. 5:1.
4. From the bondage of prison or chains.—Acts 12:17.
5. From the bonds of sin and Satan.—Heb. 2:15.

II. Freedom Which Christ Brings.

1. Freedom from condemnation.—Eph. 1:7.
2. Freedom from sin's power.—Col. 1:13.
3. Freedom from eternal wrath.—I Thess. 1:10.
4. Freedom from corruption.—Rom. 8:18-23; I Cor. 15:51-57.
5. Free, though in natural bonds.—I Cor. 7:22.
6. Freeborn.—Gal. 4:31; II Cor. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Free," "Freedom."
2. Freedom for All Men.
 - a. A freedom from an evil conscience.
 - b. A freedom from the fear of God's wrath.
 - c. A freedom from the fear of death and hell.
 - d. A freedom from doing like the evil about us.
 - e. Free to do God's will.
 - f. Freedom purchased by the blood of Jesus.
 - g. Freedom preserved by the power of Jesus.

For Seniors.

1. Freedom through the Son.
2. The Freedom Which the Son Brings.
3. Freedom, so-called, That Is Bondage.
4. Bondage, so-called, That Is Freedom.

PERSONAL THOUGHT

Have I known the freedom in Christ and how it breaks the power of Satan?

SEED THOUGHTS

The first freedom is freedom from sin.—Luther.

He is the free man whom the truth makes free.—Sel.

This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them, do we realize our high origin.—F. W. Robertson.

Illustrious confessors of Jesus Christ, a Christian finds in prison the same joys as the prophets tasted in the desert. Call it not a dungeon, but solitude. When the soul is in heaven, the body feels not the weight of fetters; it carries the whole man along with it.—Tertullian.

The greatest Emancipation Proclamation was issued from Calvary.—Sel.

License they mean when they cry, Liberty! For who loves that, must first be wise and good.—Milton.

"Where the Spirit of the Lord is there is liberty."—II Cor. 3:17.

The victorious life is not optional for the Christian. Anything less is not normal, New Testament Christianity.—Sel.

He is a freeman whom the truth makes free, And all are slaves besides.—Cowper.

NEW TESTAMENT CHARACTERS—
LYDIA (Jr.)—Acts 16:6-15

Topic for July 7

MOTTO

"Faithful to the Lord."

MEDITATIONS ON THE TOPIC

I. **Lydia**, a seller of purple, of the city of Thyatira, was living in Philippi at the time of Paul's visit into Macedonia. Thyatira was a city famous for its dye works. Lydia must have been connected with this business either as a merchant of this goods, or of the dyes that would be used in making it. Being at the riverside with those who worshiped God, she must have either been a Jew or a proselyte. Whatever her state, she seemed to be an honest-hearted woman whom the Spirit of God was able to move. As Paul spoke to the women on that Sabbath day and taught the Gospel of Jesus Christ "she attended unto the things which were spoken." This attendance ripened into her conversion and baptism into the Christian faith. Her influence was such that her household came into the Church with her, thus making her home a Christian home.

She invited the Gospel messengers into her home for a lodging place during their sojourn in the city. There they continued the work of the Gospel until arrested by the men whose trade in the sorceress was interrupted by her conversion. A prosperous congregation was built up who stood loyally by Paul and ministered to him in his missionary labors in other fields.

Lydia is an example of what can be accomplished through a woman with an open

heart toward the truth and the Spirit of God. The openings for service for this class of women is large and effective. Her financial ability enabled her to provide a home. She used her means for the furtherance of the kingdom of God through the medium of hospitality. Her influence counted, and she used it not only in winning her own household but in the winning of her neighbors for the Lord. Her home became the meeting place.

II. **The Text.—Acts 16:6-15.**—This gives an account of Paul's vision at Troas after having been forbidden of the Spirit to preach in other parts of Asia and Bythinia. The account of Lydia's conversion is the first fruit after their obedience to the vision at Troas.

III. **Suggestions for Junior Programs.**—The stories connected with Lydia should be developed, and the lessons connected with them fully impressed. When the stories have been brought out the subject of the opening of hearts should be applied, showing God's part and man's part. The Juniors could well take up the parts of the Outline Study and assist in the Scripture study on the subject of a **God-opened heart.**

OUTLINE STUDY

I. A God-opened Heart.

1. God's Work of Opening.
 - a. Opening the ear to hear.—Isa. 50:4, 5.
 - b. Opening the heart to pray.—II Sam. 7:27.
 - c. Opening a door of utterance.—Col. 4:3.
 - d. Opening to spiritual understanding.—Acts 26:18; Luke 24:32.
 - e. Opening a door of blessing.—Rev. 3:8.
 - f. Knocking for an opening.—Rev. 3:20.
2. Responding to God's Work in Our Heart.
 - a. Giving attendance.—Acts 16:14.
 - b. When the veil is taken away.—II Cor. 3:14-18; 4:1-6.
 - c. When the Spirit of God is given.—I Cor. 2:12, 13.
 - d. When the Spirit prompts.—I Thes. 5:19-21.
3. Service for Christ.
 - a. In Christian hospitality.—Acts 16:15; I Pet. 4:9-11.
 - b. In kindness to God's messengers.—III Jno. 5-8.
 - c. In goodness to all men.—Gal. 6:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Open," "Opened," etc.
2. Paul Called to Macedonia.
3. Preaching by the Riverside.
4. Why Lydia Was Converted.
5. How Lydia Proved Her Conversion.
6. How the Blessings of Lydia's Salvation May Become Ours.
7. Heeding God's Opening of Our Hearts and Minds.

For Seniors.

1. God's Agencies in Opening the Heart.
2. Man's Part in Obtaining a Blessing.
3. The Inward and Outward Effect of Conversion.
4. The Service of Hospitality.

PERSONAL THOUGHT

Are we ready to respond to the opportunities that come our way for the enlightenment of our hearts in the things of Christ?

SEED THOUGHTS

Lord I am fondly, earnestly longing,
Into Thy holy likeness to grow;
Thirsting for more and deeper communion,
Yearning Thy love more fully to know.

Dead to the world would I be, O Father!
Dead unto sin, alive unto Thee;
Crucify all the earthly within me,
Emptied of sin and self would I be.

I would be Thine, and serve Thee forever,
Filled with Thy Spirit, lost in Thy love;
Come to my heart, Lord, come with anointing,
Showers of grace send down from above.

Open the wells of grace and salvation,
Pour the rich streams deep into my heart;
Cleanse and refine my thought and affection,
Seal me and make me pure as Thou art.

—E. A. Hoffman.

Use what talents you possess. The work of the world is done mostly by ordinary ability, while geniuses are waiting for splendid opportunities.—Sel.

A life is beautiful only as it is useful.—Sel.

There's only one thing should concern us—
To find just the task that is ours;
And then having found it to do it
With all our God-given powers.—Sel.

GENEROSITY

There is an old German proverb, "Charity gives itself rich; covetousness hoards itself poor."

To give may seem a funny way of getting rich quick. Yet that is exactly what happens. So long as we think ourselves too poor to be able to share we prolong our destitution. The instant we admit that we have enough to spare even a tiny bit we have begun to feel rich.

The hoarder never has enough, but the giver, having discarded his feeling of poverty, has made room to receive.

The Latins had a proverb that charity first begins at home, or with one's self. A good many of us are ungenerous even with ourselves. We think that we are so poor that we must worry. Or that some one has hurt our feelings so that we must pile up resentment. Or that time is too short or our responsibilities too heavy so that we must rebel and suffer.

If we would stop hoarding this kind of thinking we would see things are not nearly so bad as we thought them, and that after all we can afford to give ourselves a little happiness and peace.

I once saw a spectacular reward for generosity. A family of Russian refugees living in Paris had sold nearly all that they had to buy food. Meanwhile they searched desperately for papers brought with them from Russia which would establish their right to an income. The documents seemed to have utterly vanished and the family were in despair, when one day an old man came to the door to ask alms.

It would have been easy for the mother to consider that she had nothing to give. Instead she hunted out an old coat. In five minutes the man was back holding out a bundle. The papers had been concealed in the lining of the coat.

We may not always have so direct an answer to our need. But we have taken a long step toward it when we dissolve our selfishness and fear by the pleasant warmth of generosity.

The way to get a good position is to seek to give service. The way to be happy is to stop hoarding our good impulses, our own capacity for kindness and friendship, and to spend them lavishly. This is the charity which makes the giver richer.—Pictorial Review.

Wash me thoroughly from mine iniquity,
and cleanse me from my sin, Psal. 51:2.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

GEORGE V, KING FOR TWENTY-FIVE YEARS

Render therefore unto Caesar the things which are Caesar's.—Jesus Christ.

He is the minister of God to thee for good.—The Apostle Paul.

Honour the King.—The Apostle Peter.

George Frederick Ernest Albert Wettin (changed to Windsor), king by the grace of God, and by man's love of a symbol to look up to, was born June 3, 1865. His grandmother, the honored Queen Victoria, visited him the day after he was born. "Not a very pretty baby," she said. That not very pretty baby's elder brother died, and when the father came to the throne as Edward VII, he, George, became Prince of Wales. George's turn to ascend the imperial steps of the mightiest throne in the world came on May 6, 1910; and now on May 6, 1935, the British Commonwealth of Nations celebrated the twenty-fifth anniversary of the kingship of George V.

Yet, though England is the mother of Parliaments, the British monarchy seems to be more firmly established than ever, and not without good reasons. The British Empire looks to the throne for encouragement in trying times. These are trying times, and the monarchy seems to lend a strong balance to the nations united under its one head.

The writer has been a resident of Canada eleven years, and has to hear the first person speak ill of the King and Queen. This in a foreign land, some three thousand miles away from the seat of central authority. It may interest our readers to know that neither the King, nor the British Parliament makes the laws for Canada. The laws for Canada are made at Ottawa, by Canadian statesmen. The governor sent to Canada by the Crown is a figurehead, has less power than the premier, and is but a symbol—a link that is used in binding these self-ruling nations into one Commonwealth of Nations. When India will be ready for self-rule, she will receive the same privilege as the others.

One of the factors which has made for the success of the rule of King George is his devout faith in God. Every state utterance has some reference to Deity and the idea of dependence upon God.

Another factor which has made for a successful reign is the attitude of the King and Queen to the Bible. Lately, he autographed a special edition of the Word of God, for the British and Foreign Bible Society, to be sold during the Jubilee Year of his reign, in which he said, "The Bible is the chief treasure of the nation, and the reason for its rise to greatness among the nations of the world." Personally, he reads the Bible daily, and conducts the worship in Buckingham Palace.

Another important factor which has made for the success of the rule of the present King and Queen is that they are devoted to family life. The recent wedding of the Duke of Kent and Princess Marina of Greece, was a world-wide demonstration of the attitude of the Royal House as to the integrity of the marriage vow, and the crime of its dissolution by any court, or act of man. The King's grandchildren are one of his great satisfactions these days.

King George has been a lifelong student of political affairs and this makes him a competent head of the nation. He is not responsible to the passing whims of politicians. He is

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

freed from the machinations of rival political parties. The King has more power and influence than some Englishmen think, and much less than many Americans believe. His privileges have been defined as the "right to be consulted, the right to encourage, and the right to warn." He exercises his power and authority not as an absolute ruler but as a constitutional sovereign, acting always on the advice of his Cabinet, which, in turn, gets its mandate from Parliament, the House of Commons being elected by universal suffrage. No bill becomes law in Great Britain without royal assent. This, however, is given not on the ruler's initiative, but on ministerial advice. The prime minister draws up the King's speech for the opening of Parliament. He always speaks of "My Government." Some radicals complain of the expense of keeping up the Crown, but it is estimated that the King and Queen live on the modest sum of approximately \$10,000 a year. All the balance of the King's income is used for various official expenses.

It must be said to the credit of the King that after the worst upheaval of war and economic disaster in history, he is more popular, after twenty-five years, with the British people than ever before. All people look for scapegoats, whom to blame, in times of trouble, but the British people have never blamed their sovereign, nor have they pointed the finger at him. This indeed is praiseworthy. He came to the throne through the sudden death of his father, and the clouds of war were already gathering when he ascended the throne. During the storm other monarchies fell, but the waves beat fruitlessly against the British throne, chiefly because he was a real human being, instead of a mere puppet wrapped up in royal robes.

This much can be said, and that honestly—not a breath of scandal has ever tarnished his good name, except from a certain type of gossips which would find dirt in a cherub. He has lived the soberest of lives. Even the reddest of the Reds do not attack the King personally, though they may attack the monarchy as an institution. George V has indeed been a good example to his 500,000,000 subjects, scattered over the Empire upon which the sun never sets.

He is a typical Englishman in many ways, not in appearance only, though this is striking. He can mix with the crowd and not lose the kingly touch. He has the genius of associating himself with the man of the street. Listen to this gem, "The greatness of England lies in the homes of her people." The Queen makes an admirable consort. She is the average housewife incarnate. She embodies the essence of all English home-loving folks. When salesmen call at the Palace, as they sometimes do, she sees the demonstration and makes the purchase. She loves her own hearth; he grubs in the garden with his own hands.

Sir Stanley Baldwin recently said, "He (The King) is the most honest man that I know." One of the King's mottoes is worthy

of note, "There is no easy way of doing a hard thing."

Here is tribute of respect, and that from an American-born Canadian to the King, while his millions of native-born subjects celebrate the twenty-fifth jubilee. May God bless him.

WORTH-WHILE NEWS THAT DOES NOT REACH THE FRONT PAGE OF DAILY NEWSPAPERS

There is joy in the presence of the angels of God over one sinner that repenteth.—Jesus Christ.

Much of the news that reaches the front page of American dailies does not provoke any interest in heaven, but often that which does not reach the front page does. The news of the progress of the Kingdom of God does not appeal to the natural man, but it does warm the heart of the man of God. Last evening, while browsing over the news of the past month, prior to the writing of "World News," my heart was strangely warmed as I looked over the list of mission stations, under the jurisdiction of the Eastern Mennonite Board of Missions and Charities. This was my reaction, What if every Christian Church, and every Christian community would do their duty in making Christ and the Gospel known to their fellow men? What a different history could be written of the times and the world!

These statistics will undoubtedly interest our readers. They are an effort of seeking to carry out the Great Commission. May the Lord increase the number of Missions, give them many souls for their hire, and bless the donors with that abiding and inner satisfaction, which keeps a man fired for the task and prevents him from becoming "weary in well doing." These statistics are taken from the "Missionary Messenger."

STATION	Sunday School Enrollment	No. Confessions during 1934	No. Members added in 1934	No. Members Jan. 1, 1935	No. Full Time Workers	Enrollment 1934 Sum. B. School
Welsh Mt.	70		2	21	6	
Lanc., Vine	244	29	12	90	2	207
Lanc., Color.	71	11	3	8	1	153
Columbia		12	10	89	2	
Reading, 12th	269	9	16	70		227
Reading, S. E.	155				4	127
Philadelphia	250	10		47	4	192
Cocalico	80					
Marietta	206	15	7	51	2	
Wash. D. C.						
Brentwood, Md.	110	8	5	59	2	
Tampa, Fla., Span.	120					40
Tampa, Fla., Eng.	94	5	5	27	6	
Rawlinsville	80	5	4	14		
Coatesville	180	23	10	26	2	
Sunnyside	164			31		
Meckville	120	8	6	39		
Miner's Village		6	6	20		103
Oak Shade	75	5	1	2		
York	125	8	2			
Waltonville				3		35
Dillerville	116	14			13	65
Cedar Hill						
Shirati, Africa						

THE WORLD DOMINION MOVEMENT

I . . . exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 3.

This is a day and age in which so many movements rise which are the foes of the Christian Faith that we, with the Apostle Paul, rejoice in movements in which Christ is preached, even though we would feel they should go further to make known the "FAITH which was once delivered unto the saints." Such a movement is the World Dominion Movement whose object is to make Christ known, and to wait for the glorious hour when He shall make known who is the only Potentate—King of kings, and Lord of lords. This movement has an international outlook and is ever gaining a wider support and constituency among those who are looking at the world and the world situation from God's viewpoint, in the light of the prophetic Word. This Word was left for our illumination, and in these times is the "Torch of Light" for the ever darkening days.

The office of this movement is located at 156 Fifth Avenue, New York. In one of their late gatherings the following men brought personal messages:

Mr. Charles G. Trumbull, of The Sunday School Times, Philadelphia; Dr. Curtis Lee Laws, of The Watchman-Examiner (Baptist); the Rev. H. Hogg, representing the International Faith Mission Conference of North America; Mr. Delavan L. Pierson, of The Missionary Review of the World; the Rev. A. C. Snead, of the Christian Missionary Alliance. Mr. Leslie B. Moss, of the Foreign Missions Conference of North America; Dr. John R. Edwards, of the Methodist Episcopal Board of Foreign Missions; Dr. John W. Wood, of the Protestant Episcopal Board of Foreign Missions; Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions; Dr. R. L. Howard, of the American Baptist Foreign Missionary Society; Dr. S. M. Zwemer, of The Moslem World, and Dr. Stewart M. Robinson, of The Presbyterian.

The members of the American Committee include: the Rev. Dr. Samuel M. Zwemer, chairman; the Rev. Dr. Stewart M. Robinson, vice chairman; Hugh R. Monroe, LL. D., treasurer; Miss Constance J. Brandon, secretary; Prof. K. S. Latourette, D. D.; the Rev. Dr. John A. Mackay, and Mrs. Finley J. Shepard. Miss Brandon's work as permanent and executive secretary has been a conspicuous element in the widespread and favorable knowledge which evangelical people have of this significant enterprise. Thomas Cochrane, M. D., C. M., of London, is the president of the World Dominion Foundation, which has its headquarters at Mildmay Park, London, N. 1, England.

The outstanding resolution passed gives some idea of the stupendous task before the Foundation:

Whereas, Christian organizations generally, throughout the country, are increasingly showing a tendency to fall under the spell of the prevailing modernistic teachings of our day, which may be chiefly classed as scientific and historical criticism;

Whereas, Our Christian colleges and theological seminaries are rapidly being absorbed or taken over by these forces of destructive criticism, thereby constituting them the official instruments of the so-called "New Theology";

Whereas, These modernistic teachings, whose chief effect is the discrediting of Holy Scriptures as the Word of God, are being generally inculcated into the minds of members of Christian churches, who are usually representative people in their communities;

Whereas, This baleful influence is seeping into the minds of people of all strata of society, arousing among the ignorant and biased an unreasoning contempt for all holy institutions and sacred customs;

Whereas, Forces organized for atheistic propaganda, now gleefully capitalizing this appalling declension of Christian integrity, are

proceeding to form affiliated groups among the youth;

Whereas, The above fateful conditions, including numerous other destructive forces deliberately aimed at the Bible, are with terrifying rapidity dissipating the spiritual elements of our community and national life and so undermining the moral consciousness of our people; be it therefore

Resolved, That we, the undersigned, do solemnly pledge ourselves, as members of the Bible Foundation, to lend our moral support to the spirit and intent of its operations in defense of the Holy Bible as containing the infallible Word of God.

WHEN THE SPEEDOMETER REACHES 10,000 MILES

The Delaware Motorist has given the following facts as to what has happened when a car has traveled 10,000 miles:

The crankshaft has revolved 30,000,000 times.

The camshaft has revolved 15,000,000 times.

Each valve has opened and closed 15,000,000 times.

The pistons have traveled 2,840 miles.

The distributor shaft has revolved 15,000,000 times.

The breaker points have opened and closed 90,000,000 times.

Each spark plug has fired 15,000,000 times.

The ignition coil has furnished 90,000,000 sparks.

The ignition cables have delivered 1,950,000,000 volts.

The fuel pump has operated 15,000,000 times.

Air used by the carburetor 2,810,000 cubic feet.

Gasoline used 825 gallons.

The clutch, transmission, universal joints and rear axle pinion shaft have revolved 30,000,000 times.

Rear axle and tires have revolved 7,500,000 times.

MUSSOLINI RECOMMENDS NEW TESTAMENT FOR SCHOOLS

An order from Mussolini holds within it great potentialities for the Italian nation. His edict is of statesmanly measure and we doubt if any other edict he has issued is of such vital importance to the Italian government as this. His communication, sent to all school leaders in Italy, recommends the use of the New Testament, and reads as follows: "All professors and teachers shall read the New Testament, shall explain this Divine Book to the children, and see to it that they memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout all the centuries. It is the greatest of all books, the most necessary of all books, because it is divine. The National Government desires by it to capture the children, and through them the soul of the Italian people, for it is the discovery of the true way which will lead the Fatherland to the worthiest and truest greatness."—Selected.

ABYSSINIA

My friend Tom Morgan, United Press Correspondent in Rome, has dug out the finest story on Mussolini's Abyssinian foray. Tom's story didn't make the front page. It didn't get a headline to amount to anything. Only people who go through their papers with a magnifying glass would ever have found it. Here's the story: "Rome, Feb. 12: Thousands of Italian women crowded the churches today, praying that their sons, husbands, brothers be spared from war with Ethiopia. Most of them retain vivid memories of the World War and few displayed any enthusiasm for the mobilization proceeding in all sections of the nation."

I'm thankful somebody had journalistic sense enough to put the mothers of Italy into this war picture. It's customary to refer to the mothers only incidentally.—Christian Herald.

OUT OF PRISON—AND HONORED

Three war resisters, imprisoned for conscientious refusal to perform military service, have been released in Holland, and met by large audiences gathered to pay them honor in public meetings at Nijehorne and Appelscha. Prominent speakers extolled them for their courage and loyalty to principle. With at least 3,500,000 Europeans, according to reliable estimates, behind prison bars for dissent of one sort or another, prison today, as in the days of Penn, Bunyan, and countless others long ago, has become as much a badge of honor as a cause of reproach. About a dozen more Dutch war resisters are due to be released on the expiration of their sentences, during the next seven months.—Selected.

RADIOS

Radios repeatedly overstep the bounds of propriety. A friend in St. Louis who has had time and opportunity to investigate the various programs and who has listed obscenity and suggestive jokes, double entendre stories and sophisticated sneers at religion, has collected a long catalog of outrages that have warped the ether waves. The strikingly inconsistent part of these risqué programs is the fact that they are supported by business concerns and commercial enterprises and that some of the highest salaries of the day are being paid to entertainers whose record for clean humor is not unchallenged.

Radio must watch its step. If it systematically caters to seamy and sordid suggestiveness it will experience a reaction that will startle those who use its channels for commercial advertising. There are uncounted morons in the United States who revel in the risqué. But shrewd advertisers know that the substantial elements supporting these programs are far more numerous. Their cumulative voice dare not be ignored.—Walther League Messenger.

MAYOR KELLEY IS VOTED IN; SALOONS ARE VOTED OUT

Edward J. Kelley, who until his recent election was boss Pat Nash's personal appointee as successor to the late A. J. Cermak, was elected mayor of Chicago on Tuesday, April 2, by the largest majority and with the least enthusiasm of any mayor this city has ever had. There was simply no opposition although the two other names were on the ballot. The most significant event in the election was not the choice of a mayor, but the fact that out of eleven precincts in which there was voting on local option, eight threw out the saloons. The people are becoming very sick of these loathsome and law-breaking institutions, and while organized campaigns against them have scarcely begun a strong tide of resentment is rising.—Selected.

SHORT POEMS

By Grenville Kleiser

* * *

RADIATE!

Fill up your day with sunshine,
Put tears and shadows to flight;
Radiate love, joy and sweetness,
Make today fruitful and bright.

* * *

HEALING

Healing love of Christ divine,
I would make Thee fully mine;
Dwell within me now, I pray,
Keep me strong and brave today.

* * *

THANK GOD

Thank God for night
And silence deep,
Protecting Love
And peaceful sleep.

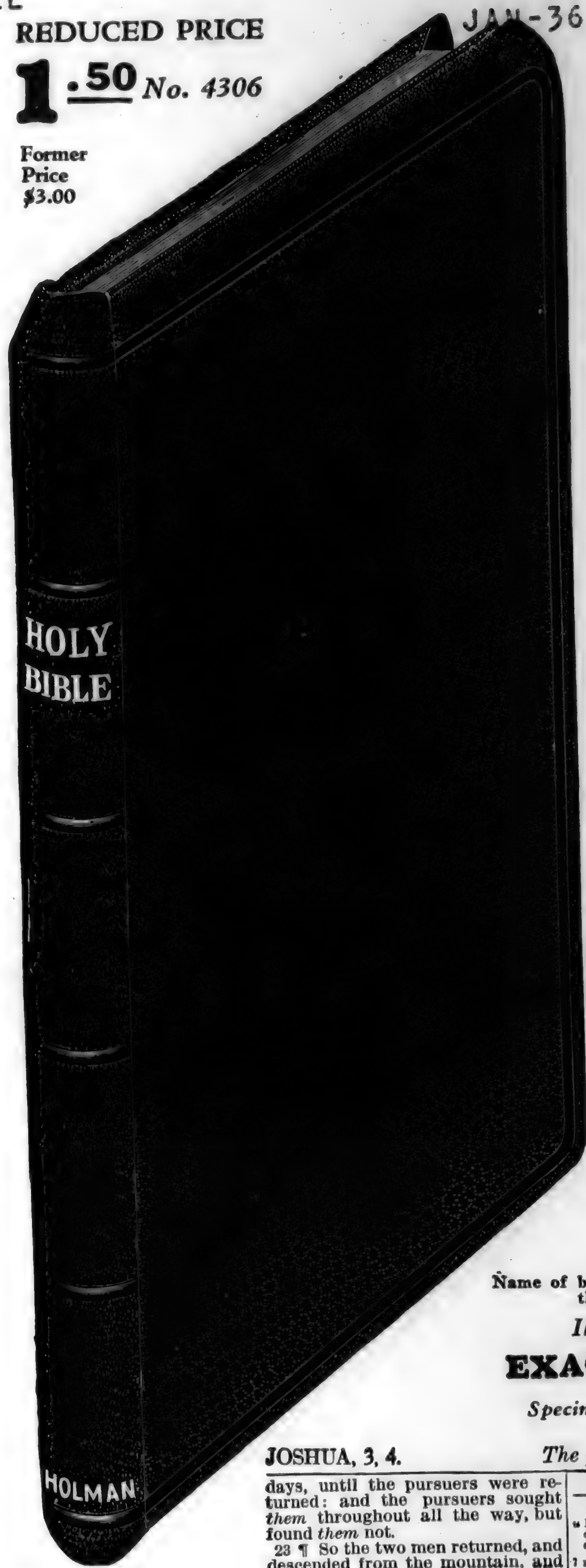
New York, N. Y.

PRE BEN SPRINGER
MINER
ILL

REDUCED PRICE

1.50 No. 4306

Former
Price
\$3.00



Holman Bible Paper Pocket Size Reference Bible

Workers' Edition

Authorized Version
Clear Print
Self-Pronouncing Text
Extra Thin Edition

For those who object to
carrying large Bibles this
Edition is Thin, Light
and very Compact.

**DURABLE
Morocco Grained
BINDING**

Overlapping Covers, Gold
Titles, Carmine Under
Gold Edges

CONTAINING
Old and New Testaments,
Marginal References
and Maps.

SELF-PRONOUNCING

Large Minion Type. Size, $4\frac{7}{8} \times 6\frac{7}{8}$
inches. About 1 in. thick.

Weight, $12\frac{1}{2}$ ounces.

Name of book on outside corner of each page makes
this Bible practically self-indexed

Illustration Represents

EXACT POCKET SIZE

Specimen of Print

JOSHUA, 3, 4.

The people come to Jordan, and pass over.

days, until the pursuers were re-
turned; and the pursuers sought
them throughout all the way, but
found them not.
23 ¶ So the two men returned, and
descended from the mountain, and

B. C. 1451.

CHAP. 2.

Ex. 23. 31.

ch. 6. 2.

ch. 21. 44.

1 melt.

the Hivites, and the Perizzites,
and the Girgashites, and the Am-
orites, and the Jebusites.

11 Behold, the ark of the covenant
of the Lord of all the earth passeth
over before you into Jordan.

Mennonite Publishing House, Scottdale, Pa.

THE OTHER DOOR

"To go into hell, into the unquenchable
fire."

George Whitefield, while preaching once
on the text, "The door was shut," had two
flippant young men in his congregation. One
was heard to say to the other in mirth, "What
if the door be shut? Another will open!"

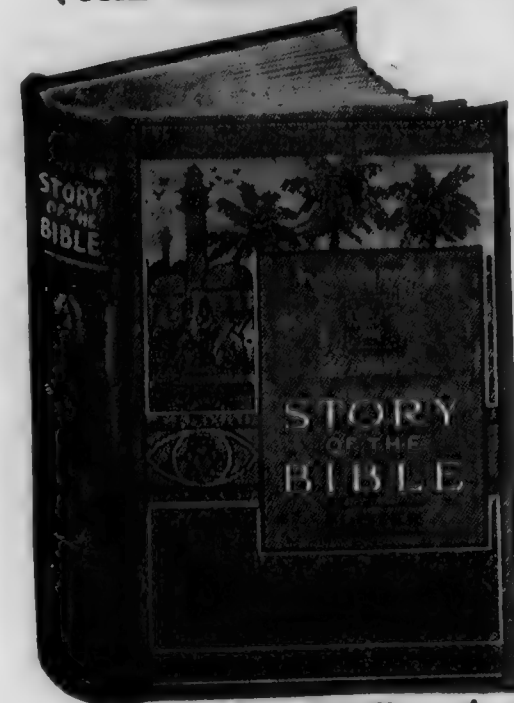
Mr. Whitefield said later in the sermon, "It
is possible that there may be some one here
who is careless and trifling, and says, 'What
matter if the door be shut? Another will
open!'" The two young men looked at each
other in alarm. Mr. Whitefield proceeded:
"Yes, another door will open. It will be the
door to the bottomless pit—the door of
hell!"—Sent by Emily McFarland, Newark,
Ohio.

Christian Monitor, June, 1935

FOSTER'S STORY OF THE BIBLE

From Genesis to Revelation. Told in Simple Language.
Adapted to All Ages, But Especially to the Young.

By CHARLES FOSTER
(THE ORIGINAL STANDARD WORK)



Testimonials

"It is my prac-
tice to recommend
this book every-
where I go"—Rev.
J. Wilbur Chapman

"It is a perfect
story of the Bible
—interesting to
children, helpful
to teachers, inspir-
ing to all"—Rev.
Benjamin Young.

"Has a peculiar
and powerful
charm. It will be
a rich blessing to
parents for their
children"—Rev.
F. N. Peloubet

Size $6\frac{1}{2} \times 9$; 704 pp; 300 Illustrations

300 PICTURES—SOME IN COLORS

The Best Easy-Reading
Version of the Whole Bible.

It adheres most closely to the Scriptures, retain-
ing their force, dignity and distinction of style,
with the pure and simple wording of the English
Bible, without comment or doctrinal discussion.

MOST GENERALLY USED—800,000 SOLD

Cloth \$ 2.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter,
weeping ulcers, eczema, old sores, pruritus,
piles, etc.

It gives INSTANT RELIEF in burns,
scalds, cuts, abrasions, itchings, thorn
wounds, iodine burns, etc.

A powerful, yet harmless remedy for Eyes,
Nose, Throat, Tonsils, Stomach ulcers, Ears,
etc.

Use This Remedy Wherever Healing Is
Required

Use for sunburns, chafed skin, insect
bites, etc.

Satisfied Customers are sending us repeat
orders and unsolicited testimonials.

This remedy should be in every household.

Magic Healer is put up regularly in three
sizes, 25, 40, and 75 cts. postpaid with full
instructions.

Special: We will send a six oz. bottle pre-
paid for a dollar bill.

Send orders to

E. J. BERKEY, Oronogo, Mo.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUB-
LISHING HOUSE, SCOTTDALE, PA.

JOHN L. HORST, Editor
ANNA M. LOUCKS, Office Editor
Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, On
Kitchener, Ont
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses,
new or renewals, 75 cents each.

In clubs of ten or more to a single address,
new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class
matter.

Christian Monitor

JULY, 1935



The Lovely Rhododendron, One of God's Nature Beauties

CLOUDS—ONE OF GOD'S GREATEST GIFTS

By Victor Green



II of us have paused sometimes in our work or play or hurry to drink in the beauty of a breath-taking sunset. And the most serious-minded of us send our day-dreams into the fleecy white cloud-ships that sail over us on summer days and imagine that we see strange shapes in these mists that ride the sky winds.

Few of us, however, realize that clouds are one of the greatest gifts that God gives to earth. Few stop to think that without clouds the earth would soon become a parched thing on which no living creature could survive. It is only through the clouds that the waters of the oceans can moisten the soil and flow through the rivers, giving us our crops for food and clothing and much of our electrical power. It is only by cloud-carried moisture that the elements have been combined for the salt on your table and the iron and steel so necessary to modern life. Without the cloud-carried snow that keeps the ground at a temperature of about thirty-two degrees in the coldest weather much of our vegetation could not survive the northern winters. And without clouds to act as a veil against the hot sun in the daytime, and a warm blanket at night to hold in the warmth, the earth would be torrid in the daytime and cold every night.

Students who have spent years studying clouds have in recent years traced them from the ocean back to the ocean. The waters of the ocean are made up of tiny molecules, so tiny that a hundred million billion would easily go into a spoon. These molecules are always in motion and the heat from the sun causes many of them to leap right out of the water into the air. There they become fog if allowed to remain. But usually the winds and the sun's heat move them upward until they are far above the water. The upper air soon cools the molecule and it is forced to change back from the vapor that it became when it leaped into the air. It becomes water and yet it is so light that it does not fall back, but collects with other molecules, making a small droplet, still too small to drop to earth. Each droplet must have a nucleus and this is usually a speck of dust too small to see with the naked eye, so small, in fact, that the cleanest air far out over the ocean rarely has less than two thousand dust specks to a spoonful.

This droplet and trillions of others become a visible cloud. The size of clouds can only be realized when we know that it takes a small barnful of cloud to make a good-sized drink of water. The clouds may drift over the face of the earth for weeks, may scatter and gather a-

gain, and may travel thousands of miles. At some time, however, something happens that makes the water return to the earth. It may be that the droplets gather and become so heavy that they fall as rain. Perhaps it freezes on its way down, and we have sleet. If it does not freeze, it strikes the earth in small or large drops, though the laws of physics prevent any raindrop that ever hit the earth from being larger than a small collar button, and it must travel no faster than about twenty miles an hour.

Perhaps the moisture freezes even as it collects in the clouds. In that case we have snow, each flake a beautiful wheel or star or diamond when it leaves the cloud. At rare times minute plant life, drifting in the air, makes the snow red or blue or green or black. One other thing can happen to the droplets. The moisture can be lifted to a higher temperature and frozen, then the pellets drop and collect more moisture. Up and down again the hailstones float, each time adding a layer of ice until at times there actually are two-pound hailstones rising in the



Above the Clouds

thin air far above the earth. At last they become too heavy and fall.

Hail is one of the few evil effects of clouds. In one of the worst hail years in history, 1899, hail killed 563 people in the United States. Daytime atmosphere usually causes hail, almost all bad hailstorms coming between 10 A. M. and 4 P. M. The other evil cloud is the tornado, perhaps the most freakish creation of the air. The writer has seen wheat straws that have been driven through solid telephone poles; a single tree left apparently without a twig or leaf damaged amid an uprooted woods; a thin paper picture left hanging on the wall of a room where a person was killed.

Scientists tell us that about half the globe is under clouds. The Himalaya Mountains are the world's greatest gathering place for clouds, with our Hawaiians next. Great deserts such as the Sahara and our southwestern United States are least attractive to clouds.

The scientists also have classified the clouds.

The three primary forms are the *cirrus*, the isolated white feathery clouds of the summer sky; the *cumulus*, flat on the bottom, with billows and mountains of clouds on top and a fairly plain outline all around; and *stratus* or what appears to be lifted fog in horizontal stratum.

One glorious sight that is brought by the clouds and the rain is only for your own eyes, and when you close your eyes is it no longer there. It is the great arc of colors, the rainbow. Another person may see a rainbow in almost the same place, but since the bow is simply the effect of rain and light on your own eyes, no one else can see *your* rainbow, and it is not there when you are not looking at it. It is the personal message of the heavens to you.—Christian Youth.

TIMES OF DARKNESS

To every Christian there comes seasons of darkness, when it seems that God is far away and has hid His face from us; when it is difficult to pray; when the springs of joy fail and the lamp of hope burns low; when the remembrance of our miserable failure overshadows the soul and we feel

that we can only be outcasts. I do not say that it ever has to be or ought to be so; nevertheless so it is sometimes. Those are also times of spiritual danger. The adversary will be whispering "What is the use?" and stickle at this or that—"Do as you like—why it makes no difference anyway?"

Well, what can be done about it? The best remedy is to **go right on**—without joy, without enthusiasm, without hope, if need be, without feeling or satisfaction—go on with the thing you know to be right, though for a time you see not a particle of use for it—do good, pray, give, obey,

show kindness for Jesus' sake, refuse temptation. "Who is among you that feareth Jehovah, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God" (Isa. 50:10). When the skies clear up again (and they will likely clear soon) the fact that you have stood fast through the season of darkness will bring you a peculiarly rich reward of peace and joy and confidence for the days to come.—Peniel Herald.

WAS IT YOU?

"Somebody did a golden deed;
Somebody proved a friend indeed;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought 'Tis sweet to live;
Somebody said 'I'm glad to give;
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?' —Unknown.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., JULY, 1935

No. 7

STANDING IN THE GAP

By Nadine S. Roth



FATHER, who had been at death's door several times, was out of danger and slowly convalescing. We had so much to be thankful for and I was thankful too, of course I was, but somehow—now that I had time to relax from the tenseness and strain that I had been under and began to think things over, I found them rather disconcerting to say the least.

Here we had a huge doctor and hospital bill to pay and no withal to pay it, a whole year's delinquent taxes, while father in his fight to regain strength needed just loads of things, so it seemed, and mother was near a breakdown too. Really, though I am ashamed to say it, that wasn't what made me the bluest. I suppose being an only child and always getting every good thing I wanted has spoiled me, at least I know I am wholly selfish, but that didn't help things any.

I just graduated from high school with high honors last spring, and ever since I can remember I had looked forward to college sometime. Now there would be no college for me this fall, and maybe not for a long time—perhaps not till I was too old to go. It wasn't as if I had wanted to go for selfish reasons either. I only wanted to prepare myself to serve and help humanity, and young people with such aspirations are few enough; I certainly couldn't understand why God let all this happen. It would not have been so bad if I could have gone to work, but even if work was to be had, which looked doubtful, I couldn't have been spared from home, for mother was so worn out that I just had to help take care of things. I didn't even see what I was going to do for clothes and the few other things I would need. I was not only blue; I was indigo of the deepest dye.

Of course, mother counseled patience, but I felt this was no time for patience and I said as much. Again she told me to trust in the Lord, but how could one trust in God's goodness and justice when He seemingly took no cognizance of one's desperate need, noble aspirations, or futile struggles. I knew mother was hurt at my attitude, but I could not help it. I was at my wit's end.

"It's at the wit's end corner that the Burden Bearer stands," mother gently quoted.

My burdens, however, weighed just as heavily as before. Finally after breaking everything I touched and spilling things all over the place, I decided it was no use trying to do things as long as I felt that way; so I told mother I was going over to see Aunt Sally;

perhaps I could get a different perspective.

Now Aunt Sally isn't at all what you might expect from just hearing her name. She is neither old and angular and just chock full of homely wisdom; nor is she plump, placid, comforting and middle-aged. She is slender, girlish, almost tomboy (not boisterous you understand), but she does love the out-of-doors, and I believe she knows every plant and flower that grows wild on the prairie and where to find the nests of all the birds that fly in the air above. Really she can name more birds by sight or sound than I ever dreamed existed. She has her problems and gets perplexed just as other girls do, and mother calls her young—though thirty doesn't seem young to me. I am sure I shall feel very ancient by the time I am that old, if the way I felt that morning is any indication.

But speaking of Aunt Sally, she certainly is a treasure to all the girls in the King's Daughter's Class, and somehow she has made us feel as though the Lord was as near and dear as—as, oh well—as she is, and that He cares and is interested in even laughing, fun-loving girls. We will all be eternally grateful to my Uncle George (who is a mining engi-



WE KNOW NOT WHAT IS BEFORE US

I know not what shall befall me,
God hangs a mist o'er my eyes,
And each step in my onward path
He makes new scenes to rise,
And every joy He sends to me
Comes as a sweet surprise.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside its brink.

It may be He has, waiting
For the coming of my feet,
Some gift of such rare value,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

Mary G. Brainard.

neer), for finding her in that Montana mining country. Though I can tell you we didn't think so when he wrote that he had married a Montana old maid, for we youngster's fairly groaned (you see, he was our favorite uncle). Grandma just sighed and said she was glad it wasn't some outlandish woman as she never felt sure what George would do.

The rest of us just knew she would be impossible, and we mentally resolved she would put nothing over on us. We visualized an angular, meddlesome busybody with her hair in a tight knot on top of her head, who would look daggers at us as she peered sharply over her glasses, and berated the doings of the younger generation. Can you imagine our let-down feeling when Uncle George presented a slight, girlish figure with a complexion like that of the girl advertising Golden West Coffee, and an eager light in her eyes as though she thought life one glorious adventure and was pleading with us to share it with her. We surely took Uncle George to task for letting us worry like that, but he just grinned and said:

"Well you drew your own conclusions. I never told you how she looked or what she was like. How could I help it if you were mistaken?"

"Oh, but you said she was an old maid," we charged.

He laughed and explained that in the part of Montana where Sally lived ladies were rather scarce and so seldom did a girl reach her twenty-fifth birthday unmarried, that if one did she was considered an old maid. But I didn't really start out to tell you about Aunt Sally (though we have almost died of curiosity wondering how a girl like Sally ever remained single so long, and we dropped innumerable hints, all to no avail, trying to find out). There I go again, I can hardly stop when I get started on Aunt Sally, but anyway on this particularly blue morning, I found her baking cookies for the motherless Simmonses.

"Oh good morning, Maisie, now surely it was a good breeze that blew you over when I needed help so badly. I would have asked George to help only he is so totally lost in a kitchen that outside of being a darling comedian he is of no assistance whatever."

I responded real soberly and seriously according to my feelings; I couldn't essay more than a smile, for my laughter would have broken in bitterness. I fell to rolling and cutting cookies with a will though; it at least gave me something to do. Aunt Sally took them out of the oven and made pretty frosted designs on them. We talked of the Simmonses, the weather and such like as though we had no thought of anything else in the world;

though I felt rather than saw Aunt Sally's searching look every now and then, and I knew she realized something was amiss, and I also knew that she sympathized even if she didn't know all about it. I was in trouble and that was enough for her, but she was far too wise to say, "Now, Maisie Strawn, there is something wrong; come tell me all about it," that would have made me shut up like a clam. And of course I couldn't say, "O Aunt Sally, I am so discouraged that I am as blue as indigo. Can't you help me?" I am not made that way any more than she is; so we talked of the weather but really understood each other very well and I already began to feel better.

"Isn't autumn just glorious?—I almost like it the best of all the seasons, but then I feel that way about each one as it comes. Though I do love autumn—when one reaps the reward of one's hard labor," said Sally.

"Autumn is very nice when one does reap a reward for your hard labor but one doesn't always," I mumbled, really half ashamed, but I just had to air my grievance.

"Times like that come at all seasons of the year, but God is always there to help," comforted Aunt Sally.

"I suppose He does help some folks, but it seems He takes delight in blocking my every move till I am all hedged in. There is mother needing a vacation the worst kind, and father needs more things than I could name, to say nothing of bills and bills that I don't know how we will ever pay. And no college or work for me either. It isn't as if I didn't try to do right. I have tried so hard, and God knows that I only want to prepare to be of service. I can't understand why just lots of other girls who care for nothing but a good time get their share and mine too of life's good things. I am just beginning to wonder if it pays to have high aspirations and ideals if this is all it brings one; why I can't even be happy knowing I have done my duty—I am so miserable." I hadn't intended to say the last, and I was on the verge of tears. I really hoped Aunt Sally wouldn't say a sympathizing word or we would have had a shower, and that would have been most embarrassing to say the least, but Aunt Sally didn't fail me.

She just went on taking a pan of spicy cookies out of the oven; then began in the most casual way, "Your case reminds me of Fern, she lived in my community up home, and she was a collier's daughter, the oldest of a large family."

Interest began to prick in my misery as my intuition awakened. I knew Sally was the oldest of a large family. Some former pointed questions had gained me that knowledge, and I remembered on her wedding announcements her name read Sally Fern. But Aunt Sally was going right on saying,

"Fern, too, had high aspirations and longings for something better than she was used to seeing all around her—longings that didn't show many signs of fulfillment. Few colliers' children in that part of Montana even go to high school, so when Fern expressed a desire to go her father promptly vetoed it with, 'No daughter of mine is going to high school and learn to be a bossy school mom or a stuck-up stenographer, and probably just get married in the end. You can stay at home and learn to cook and tend the house and help

your Ma while you learn.' Fern did stay home and learned to cook and tend the house, but her thirst for something different was not squelched. Then when Fern was seventeen a young surveyor came to do some work in that part of the country, and he boarded at Fern's home."

I smiled to myself and wondered if that young surveyor's name might have been George, and if perhaps for story telling purposes there probably would not be much difference in a young surveyor and a young mining engineer.

"Somehow," continued Aunt Sally, "this young surveyor learned of Fern's thwarted desire to go to school."

"'Why don't you stay at home and help your folks till you are of age; then earn money and go to school?' he asked."

"Then seeing she was interested he told her of the Christian college and academy combined where he had gone to school. 'You would like it I am sure, and they have students' self help where you can earn a part of your expenses as you go. You will not feel out of place because of your age either, for there will be other folks who had to wait and work,' he told her."

"Fern went and found school all that the young surveyor had promised or that she had anticipated. There she found herself, also a deeper Christian experience and a vision for service. She made plans to be a nurse and serve humanity. She had always liked to take care of sick folks, and a nurse had such a great opportunity for Christian service. Things turned out differently than she had planned, however, for just before her graduation she received a letter from home saying her oldest brother Jake had run away from home. 'Seems things are turning out all wrong,' wrote her mother. 'Dora is going with that no 'count Jim Bascom that drinks and don't save his money, and he never darkens the door of a church. He has got Dora so she will hardly go either. You better come home, maybe you can help her see things different; anyway your pa feels dreadful bad about it all and I think he would feel better if you came home.'

"Her father wrote in like vein saying, 'Your ma is all broke up about the way the children are turning out, you better come home and help cheer her up.'

"Fern felt very badly about it all herself and didn't have a very happy graduation, but that seemed only the beginning of sorrows. She went home with high hopes of showing Dora a better way, but Dora could get along without any goody-goody's meddling in, as she expressed it, and she said all the nasty mean things she could at every opportunity. She made fun of all Fern said or did, was rude to her friends, and in other ways showed her jealousy and dislike. In the end she married Jim Bascom on the sly; whereupon her father forbade her to come home. Altogether Fern felt her summer at home had been a failure as far as her sister Dora was concerned. With Jake her effort yielded a little more fruit. She did persuade him to come home and try again, but he left again a short while after, saying he would rather be away from home than quarrel with his father all the time, and he and his father would never see things alike anyway.

Deep down in her heart Fern had to admit

that there were many points she and her father couldn't see alike either. It seemed he wanted his children to join church, but the minute they took any great interest in the things of God he began to be afraid they were becoming too radical and began to block their efforts. Fern often thought the rest of the children were like she was in that they either had to become really zealous Christians or none at all. Why couldn't her father see it? But her father was not the only one in the community who saw things in that light; there were many who saw no reason to take one's religion so seriously. Altogether it proved a pretty disappointing summer to her. She did not see how she could have stood it had not the young surveyor been laying out another road in the community and taken her places and encouraged her; he seemed somehow to belong to her world.

"It was on the way home from a mission meeting in which the minister had preached a wonderful sermon on 'And I sought for a man among them that should . . . stand in the gap before me.' He had shown so plainly that the Lord was still looking for men and women to stand in the gap before Him and finding so few. Fern resolved anew to enter nurses' training that fall and prepare herself to stand in one of the many needy gaps, and she shyly confided her resolve to the young surveyor, hoping he would approve, but he said nothing for some time and at last he said slowly as if weighing every word:

"'I am wondering if there isn't a gap very near you that you should fill now. One that only you can fill. There seems to be a gap through which your brother Jake and sister Dora have already slipped, and you know how next to impossible it is to get them back now. Minnie and the twins will be approaching it very soon; in fact, it already seems Minnie is looking out through it longingly and the twins will follow her. People, especially young ones, are like sheep to follow one another through breaks in the fences or over precipices. I doubt if anyone realizes that the gap is there, least of all themselves, but I believe it is, and it appears to me that if you would save the younger ones from the folly of Jake and Dora you must stay home and stand in the gap. It will be a long, hard job, but perhaps if you do all you can and pray much you can swing them past that gap on the right way.'

"Fern was very quiet. Deep inside she knew he was right. The gap was there, she saw it clearly and she also saw that she was the only one to stand in it, but youthful hopes and aspirations die hard. Perhaps after she had stood there till youth and opportunity were gone and she was a pitied old maid—poor as a church mouse and a failure in the bargain,—perhaps even then it might do no good, and she would be unappreciated, unloved and unwanted when she was needed no longer. At best she was sure it would be a thankless job. No one would understand what she was trying to do. She even doubted if her father and mother would, for she was quite sure that they were in a measure unaware of the existence of the gap. Again she recalled all the slighting remarks and the misunderstandings of the past summer; it had seemed well-nigh unbearable. How could she stand years of it? Yet she was sure God want-

ed her to stand in the gap, and she knew she should be willing even though no one ever understood. God would understand, and she would know if she shirked her duty.

"The young surveyor sensed her struggle in a measure and said, 'Perhaps I didn't know what I was saying, but that is the way it appears to me, yet you must know best,' but Fern was too perturbed to realize fully what he said.

"After a long, hard struggle and thoroughly counting the cost Fern decided to stand in the gap, cost what it might. And it cost much more than she had anticipated. There was the working at anything she could get to do for the little money she needed, and then often when she would have liked to get something for herself—much-needed clothes or some little trip to a young peoples' convention—there stood the need to stay home and send Minnie and the twins because they needed it worse than she. Then the price of many a new dress or pair of shoes went for some good Christian youth's magazine to help her brothers or Minnie. Realizing the value of good literature, she kept her home flooded with the best, no matter what the cost. She trudged over the country with the boys on fishing trips, bird hikes, and other field trips of exploration, trying in every way to gain their confidence and to implant a love for the beautiful, true, and good. Many a friendly invitation was declined because Minnie or the boys might be lonesome—suffer lonesomeness that she might mitigate. These little self-denials were comparatively easy if only someone would have understood.

Many wondered why Fern had no more ambition than to spend her time roaming over the countryside with her brothers, instead of getting a steady job, saving her money, and getting ahead. No one could see how she could content herself with just enough to keep her going; whatever did she expect to do in case of sickness or when she got old? They really couldn't see what she did with the money she did earn, she surely didn't dress so well and she never had any money. Her staying at home to let the others go to various young people's conferences or inspirational meetings was attributed to her indifference.

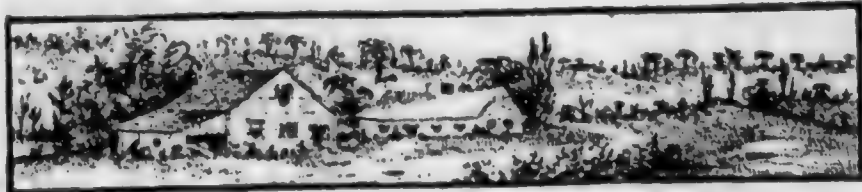
Her school friends couldn't see how Fern could so soon lose her vision of service. She had planned to enter training with a few of her classmates, among them a girl from her own community, Geneva Corbee, but in spite of all Geneva's persuasion she remained at home. Geneva was really disappointed in Fern, and she said as much. Her father, too, wondered why she didn't get a job or get married, or at least not spend her money as fast as she made it. There was no use subscribing to all those magazines when they got the newspaper and various other magazines anyway. Even her mother thought she was taking herself too seriously; the boys and Minnie surely could get along without her, but Fern was sure God still wanted her in the gap and she would do the best she could there. People nowadays needed things that her father and mother had not had when they were young; at least it seemed so. Gradually Fern ceased trying to explain; people didn't understand anyway. If only the young surveyor were there he might, but no one had heard from him for over two years. Perhaps he too had

forgotten the girl he left standing in the gap.

"Well, even if every one else had forgotten, God remembered and blessed her there. First Minnie reconsecrated her life to God, and Fern had the chance to help her over many a difficult place in a young Christian's life. Then, joy, oh joy, Minnie decided to go to school at Fern's own Christian Alma Mater. The twins, too, accepted Christ and soon showed signs of growth. That gladdened Fern's heart unspeakably. Even Kenneth, the youngest, gave his heart to the Lord and showed evidences of a changed life. What a joy it was to help them get rooted and grounded in the faith! It seemed to Fern they would soon surpass her in the Christian life. Really the compensation for standing in the gap was far above what it had cost.

"Then, just as if to show her what she had missed, a young Christian physician came into the community. All of the girls began to set their caps for him. Fern had the privilege of working with him when her little nephew was born. He permitted her to give the anaesthesia, but things didn't go as usual, and the baby didn't live. Dora herself was in a critical condition. The doctor said the only thing that saved her life was Fern's skill and obedience to his commands. He also said she was a born nurse and should have taken training, for he badly needed a good Christian nurse—one who was acquainted with the people. Then he asked if she knew of anyone like that he could get.

"Fern thought of Geneva—Geneva with whom she might have graduated and she told him of her. Geneva was glad to come and take the position that Fern would so have liked to have. Fern thought so hard of what she missed that she stupidly tumbled down the stairs and twisted her ankle. Mrs. Thompson came to take care of Dora, and Jim took Fern home. Altogether it was a pretty disappointed young woman that settled herself among the pillows on the lounge, and continued to think how she might have been looked up to, almost



TRUST

Far out at sea, at close of day,
A lonely albatross flew by.
We watched him as he soared away—
A speck against the glowing sky!
Thought I: This lordly feathered one
Is trusting in the faithfulness
Of wind and tide, of star and sun;
And shall I trust the Maker less?

O soul of mine, spread wide thy wings:
Mount up; push out with courage strong!
And—like a bird which, soaring, sings—
Let heaven vibrate with thy song!
**SPREAD WIDE THY WINGS, O SOUL
OF MINE,**
For God will ever faithful be:
His love shall guide thee; winds divine
Shall waft thee o'er this troubled sea.

Though dangers threaten in the night,
Though tides of death below thee roll,
Though storms attend thy homeward flight,
**SPREAD WIDE THY PINIONS, O MY
SOUL!**
Though shadows veil the verdant shore,
And distant seems the hallowed dawn,
Spread wide thy pinions—evermore
Spread wide thy pinions, and press on.

—Robert Crumly.

envied, as the new Doctor's nurse; and have had a good position with lots of money to use, instead of being poor, pitied, and thought a failure.

"She must have fallen asleep, for her little brother was saying: 'Hey Sis, wake up! George is here and wants to see you.'

"Sure enough, there stood the young surveyor in the doorway, smiling at the blinking girl. How glad Fern was that he had found her standing in the gap."

Aunt Sally was somewhat flushed as she finished her story, and in her excitement she had not noticed that she had called the young surveyor "George." So that was why a girl like Aunt Sally had remained single so long! That accounted for her sympathetic understanding way. I could clearly see how she came to know and love the out-of-doors so well. A great many things became very clear to me; and I wanted to throw my arms around Aunt Sally and tell her how fine I thought she was, but I didn't know how to begin; so I went right on cutting cookies for the Simmonses. I did, however, manage to squeeze her arm before I left and say:

"I am glad my Aunt Sally had the courage and grace to stand in the gap when no one understood how hard it was, and I am going home and ask God to show me the gap He has for me to stand in." Then I fled, lest I should get weepy, but I am praying for grace to stand in the gap God is showing me. And I hope when I get through the Uncle George species of men won't all be extinct, but even though they should be, yet I know God won't. He will remain unchanged.

ARE YOU A BURDEN BEARER?

By Florence S. Studebaker

To be like Jesus, the Christian must be a burden bearer. Jesus lived solely for others, coming under the burden of man's miseries, sacrificing Himself for the race. The Christian should have an active purpose of benevolence—a constant design of love.

One warm summer day while riding on a railway train my attention was attracted by the fretful cries of a two-year-old who had grown tired of the long journey. Across the aisle sat a kindly faced gentleman apparently deeply engrossed in a magazine.

"Let me take the little fellow," exclaimed the stranger at last, smiling down upon the weary mother. For one long moment the babe hesitated as he scrutinized the man before him. Then, as if satisfied that all was well, he allowed himself to be carried away.

Before long the wee lad was engrossed with a number of trinkets the new friend produced for his entertainment. An hour passed happily during which both mother and child were rested. At twilight the stranger gathered his baggage and left the train. As I watched him disappear through the waiting room doors, my thoughts flashed back to the sacred Word, "Bear ye one another's burdens and so fulfil the law of Christ."

The minister sat in his study at the end of an unusually trying day. He was very tired in body and a touch of discouragement found its way into "Mother, I'm not sure that the evening sermon went across. Somehow I could not feel the usual response."

At this juncture the telephone jingled an urgent summons. An eager voice came over the wire. "Mr. Brown, I wanted to call and tell you how much good your sermon did me tonight. You have helped me to a definite decision on a problem with which I have been struggling for days."

The minister returned to his chair with a lighter heart. Some one had been thoughtful enough to express his appreciation and a burden was lifted.

"If you can only give me one small order, it will help." A lad of eighteen summers, apparently on his first experience canvassing, stood timidly by the door. The lady of the house hesitated. There were so many calls for help. But somehow the words of dismissal died on her lips.

"Yes, I can help a little," she said, and a moment later sent the lad away with a smile.

Among the steep precipitous mountains of Tibet the traveler meets long processions of hungry, ill-clad Chinese carrying enormous loads of tea. There they go day after day climbing the rough sides of the mountains, each with his great burden on his back, eyes fixed on the ground, all silent, stepping slowly and leaning on great iron-pointed sticks till the leader of the gang gives the signal for a halt; and, after standing a few minutes, the heavy load again falls on the back and head, the body is again bent toward the ground, and the caravan is once more in motion.

In many lives there is a large amount of irksome and exhausting routine. Men and women in order to earn their daily bread must go through a similar task. For many souls the only pause for rest is on the Sabbath. The oasis in the desert is the quiet hour

of worship in the classroom or church auditorium. On Monday morning the caravan moves on into factory, school, home and street carrying with it the vibrant memory of a warm fellowship. The warmth of your handclasp and the sincerity of your smile conveyed to weary souls your desire to help bear their load.

In life we touch only a few persons but each of these is in contact with others. If we help bear the burden of one we encourage that one to pass the good deed on to others. The circumstances of the past years have taught us the value of sharing. Time and again the housewife has been urged to look about her home for cast-off garments which are worth passing on to some one less fortunate. And that bit of sharing, while it cost but little, has thrilled many hearts with new hope and courage.

A young wife was suddenly carried from her home by the hand of death. The grief-stricken husband sat stunned with the weight of sorrow which burdened his soul. Neighbors came to offer sympathy. A business man with graying hair entered. He hurried to the young man's side and gripped his hand with a strong, firm clasp. No words passed his lips. After he was gone a spectator remarked feelingly, "It helps so much to know that some one cares."

Let us pass on our good deeds that no day go by without the doing of a kindness, whether it be a substantial gift, a word of sympathy, or a cheering smile. God has need of many souls today who make a definite practise of burden bearing. Let the influence of your life go out to love and lift and so fulfil the law of Christ.—The Gospel Messenger.

THE BATENBURGERS AND DAVIDIANS III

By John Horsch

After the overthrow of the kingdom of John of Leiden in Münster, in June 1535, Münsterite principles and practices were perpetuated by Jan of Batenburg. He had formerly been burgomaster of the town of Stenwijk in Holland. Batenburg defended the two outstanding principles of John of Leiden, namely polygamy and establishing God's kingdom with the sword. He also sanctioned and practiced robbery and incendiarism against "the wicked." He was seized and arrested in 1537, and executed in the following year.

A man of far greater influence was David Joris, the founder and head of the Davidian sect. He was born about 1501, probably at Bruges in the Netherlands. As a young man he was a zealous adherent of Martin Luther. Later he became a Melchiorite, and after the rise of the Obbenites we find him in their ranks. His talent was recognized and he was ordained a minister by Obbe Philips. But only for a short time David Joris continued a co-laborer with Obbe Philips. Early in the year 1537 he had some strange experiences which he believed to be visions from God calling him to be a prophet and the head of the kingdom of God which was to be established on earth. The nature of these visions was morally objectionable.

Accepting these visions as divine revelations, David Joris was led farther and farther into error and fanaticism. He held that not

the Scriptures but his own writings were the highest and final revelation of God. The first and second Covenant, he asserted, were imperfect; Christ Himself had not brought the world the truth in its fulness. The kingdom of God did not exist in perfection before the rise of David Joris who was called of the Lord to establish it and be its spiritual king. The wicked would perish, and those who accepted the message of the new prophet were to constitute the kingdom.

The Melchiorites, it may be recalled, held that the unscriptural religious practices of the state churches should be observed to avoid persecution. David Joris approved of this teaching and moreover went a big step further in the same direction. The Davidians taught that, as it is impossible to serve the Lord with the lips only, if the heart is not in it, so also the denial of the truth, if the heart is not in it, is invalid and not forbidden. Hence the Davidians not only observed the religious forms prescribed by the state church, or secular state, of the countries in which they dwelled, but they were ever ready to deny their teachings when they fell under suspicion.

Furthermore, from his supposed revelations and from the words of Paul, (Rom. 14:20): "All things are indeed pure" (having reference to eating and drinking) and from certain other Scriptures, David Joris concluded that "the inner man" is not affected by any sin

which "the flesh" may commit. Hence to a Christian all things are pure and the "works of the flesh" are not unlawful. Strange indeed it is that, notwithstanding this view of sin, he held at the same time that all sin must be publicly confessed, not only once, but the confession of offensive sin (such as were common among the Davidians) must be repeated until the transgressor does no longer feel a sense of shame. (Menno Simons, in his denunciations of Davidian teaching, refers to this practice as "the shameless confession of sin," "devilish confession," and similar expressions.)

The last eleven years of his life David Joris lived under the assumed name, John von Bruges, in the Swiss city of Basel in which the Reformed faith was the established creed. He arrived with a few companions in Basel on April 1, 1544, and gave his name as John van Bruges, telling a pitiful story of the persecution he had endured in the Netherlands for the Reformed faith. He was a man of dignified appearance and made a good impression upon the Council of the city. They willingly granted him permission to live in the city. On August 25, 1544 he came with his numerous family and servants and bought a house in the city and a large country place in the neighborhood. He had an abundance of means and his dress was that of a man of the world; at times he appeared decked with jewels.

David Joris wrote a surprisingly large number of booklets and tracts in the Dutch language. His principal work has the title, "The Book of Wonder in which that which was Hidden from the Beginning of the World is Revealed." His dupes in the Netherlands kept sending money and valuables to the one whom they believed to be the great prophet of the Lord. He made no attempt whatever to spread his doctrine in Switzerland, and obviously abstained from the more offensive evil practices which he had defended. He took every precaution to hide his identity. He was a regular church attendant, and apparently honored the clergy of the city. Thus he was successful in deceiving the people of Basel. He became a prominent man in the state church at Basel, though his profession of the faith of this church was altogether hypocritical. His children married into prominent families.

David Joris died on August 25, 1556, in Basel, and in acknowledgement of his supposed uncommon piety was accorded the distinction of entombment in St. Leonard's Church. Three years after his death it was discovered through family quarrels that John van Bruges was none other than the arch-heretic David Joris. On March 13, 1559, the members of his family, being arraigned before the magistrates of Basel, staunchly asserted that John of Bruges never had another name nor ever taught anything but orthodox Zwinglianism. But when a search of his houses was made and a great number of his books and letters were found, they saw that further denial would be useless, and made a full confession. Every one of them (about thirty in number) adjured the Davidian faith. The Protestant authorities of Basel had David Joris' body taken from its tomb in St. Leonard's Church and in an *auto-da-fe* (after Roman Catholic fashion) condemned him to death at the stake, and burned his bones with his books on May 13, 1559. Scottdale, Pa.

LENTILE-PATCH FAME

Not all God's people are called to do work that is prominent and outstanding on all lines. Some are called to do the great works; some are called to do the work that is seemingly common and insignificant. But all work that is done for God should be work that is worth while and that is worth while doing right. We read of some in the Old Testament who did work for God, but it was work that seemingly almost anyone could have done. It was not necessary that some great man or some great woman be singled out for the job. This is how it looks to the eyes of man, but God knows His business and He knows whom He can use for the job such as He wants done at that particular time. Let us not stop to question whether God has the right man or the right woman at the job, but let us rather pray that the work that is being done will be done in God's own way and at God's own appointed time.

Speaking of names of such that did work for God and yet were not particularly outstanding, we will at this time, mention the name of Shammah. The name of Shammah is not one of the names that is found among the familiar names of the Bible. There are comparatively few who know anything about Shammah whatever. Should his name be mentioned in a circle of people, some would at least say, "Who is Shammah?" Even though he is not familiarly known, yet this lack of fame is by no means any reflection on his name whatever. Indeed, we would rather not be so well known among certain religious circles, looking at it from one side of the proposition. Well, Shammah was one of the men of Old Testament fame that was not outstandingly famous. There are only a few verses devoted to his life and fame in the entire Old Testament volume, in fact in the entire Bible that we can now recall. But in spite of it, the few verses are more and contain more than many volumes of some people's lives. It is not the length of the life that counts with God, but it is rather the strength of the life that counts.

Let us dig right in and find out if we can who this Shammah was. What did he do worth while recording in the Bible which is the Word of God? Shammah was one of David's mighty men. Turn to the Second Book of Samuel, chapter 23, verses 11 and 12, and in the First Chronicles, chapter 11, verses 13 and 14, and you will find what is recorded of this man Shammah. Shammah was one of a triumvirate, or one of three men, who received special mention and praise by David. I would rather have David specially mention me and praise me than lots of men. Those three men were a peculiar lot when David called them—sorry, indeed, but they were none the worse when David discharged them. When David found them, or rather when they came to David, they were men who were discouraged, defeated and in debt. Some one says they were men who carried the titles, D. D. D's. After David had spent time on training, trying and testing them, they turned out to be men who were skillful, expert and mighty. They were known as David's mighty men. Until David had finished putting his spirit into them, they were men who had

become famous for many and mighty exploits.

One of the three of those mighty men was Adino the Eznite. He was the mighty man of valor. He it was who lifted up "his spear against eight hundred, whom he slew at one time" (II Sam. 23:8). Even then he battled with all odds against him. His place where he stood was one that would have been surrendered by many. Even though everything was against him, yet he stood with everything against him. He was the minority. Eight hundred were against him. He was overwhelmed, but he was not overcome. He came out victor. There are still some to-day who stand with all the odds against them, but they stand, and they stand true to God. They do not compromise to make selfish points. Are you one of those?

Then there was Eleazar the son of Dodo the Ahohite. He also was one of David's mighty men, one of the three. He was one of those who was with David on a certain occasion when they defied the Philistines when they came to battle in the absence of the men of Israel (II Sam. 23:9). Eleazar made himself a hero on that particular occasion. He distinguished himself greatly. "He rose, and smote the Philistines until his hand was weary, and his hand clave unto the sword." This was a deed that may well be praised for its valor. The Lord wrought a great victory that day through Eleazar. He thus became the hero of the "weary hand." He fought and fought until his hand became so bent to the sword that he could not open it. How much of such fighting have you done? Was it fighting for selfish points, or for the Lord? There are those who fight and fight bravely, but all that turns out of the excessive fighting is simply some selfish points, outstanding selfish points. Sorry record, indeed!

The military brilliancy of those two men just given is not the sort of brilliancy we can give concerning Shammah whatever. He was not of the battle-field fame. He was not where the flags were flying and the thrill of trumpetry could be heard and felt. He was not even the kind who would be chosen to ride at the head of the procession, we are sure. Many would not notice him, nor give him any notoriety at all. David did. He gave him a place among the mighty of the mightiest of his men. What Shammah did was vital and victorious, and David did not leave him unrewarded or unrequited. The record of his deed may look pale in contrast and in comparison with what those other mighty men did, but here it is. The Holy Spirit did not fail to record his deed the same as He did that of the other two men. It is in the Bible:

"Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory" (II Sam. 23:11, 12).

Two things are outstanding of the record—"he stood" and also "the Lord wrought a great victory." It takes some to stand in the commonplace. This is a place where very few will

stand. Many will not serve at all if they cannot be the first, and the foremost and the final. Shammah was ready to be the least and the last, but "he stood" and not only that, but "the Lord wrought a great victory."

Shammah was not of the sort we read of one in the New Testament. John writes of one named Diotrephes, of whom he said, he "loveth the pre-eminence." Shammah was not looking for a place first and foremost among all the others, but he stood in the lentile patch. It was a place of crisis. David needed a man there, and Shammah was the man, the true man, the trusted man, the trustworthy man. He looks grand and glorious to us as we view him in his commonplace position in the lentile patch.

Let us thank God for the Shammahs. They are found here and there among the people of God. They are the men and the women who are willing to stand and to slave and to serve even though there is no romance connected with their place and position. They do it without praise and without any recognition from man. They may even bear the most of the blame and the condemnation from those who do very much less. Let us not forget the Shammahs. Let us take note of them. God bless the faithful Shammahs, who "stand" when others will run; who remain true when others seek higher positions and places; who will drive off the Philistines and defend the lentile patch, and thus keep the enemies of God from feasting and feeding themselves on the food which is intended for the children of God!—Exchange.

TRIFLES

Which would you consider the most dangerous thing to have in a garden, a cow or a tiny bug no larger than the head of a pin? Most gardeners would probably decide that the bug is more dangerous. A cow you can see and drive out. But the little bug can work on unseen and, perhaps, unsuspected until the first thing you know the plant is destroyed. Millions of dollars are spent by our Government yearly in attempting to get rid of the tiny pests that injure the crops, but no money is spent to devise ways of getting cows or hens or dogs out of the garden. The owner looks after that himself.

So in your life the most dangerous foes to your progress are not the big faults, but the trifles that seem too small to trouble about. It is the trifling things that prevent you from developing the perfect fruit of Christian character, the petty habits that keep you from making progress in growth.

The big things we can notice and take care of ourselves. The more outstanding sins we can eliminate, for they are prominent and can easily be noticed. But the trifles we sometimes overlook are permitted to gnaw away unobserved, until the first thing we know they have threatened to destroy a character or a reputation. It is well to check over your life frequently as you would keep watch on the garden, to see that no tiny enemies are undermining you.—Young People.

Prayers ascending to the Throne of God will put to silence the prattling tongue.—M. D. L.

Editorials

Jottings

"He was a good man, and full of the Holy Ghost and of faith." This is Luke's characterization of the great-hearted Barnabas, the man who befriended Saul when no one else would trust him, and who later went to Tarsus, sought him out and brought him to Antioch, where he began his active career as a preacher and missionary. Barnabas was not only a good man, but he was a great man, even though later eclipsed by the man whom he befriended and discovered. The fact that he was "full of the Holy Ghost and of faith" was the secret of his goodness and greatness. Christian workers today, if they are to be successful, need to have the same qualifications.

* * *

Humility and greatness. This may seem to some like an incongruous couplet since the words may seem to suggest ideas that are exactly the opposite of each other. However, if taken in their proper sense, they go together quite well, in fact, are inseparable. We realize that this is not the way the world looks at things, but it is the viewpoint of Jesus and of the entire Bible. The men who have been truly the greatest have been the most humble. Moses is called the meekest man, yet he is the greatest character of the Bible, apart from the Master Himself and the Apostle Paul. Jesus was the greatest One who ever appeared on earth as a man, and yet He was matchless in His humility, for "he humbled himself, and became obedient unto death, even the death of the cross." And this is His advice to His disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your servant." True greatness is never separated from humility and service.

* * *

Perpetual motion. Some time ago it was our privilege to see a machine in the home of its inventor. It was intended to run of its own accord and thus to achieve the end so long sought for by inventors of many centuries—an apparatus that will run continually without the introduction of any outside energy. The machine was well made and showed that its inventor was a machinist of considerable ability. It was the product of much thought and energy, for he had worked upon it for a number of years, but it had one outstanding weakness, it failed to run. It would make a partial revolution, but would not make the complete turnover. The inventor explained that he would have to add still more parts to his machine before it would be a success. He seemed quite hopeful, in spite of seeming failure.

The incident caused us to ponder over a number of things. We do not know if any one will ever discover a device that will run perpetually. It seems contrary to all the physical laws of which we have any knowledge. It may be, however, that some time some one will discover some new principles of motion that we are ignorant of at the present time. But that is not what caused us to think most seriously. Here was a man who gave years of his time to the pursuit of an idea which most people laugh at and which seems contrary to reason, yet in spite of apparent failure this inventor still retained his enthusiasm and looked forward

with hope of success. How much more should we as Christians continue on hopefully in the work of the Lord, in spite of discouragements and seeming failures! We are not striving to perfect a perpetual motion device, but we are laboring in the service of the eternal God, who is all knowing, all powerful, who never changes, and "whose goings forth have been from of old, from everlasting." To His cause we can afford to dedicate our lives unreservedly, giving our last measure of energy and devotion, for we know that our labors for Him will not be in vain.

* * *

Beauty. As we look out over the world at this time of the year we can not help but be impressed with the fact that this world is full of beauty. Necessarily this is written in June! This is the time when Nature seems at her very best. Meadow and bush and tree seem to be outdoing themselves in showing the world what splendors can be arranged in green. Flowers dot the landscape, and we can well say, "There is beauty all around." We rejoice in this natural beauty, and we should cultivate a better appreciation of it.

There is beauty, too, in the Christian life. In fact, it is the most beautiful of all lives. It leads away from the mean and sordid and ugly to the pure and true and glorious. It is based upon the service and sacrifice of the most beautiful life that was ever lived. It thrives upon beautiful thoughts and bears fruit in the most beautiful deeds the world has ever known. We should covet the true beauties of this world and of this life. But sad to say, there is much that is called beautiful by this world that is artificial and shallow and false. The world's conception of beauty, as in many others things, is perverted. True beauty can not be purchased in the drug store nor obtained at the hands of a professional beautician. For true beauty is beauty of soul, and life, and character, and it enjoys the fellowship of the finest people of the world and of the Greatest Friend of man.

"Beautiful life with such a Friend,
Beautiful life which has no end."

"The Harvest Time Is Here"

As we look out upon the countryside we are again reminded that the harvest time is either here or fast approaching. Some crops are already being taken in, while others will be harvested soon. In many ways harvest time is a time of joy, because it is then that the husbandman reaps the rewards for his long and arduous toil. Months before, he had prepared the soil and sowed the seed. The crop represents considerable expenditure for seed, fertilizer, and labor. The farmer plowed and planted in faith, trusting the bountiful Father for the sun and the rain. At times frost and cold may have threatened to destroy the crop, at other times it may have been drought and scorching winds, and again storm and flood. Still again insect pests and bacterial diseases may have appeared to menace the prospects of a bountiful harvest. But through it all the farmer trusted and labored, and now that the harvest is here he rejoices that the labor of his hands has borne abundant fruit. Then is manifested the joy as expressed by the prophet, "They joy before thee according to the joy in harvest."

The natural harvest time reminds us again that there is also a spiritual harvest. This is true, first of all, as it affects ourselves. The law of the harvest works inexorably in our own lives, as is evidenced by the definite teaching of the apostle, "Whatsoever a man soweth, that shall he also

reap." We cannot expect to reap good things if we insist upon sowing wild oats. We cannot sow to the wind without reaping the whirlwind. Hos. 8:7. This is very serious, but yet most helpful, because it leads us to consider our ways and to order our lives so that we will avoid the reaping of the unpleasant and distressing. But we are glad that the rule works just as unchangeably in the better things of life. While it is most solemnly true that "he that soweth to his flesh shall of the flesh reap corruption," it is just as emphatically and most encouragingly true that "he that soweth to the Spirit shall of the Spirit reap life everlasting." Let us remember to do spiritual sowing that will produce for us the kind of spiritual harvest which will bring no regrets, but will assure us eternal life in the home of the blest.

Another aspect of the spiritual harvest concerns others and our relation to them rather than simply our own lives in relation to God. Jesus at different times compared the world to a great harvest field in which souls were ripe and waiting to be gathered in by His servants as reapers. He set this forth to us in this very forcible language: "Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." And then He went on to say that He sent forth the disciples to gather in the harvest. At another time He said, "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers."

"The harvest time is here" just as truly as it was when Jesus spoke these words. All of us who are His followers are also called to be laborers in His harvest. Not all of us are called to labor in the same way, for not all are endowed by the same gifts for service. But each can find and will find His sphere of service if we give ourselves unreservedly into His hands and allow Him to use us as He wills. "The harvest time is here." Perhaps it is our part in the harvest to work in the Sunday school, the summer Bible school, in the young people's meeting or some other form of service in the home church. Perhaps He has called us to go to some mission station in the rural field or in the city. Perhaps He has called us to go to some distant land—India, South America, Africa, China, Labrador, or some other foreign field—to help to gather in the harvest of souls into His everlasting kingdom. Let us remember that the harvest is here, that He needs us as workers, that we should be willing to go or stay, as far as the place of service is concerned, and that we should continually pray that He will send forth workers into His great harvest field. When He sends, the right person will be in the right place, the work will prosper, souls will be saved, and God will be glorified.

Youth and the Church

There have been times in the past when church interests were largely centered around adults or mature people. There is a great ministry to be performed here, but it is no longer true that all our interests are centered upon this group of people. Never before in the history of our church has so much time and thought and energy been spent upon youth—all along the line from kindergarten to young people. This is a good thing and should have our support and encouragement, for nothing should be left undone to instruct our youth in the Scriptures, to lead them to Christ, to build them up in the Christian faith, and to enlist them in active service for the kingdom.

It might be of interest for us to enumerate some of the

activities which the Church sponsors for the spiritual benefit of our youth. First of all we have the Sunday school as the oldest institution especially designed for the instruction of youth, although it also reaches all other ages and classes of people. Then we have the young people's meeting, which is of a little later origin than the Sunday school. These have been abundantly used and blessed of the Lord in spiritual nourishment and development of our youth. They have had, and are having, under the blessing of God, a most blessed ministry as teaching and training agencies of the Church.

Of more recent development have been two other agencies, the summer Bible school and the young people's institute. The former reaches the boys and girls from kindergarten age to the intermediate period of youth, while the latter ministers to the youth beyond that period to young manhood and womanhood. These two agencies, although having had but a comparatively short career as instruments used by the church for the instruction of our youth and the deepening of their spiritual lives have been richly blessed of the Lord and have performed valuable service.

Our established church schools are also maintained for the benefit of our youth, but we are not writing of these in particular just now.

This year a greater number of summer Bible schools will be held in the various congregations of the Mennonite Church than ever before. One might venture the prediction that one hundred such schools will be held this year in the approximately four hundred congregations of the Mennonite Church in United States and Canada. This is certainly a great start in a movement that had a very small beginning about ten years ago. Once again, also, a number of young people's institutes will be held at central places throughout the geographical reach of the Church. Let us encourage these movements by our prayers, interest, attendance, and moral support. Let the good work on behalf of the youth of our Church be continued.

Missionary Interest

If the work of the Church is to be perpetuated and if the Gospel is to be carried to the uttermost part of the earth, as the Savior commanded, a live missionary interest must be maintained. Great missionary revivals have swept over the church in times past. As a result of these definite missionary convictions work has been started in cities, rural districts, and foreign fields. If this work is to be continued and increased there must be a sustained and increased interest and conviction for carrying out the Savior's command to evangelize the world. Our mission boards are doing much in maintaining that interest through public meetings, bulletins, and various other agencies for giving missionary information and inspiration.

Another agency that must be given a definite place in our missionary program is the mission study class. A special committee of the mission board is promoting this work. Text books are being prepared; congregations, schools, and individuals are being aroused to see the need of this work; and thus information and inspiration are being spread throughout the church with special emphasis in fostering a strong missionary interest on the part of the young people of the church. If we are to do our part in saving souls we must continue to have a growing missionary burden. Let us strive to fan the missionary sparks already kindled into a more fervent flame.

Christian Life

THE OPEN LIQUOR TRAFFIC

By Alice C. Miller

This subject needs no introduction. If you have ever come into contact with an individual using strong drink you already know some of its effects and what it leads to. Let us notice some of the evils of strong drink, or what liquor leads to.

It leads to poverty. "He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich" (Prov. 21:17). The person who is using liquor is not only robbing himself of the necessary things in life, but others as well. He is spending money to satisfy his craving desire, not thinking what harm he is doing to his family. Instead of being home and caring for his children and providing for their physical needs, his innocent offspring must suffer. When under the influence of liquor the father often loses his temper and treats his children in a very unkind way. He does not provide food and clothing. The children do not love and respect the father because of his condition. A drunkard's wife once said, "When father is drunk he comes in and curses us all till we almost doubt there is a God to judge."

Children are thus robbed of a father's love and care. They become fearful and never know when it is safe to be in his presence.

It leads to stealing. When the drunkard has no money and is sometimes even driven away from home, with no one to care for him, he often goes about and steals in order to get something to eat, and sometimes to get more liquor to drink.

Alcohol affects the nerves and deadens the senses. Alcohol is a stimulant which gives strength to the physical body only for a short time. When its effects have worn off the nerves are shocked and the body is left in a weakened condition. Alcohol is often used to ease pain, but this does not last. The user must continually dope his body, only to find that the senses have been deadened. Thus it destroys the mental faculties. Man's nervous system having been shocked again and again by the alcoholic stimulant, naturally his mental capacity is weakened. He cannot think clearly and correctly. A life of dissipation of any form destroys the vitality and causes man to become more inactive. The continued use of alcoholic drinks has a deadening effect upon the mind. School boards and firms, in hiring men for other organizations and high positions which require mental abilities, choose the one who has not become a slave to this dreadful evil.

Many automobile acci-

dents result from drinking. Thus great numbers of people are injured and many lives are lost. The person traveling on the highway meets the drunkard daily, and is in danger of accident, often causing the innocent one to suffer; just because of another's excess in using liquor.

Liquor robs men of their good common sense. When men use liquor in large quantities, and become drunk, they lose their good common sense. I have heard them swear and curse and do most ungodly things. This often results in quarrels and fights, and not only these, but many times even murder.

Then we have family quarrels resulting from drunkenness. The husband comes home to the family in an intoxicated condition. He is shiftless and fails to provide for his dependents. The mother can hardly support him and keep up the family and home. She comes to the place where she cannot love him and do for him what she should because of his condition. Because of this ill treatment, the wife gets a divorce, thus breaking the home ties.

These results do not concern only one generation, but affect the offspring. Children are sometimes born blind or mentally deficient, and even physically deformed, thus leaving a weakened generation. Think of the poor children!

The use of alcohol as a drink is in direct violation of the divine law of God. The law of the Nazarite was that he should separate himself from wine and strong drink, and should drink no vinegar of wine, or vinegar of strong drink, neither any liquor of grapes. He was to be a total abstainer.

The wise man has said in Prov. 23:31, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." Then again, it is not for kings to drink wine, nor for princes strong drink. Could this be said of our rulers in authority today, that they are not to use any strong drink or wine?



Given for Food and Not for Liquor

Can we not follow Daniel's temperance principles, and purpose in our hearts that we will not defile our bodies with the king's wine?

God gives many warnings and pronounces woes upon the drunkard. "Woe unto them that rise up early in the morning that they may follow strong drink, that continue till night, till wine inflame them." "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Let us beware that we are not found guilty of leading others to destruction, by giving them a drink or indulging therein ourselves.

Matthew 24:48-51 says, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The open liquor traffic causes more folks to indulge. It is not the man alone who indulges now, for liquor can also be obtained by women and children. We no longer see such signs as this: "Minors not allowed here," which kept many of our young people out. Today we can go to the restaurant and find people indulging in drinking. We find them on the highway, in the roadhouse, in the dance hall, in the home, and almost wherever we look.

More folks have been caused to indulge because drinking destroys the conscience. Long indulgence in any form of sin hardens the conscience to such an extent that it is no longer recognized as sin. The user has less conscience against it, since the government puts its stamp of approval upon it. They think it right to use it now since the law says they may.

Since the conscience has been abused, it has become seared as a hot iron sears the feelings in the skin. In the face of warnings and dire consequences that are even experienced, they push on in their indulgence with greediness.

Because it can more easily be obtained, more folks will indulge. Observation shows that drunkenness has increased since we have licensed drinks. Go where you will today, you see and hear of the drunkard. And accidents have increased alarmingly.

Liquor drinking is worse now than years ago because of the incontinency of mankind. God tells us that this is one of the signs of the latter days (II Tim. 3:3) and the enemy is busy destroying the souls of men. And I Cor. 6:10, tells us no drunkard can enter the kingdom of heaven.

Therefore, let us as Christians pray earnestly that we may live exemplary lives, and that we may lead others to

see the evil of this sinful habit, so that their minds may not be blinded by the enemy and their souls damned (John 5:29), but that they

may be eternally saved for heaven and God's glory.

Louisville, Ohio.

VICTORIOUS LIFE SECRETS

VII. How Jesus Met Temptation

By J. D. Mininger

Bro. Mininger will be glad to answer letters from readers who have problems pertaining to living the Victorious Life. Correspondents should enclose postage and address him at 2409 Farrow Ave., Kansas City, Kans.

Scarcely was Jesus born in Bethlehem's manger until Satan through the instrumentality of King Herod, tried to murder Him—murder God's Son. You recall the decree made by this wretched king, to slay all male children under two years of age. Clearly the motive of all this was to kill the Christ Child.

But Satan's rage did not end here. We want to notice further, especially the later conflict in temptation between Christ and Satan. The Gospels make it plain.

First, that Jesus was tempted of the devil forty days and forty nights;

Second, that He was in the wilderness among the wild beasts;

Third, that Jesus was hungry;

Fourth, that Jesus quoted Scripture in His conflict with the devil;

Fifth, that Satan misquoted Scripture to Christ;

Sixth, that the devil departed from Him;

Seventh, that angels came and ministered unto Him; and

Eighth, that Jesus completely vanquished sin and Satan at every point.

WHAT JESUS DID WHEN TEMPTED

We want to notice here at least five things regarding the Lord Jesus and what He did during His temptation.

1. He Was Filled with the Holy Ghost

To be filled with the Holy Ghost means among other things, to be supernaturally empowered. This fullness of the Spirit is included in the redemption rights of even the least of God's children today. See Acts 2:39, Eph. 5:18. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

2. He Did Not Argue with Satan

Christ did not descend to the same level with Satan by arguing with him. Was it not "Sophie the scrub-woman" who said, "When the devil rings my door bell, I always send Jesus to answer him. I do not argue with him." Let us do likewise and call upon the Master to handle the entire situation when tempted. Christ is infinitely more than a match for Satan. It was Christ who led captivity captive. It is Christ who is not only Master of ocean and earth and sea and skies, but of temptation as well. "Hallelujah what a Savior!" "The battle is the Lord's." "The Lord shall fight for you, and ye shall hold your peace."

3. Christ Was Wholly Yielded to God His Father

The greatest secret in living the overcoming life that I have ever learned is to be completely yielded to God. See Rom. 6:13. This is what Christ did. It was He that said, "Not my will but thine be done." Truly the head of Christ is God. He came not to do His own

Are You a VICTIM or a VICTOR Today?

Satan hath desired to have you, . . . BUT I HAVE PRAYED FOR THEE. Luke 22:31, 32.

He led CAPTIVITY CAPTIVE, and gave gifts unto men.—Eph. 4:8.

will but the will of His Father that sent Him. Can we truly and whole-heartedly say,

"All to Jesus I surrender,
All to Him I freely give."

Can we honestly sing,

"Fully surrendered, Lord divine,
I will be true to Thee."

4. Christ Prayed with Fasting Forty Days and Forty Nights.

Temptation drove Jesus Christ (in whom was no sin) to prayer. What a lesson for the twentieth century Christian! It is the one who is faithful in prayer who will be victor in temptation. Study the prayer life of the Lord Jesus—see Him also in Gethsemane praying until He sweat as it were great drops of blood, follow Him to the cross where His last words were words of prayer, follow Him to the Father's right hand where He is this moment praying for His own. What a lesson for us today!

5. Christ Smote Satan with the Sword of the Spirit, the Word of God

This should impress us with the tremendous importance of being similarly equipped, similarly armed with a working knowledge of the Bible.

Just as the morning sun dispels the darkness of the night, so Satan flees before the right use of the Spirit's sword which is the Word of God.

LESSONS FOR ME

1. It is no sin to be tempted.
2. We should not think it strange if we are tempted, not even if, like Christ, we are tempted fiercely and continuously.
3. We can never be tempted along any line that Christ has not been similarly tempted.
4. Neither give place to the devil.
5. God will never allow us to be tempted above that we are able.
6. God always provides a way of escape.
7. God is faithful.
8. "For in that he himself suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).
9. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

10. Every temptation is an opportunity for another victory.

11. "The Lord knoweth how to deliver the godly out of temptations" (II Pet. 2:9a).

"In temptation He is near thee,
Holds the powers of hell at bay,
Guides you to the path of safety
Gives you grace for every day."

12. "Count it all joy when ye fall into divers temptations" (James 1:2b).

13. If our hearts are clean, and if we are filled with the Spirit, if we are fully yielded to God, if we pray aright and properly use the sword of the Spirit, we will be certain to be more than conquerors through Him that loved us.

14. "Blessed is the man that endureth temptation" (James 1:12a).

CHRIST THE BRIDGE THAT CANNOT BREAK

The late I. M. Haldeman wrote saying, "Some years ago I spent a summer in the upper part of New York State among its mountains. A new railroad had been opened to the interior. A bridge had been thrown across a great chasm hundreds of feet deep, down through which a rushing, boiling, lashing torrent swept on its way to the great lake beyond. My room was so situated that I could look out upon the wide sweep of country, the distant mountains, and in the foreground the railroad bridge spanning the deep gorge. From there I could hear the sound of the roaring waters. It was a tumultuous and fascinating music by day; and at night, as the rising and falling notes mingled with the drive of the winds from old White Face, I was again and again lulled into that helpful and continued sleep I had sought elsewhere in vain.

"One day sitting at my window, looking out upon the ever-appealing landscape and listening to the ceaseless roar of the waters, I heard a new sound. My ear was instantly alert. I listened. The sound approached. At once I realized, a train—the first train on the road—was approaching. There was the shrill warning of the whistle, and the nearing thunder of the coming wheels. Presently, I saw two huge locomotives drawing slowly up to the bridge. They passed on until they reached the center; there was a sharp challenging whistle from each. I heard the brakes crash down, and the two pulsing, throbbing machines came to a dead standstill.

"I wondered what was the matter. I waited. There was no movement. The steam rose up in white piled, cloud heaps, and blew off in thin fringed streamers to the mountains like banners of greeting to the woodlands now, for the first time, invaded by the iron monsters. Then I saw one of the engineers lean lazily out of the cab window of his locomotive, with a pipe between his teeth, sending forth from time to time, easy and regular puffs, as if he had all the day before him. I looked at the companion locomotive. Engineer and fireman seemed at ease, and their attitude implied they expected to stay a long while in that strange position in the center of the bridge, high in the air, with the dashing, smashing waters underneath. The engines looked so massive—the iron and steel work of

the bridge so like a spider's web supporting them.

"What could it mean?

What do you think it could mean?

"Do you imagine for a moment those men kept those tremendous tons of iron beating and quivering upon the bridge for nearly half a day, sat in their cabs, smoked their pipes, laughed and chatted with seeming indifference while suspended in the air, because they wanted to find out whether there was any inhering weakness in the newly built structure? Do you imagine they were watching to see whether the bridge would say, Yes, to the tempting, aggressive mass of railroad iron and steel straining at every bar and bolt of the construction beneath?

If you think that, then are you as a fool for the pains of your thinking.

Nay! These men who loved life as well as you or any other human being, took those great locomotives on the bridge not to prove there was a possible inhering weakness in it, and that in some sudden moment it might give way, and men and engines be precipitated to the flood below; they took those locomotives to the bridge, kept them there, and themselves remained at ease and in quiet, that they might demonstrate to all the people who watched with curious eyes and wondering mind; kept them there to demonstrate to every looker on that there was no inhering weakness in the bridge; and that it could not break down under the temptation of the weight upon it; that there was no tendency in it, in any part of its makeup, to say, Yes, to this iron temptation—and break down. These engineers kept the panting and quivering locomotives on the new and before untried bridge to prove and demonstrate to all who saw them that this bridge was worthy of their confidence; that they might venture upon it, trust themselves to it unreservedly, and without the shadow of fear. In short, this great temptation or trial was intended to set the bridge before the people as entirely worthy of their unshaken faith and unhesitating confidence. It was the indisputable assurance that no innate weakness was in the bridge, and no possibility at any time in which it could have said, Yes, to the temptation.

What more then shall I say?

It is not necessary for me to say more. You may say it if you like, because you yourself must see it.

Here it is:

"All the weight of temptation was crowded on our Lord Jesus Christ in that hour when the devil met Him on the Mount. He was tempted in "all points" as we are, from animal appetites and desires, to the highest reaches of ambition for self-gratification and power.

"He was tempted and tried—that we might see Him as the majestic, unbreakable bridge across the deep chasm of sin and death; and so seeing, fling ourselves without reserve, and in unhesitating confidence upon Him as the one and all supreme object of our unfaltering faith and profoundest adoration.

"Those engineers tried the bridge across the chasm because they knew it could not break down; and because they wanted the people to put their trust in it, and commit themselves in fullest confidence to it.

"God the eternal Father gave our Lord Je-

sus Christ, His own very Son, and God the Son, over to the power of the tempter—because the eternal and covenant God wanted all the world to know that upon this Second Adam, this new and federal head of the race, every human being might cast himself and herself in full surrender of faith, and with

joyous confidence in His unfailing care—His swift defence."

"Upon a life I did not live,
Upon a death I did not die,
Upon Another's life, Another's death
I rest my soul eternally."

Kansas City, Kans.

COMPANIONSHIP WITH THE WISE AND GOOD

By Elva O. Newsanger

Most people have a desire within themselves for companionship with others. That desire was placed there by God and He provided a way for it to be satisfied. After the creation of man the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). God brought all the fowls and beasts of the land and sea to Adam and he named them "but for Adam there was not found a help meet for him." Then God created Eve as companion for Adam.

The need of companionship is emphasized quite frequently in the Bible. The wise man says in Eccl. 4:9, "Two are better than one; because they have good reward for their labour."

Christ sought and appreciated human companionship. Even in the darkest hour of His life He took disciples with Him. Matt. 26:37, "And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." On several other occasions also, He took these three as the closest to Him. If Christ, the Son of God, needed that fellowship in His earthly life so do we.

As Christ desired companionship so He knew it would be best for His disciples to work together. This is shown in Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two by two before his face into every city and place, whither he himself would come."

Those whom Christ helped showed their gratitude for His companionship by ministering unto Him even until His death. Matt. 27:55, "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him."

The first missionaries were sent out, not alone, but in groups that they might be a help one to another. Acts 13:2, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

Paul recognized the help he received from

his companions and fellow workers. II Tim. 4:11, "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry."

"A man is known by the company he keeps," is an often repeated saying. If you would then be well thought of, keep good company. A wise companion will influence our life for good. Prov. 13:20, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." One cannot long associate with another without becoming somewhat like him. We delight in being with those who have about them the kind of thoughts that are in our hearts. If we love good things we delight in those who are good. To get the highest blessing out of good company we must delight ourselves in it and abhor the way of evil.

Good company keeps us in a safe path. Prov. 2:20, 21, "That thou mayest walk in the ways of good men, and keep the paths of righteousness. For the upright shall dwell in the land, and the perfect shall remain in it." Good companions walk in good paths. If we want to be in their company we must be willing to walk in the good paths with them. Prov. 4:18, "But the path of the just is as a shining light, that shineth more and more unto the perfect day." One who walks the straight path will have a good influence over others.

Companionship with the wise and good brings blessedness and prosperity. Psalms 1:1-3, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Companionship of the wise and good is a mutual help. A good companion is a great help in the spiritual life. Heb. 10:24, 25, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Also Eccl. 4:10, "For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up." It is sad indeed for one who falls if he has no one to extend to him the helping hand; but how it cheers the heart of one when there is given to him the hand of fellowship!

We know that a true friend will stay by us through everything. Prov. 17:17, "A friend



loveth at all times, and a brother is born for adversity." Also Prov. 18:24, "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

Christ is the perfect Friend. The last words He spoke to those who were His companions were words of cheer. John 15: 13-15, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends;

for all things that I have heard of my Father I have made known unto you."

If we follow our companions as they follow Christ we shall receive the blessings promised to the faithful. Heb. 6:12. "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Places where the godly delight to be and where they meet to talk and to worship and to work is the place to go for all who would have safe companionship. Let us keep the path of the righteous. It is best to be with those in time whom we hope to be with in eternity.

Narvon, Pa.

COMPANIONSHIP WITH THE EVIL

By Elizabeth Hershey

Of all the snares to which a Christian is exposed perhaps the most fatal, the most ruinous, are those which spring from improper companions. These are often Satan's most successful instruments for entangling and destroying some who bid fair for heaven.

To have no association with the evil in the present state of things would be impossible, "for then must ye needs go out of the world." To seclude ourselves from the world altogether would be to neglect opportunities for doing good to the souls of those perishing in sin around us. This conduct would be opposed to the precept and example of our Lord Jesus. But to fellowship with or have companionship with, implies the thought of having a joint interest—interest in the same things—and an intimate friendship with. The Lord forbids such friendship between His children and the followers of the world. His Word offers many reasons for obedience to this command. It describes those as blessed who avoid evil associates. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. 1:1).

Why did God command such distinct separation between His chosen people and the Canaanite tribes? The reason is given in Numbers 33:55, 56: "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do to you even as I thought to do unto them." This plainly shows that God will reward the companions of the wicked with the same reward He gives the wicked.

Another result of such associations is given in I Kings 11:2. "Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your hearts after their gods." The result here is apostasy.

Another result of mingling with sinners might be the denial of Christ as in the case of Peter. "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves; and Peter stood with them, and warmed himself. . . . They said therefore unto him, Art not thou

also one of his disciples? He denied it, and said, I am not." Because Peter was with the wrong group he denied his Lord.

Still another result of evil companionship is defilement. I Cor. 15:33, "Be not deceived; evil communications corrupt good manners." Sin is as infectious as a disease. The strongest Christian can be infected with sin. No one would voluntarily walk into a house quarantined for smallpox even if he were immune by vaccination. If he would enter such a house he would be disobeying the law of quarantine and be subjecting himself to a dangerous disease. So if a Christian, who has been washed by the blood of Jesus voluntarily walks in the path of unrighteousness, he is disobeying the laws of God and is subjecting himself to the snares of the evil one.

Separation from evil is described as necessary if we wish to walk in the paths of righteousness. The Psalmist says, "Depart from me, ye wicked men; for I will keep the commandments of my God." As if he had said, "I cannot keep those commandments and associate with you; but I will keep them, so we must part." Intimate acquaintance with those who are strangers to religion is represented as the way to destruction. "A companion of fools shall be destroyed."

The history of Lot affords one of the most touching examples of the effect of evil so-



THY WILL BE DONE

Oh, how we long to take our lives
And mold and shape them by our will;
Yet when we've had our way with things
We find that disappointments chill
Our zest in the accomplishment,
Somehow we do not feel content.

Our Heavenly Father knows the things
That we should have from day to day;
He knows our deepest, truest need
Before we ask, before we pray,
While we, in ignorance and greed,
Oftimes know not what is our need.

What deep content would bless our lives
If ever in our thought and prayer
We would remember that He knows,
And with His tender, loving care
Will meet each need. Then we would pray:
"Thy will be done on earth to-day."

—Minerva Hunter.

ciety. He plunged into the society of the evil for the sake of worldly advantage and he reaped bitter fruit. There are Christians who would be strong enough not to be drawn altogether from religion by worldly companions, yet there are many reasons to forbid such association. All who are strangers to God have the carnal mind which is enmity against God. "Should you love them that hate the Lord?" Should you take your pleasure in those in whom God takes no pleasure? Even though their friendship may not be ruinous to your eternal welfare what pleasure should you find in them who are hastening to eternal death! Soon there will be an eternal separation between the children of this world and the children of Light. So it is best for the Christian to begin that separation now, and not to set the heart and affections upon those who will soon be placed at an impassable distance from him. It is best for the Christian to form those friendships which will be eternal—to choose friends who will be friends of God.

Moses speaks of separation from the world as being a natural outcome of fellowship with God. He says, "For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Ex. 33:16).

Thus there are countless motives for shunning evil company. But God has given another greater reason. He offers His own friendship if we renounce the friendship of the world. II Cor. 6:17, 18, "Come out from among them, and be ye separate . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." With such a promise it should not be difficult to choose between God and the world.

Kinzers, Pa.

SELF-MADE MEN

Once a very distinguished man was introduced to a gathering as a self-made man. He refuted this statement in his introduction and was later questioned about it.

"I was thinking," he said, "that I really am not a self-made man. True, I did begin to work in a store at the age of ten, but that was because my mother thought I ought to have the educating touch of business. True, I did read books greedily as a boy, but that was because mother led me to it and had me give her accounts of all the books I read. Even my integrity, to which I credit any success I may have attained was due to my mother. I recall once I had some apples to sell by the peck and I was putting the poor ones in the bottom of the measure and the fine ones on top. When my mother saw what I was doing she gave me a talk on honesty which I never forgot. On the whole I could scarcely call myself a self-made man. More truly, my mother made me what I am."—Selected.

"Praise the Lord" is the spontaneous outflow from the lips of him who is really in fellowship with his Lord and Savior.—R.

MISSIONS

AS IT LOOKS TO A MISSIONARY ON FURLOUGH

By J. N. Kaufman

I

The editor has asked me to write an article on the above subject. I comply. I only stipulate that both editor and readers keep in mind that this is the way it looks to the present writer. To other missionaries on furlough the picture may appear different.

I first went to India in 1905, which means that I have spent more than half my lifetime in connection with the work in India. Our children were born in India, which they regard as their home. This is our third furlough. If the Lord is willing and family health permits, it is our intention to return to India for a fourth term of service. I am frequently told by friends at home that a characteristic which they have observed of all foreign missionaries is their undaunted enthusiasm to return again to the field after furlough. It not infrequently occurs that, due to certain reactions and experiences in a missionary's life on the field, he leaves the definite impression, if not actually saying so, that he does not contemplate returning to the field after furlough. Despite this it is no surprise to the rest of us to receive letters from him stating his great desire to return to the field "tomorrow!"

On our first furlough to America, after an absence of nine years, I was somewhat puzzled because of the changed condition at home. It was many weeks before I had succeeded in making certain very necessary adjustments. When I left for India there were but few automobiles. I had seen two or three. When I returned the country was pretty well motorized. Other similar far-reaching changes had taken place. People at home had gradually but imperceptibly adjusted themselves to the changing conditions. Our Mennonite communities were by no means unaffected by these revolutionizing changes. But after some months I discovered that the change was not all in the people at home. I, myself, had undergone some very great changes in the nine years' absence from the home land and in the first few months at home I had been going through a period of radical readjustment.

Sometimes strange rumors start a mental attitude which must be corrected. In my second year in India I took ill with chronic dysentery—a serious case. Weekly letters home kept my parents informed of my condition. One Sunday morning in a church service at home one of the ministers, without verifying the report, announced publicly that on account of my illness I had to leave India. My death occurred while enroute to America and I was buried at sea! Imagine the shock to my father who was present in the service. Our marriage took place in India. When we came home a brother came to me in disappointed manner saying that he understood I had married a native! At another place some folks came to

us expressing surprise that our children are white. They had expected them to be black!

II

Domiciled in a foreign country almost continuously for a period of many years is sure to bring about certain changes in the mental processes of a missionary. He has dedicated his service for life. Home ties are, to all intents and purposes, severed and the things to which he had been accustomed are deliberately left behind. He gradually adapts himself to a foreign setting. Moreover, being the guest of a foreign government, he obeys the laws of his adopted country in so far as his conscience allows. Even his furloughs are brief and temporary and when the missionary on furlough confesses, "My heart is in India" he clearly reveals this mental attitude.

When I left for India the first time a brother came to me and said, "When you get to India please write me a letter just so I can say that I have received a letter from India." He got the desired letter though I never had one in reply. In the first few years letters from friends at home are frequent, but as the years come and go many correspondents cease writing, which means that the home touch is less effective. On furlough I frequently hear the remark, "I have often thought of writing but never got at it," or "I would have written but I did not like to bother the busy missionaries." In all cases I have encouraged the writing of letters to the several missionaries on the field.

But the great burden on a missionary's heart is the salvation of lost souls. The related problems of developing an indigenous Christian community on the field and the care of the churches require all the consecration, constructive thought, and spiritual energy of which he is capable. How shall we interpret Christ to a pagan people whose religious exercises consist largely in doing deeds of goodness to accumulate merit and to appease the wrath of angry gods? Shall we begin by urging upon them the outward forms of Christianity. Enough of them have already attempted to merit salvation by works to prove that such processes, even if the forms are Christian, can not serve to lift them from the thralldom of sin. No, they must have a new life, they must be born again and become new creatures in Christ Jesus, and when Christ is enthroned in the heart the outward forms will conform to the new experience and what is objectionable will slough off as do the old leaves of a tree when the new leaves shoot forth.

There are those, thank God, who respond to the Christian appeal. The group increases, the new disciples are put to work, they are organized into churches, they testify among their fellow countrymen. Problems arise—problems of faith and loyalty, of Christian conduct, of administration and polity, of dis-

cipline—all peculiar to conditions in a setting not usual to the experiences of the church at home. The truths taught are the same; the principles applied are the same; but the method of applying them must of necessity be different.

III

And then comes the furlough. Fresh out of conditions in a foreign land, sometimes from a lonely missionary outpost, the missionary emerges to experience the thrill of coming home, with all it involves. Renewing of friendships, of splendid Christian fellowship in homes, churches, and conferences cause waves of overwhelming emotion.

A year ago when we returned from the field we found ourselves after ten days in the midst of the various meetings of the Mission Board in its annual sessions. It was, indeed, a rich experience and a source of personal blessing and encouragement. Some of the results of the deep concern and anxiety due to the financial crisis through which the church has been passing were seen to be etched on the faces of those stalwart men of God who served the Board on the Executive Committee. I feel that the church at large little realizes the tremendous burden of responsibilities carried by those brethren. Do we pray for them as we should?

Shortly after those meetings I had the unusual opportunity of a rapid visit of churches from the Atlantic to the Pacific. Certain situations and observations left their impressions on me which I noted down at the time. Some of these are indicated below as it looks to me.

1. There is a large number of fine capable young people in the Church, loyal to the Scriptural standards of Christian life and conduct who are willing and anxious to serve the Church. Many of these are candidates for foreign mission work, but foreign work is not expanding rapidly enough to absorb all of them. The policy of our India Mission is to Indianize as rapidly as is consistent with existing conditions, and the field will have reached the saturation point when the total number of foreign workers number, say, about thirty-five. Africa will no doubt use some of these young people. So will the Argentine. There are plenty of other needy fields, but work can not be opened in any of them very soon due to the economic condition of the Church. In the meantime doors are opening at home. Churches exist without resident ministers. Rural fields present needs which should be more fully explored. Summer Bible Schools are growing and afford splendid opportunities. As I see it there should be more effort made to get our young people to step through these open doors.

2. People ask, "In your opinion is the spiritual life of the Church declining?" An accurate reply is not easy to make. We always note changes in the Church after our return, some of which are not encouraging, and our early impression may be that the Church is drifting, but on closer acquaintance with conditions one feels convinced of the deep-seated piety of the brotherhood. Still, sometimes we feel a bit disappointed to learn that some things which we fight against in the Church in India as detrimental to spiritual life are more or less condoned by the church at home. There are problems looming which have tre-

mendous potentialities for worldliness in the Church. Labor unions, co-operative business, compulsory insurance are some of the several matters on which the Church will have to declare herself in the near future. In my opinion the mind of the Church has already undergone considerable change relative to these matters. The years of prosperity, ending with the collapse of 1929, had developed a materialistic attitude among the brotherhood. While the financial collapse was in many respects very unfortunate, yet it was hoped that it would jerk us all back to more fundamental things, and no doubt this was the happy result in many cases. But according to my observation concentration on material things is no less now than in the years of comparative plenty. People talk not of what they have but of what they have not. Still spiritual life can not be measured by outward adjustments to rapidly changing situations and I like to believe that the spiritual life of the Church is not on the decline. I make this statement despite what I am about to say below.

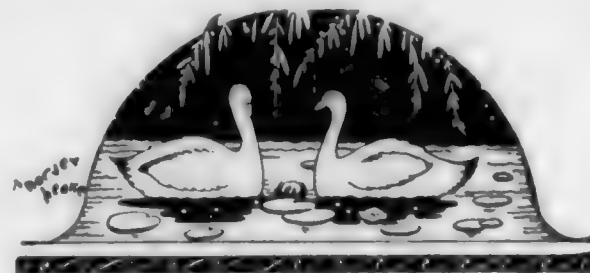
3. More than on any other previous furlough were we reminded this time of a lamentable situation among some of our church leaders—moral defection. So impressed was I with this phenomenon that I made a list of them in my notebook. The list is a formidable one, and one scans it with the utmost sense of pain and regret. On my first furlough a prominent church leader who is a lifelong friend of mine said to me, "I am very much afraid that after I am dead and gone grievous wolves will enter the flock and destroy it." His name is in my notebook. Another church leader, also a lifelong personal friend, said in my presence and in the presence of one of his boys, "The Lord has hold of one leg and the devil of the other." This church leader has since been unfrocked, and his name is on my list. This list contains the names of eight bishops whose lapses occurred within little more than that many years. In speaking of this phenomenon I said to a young brother, "What effect must this have on our young people?" "And depend upon it," he replied, "the young people are taking note of it, too."

4. Moral and ethical lapses are serious enough and greatly to be deprecated. But the attitude of the Church towards sin, regardless of the guilty party, is sound; witness the fact that the offending brethren have been severely dealt with until they showed evidence of true repentance. What causes this writer considerable anxiety is something more subtle and more difficult to deal with. When I taught school discipline was not made difficult by the really bad boy or girl. These were readily taken in hand. It was the tolerably good pupil who continually committed petty infractions of the rules of conduct in the schoolroom. No single infraction was serious enough to make a fuss over. But the aggregate through the day or the month caused more trouble than all the other pupils put together. Soon after our arrival nearly a year ago I wrote in my notebook, "The politics of the church is an increasingly alarming menace. All possible efforts should be made to counteract the danger." Maybe I wrote strongly then, but that is the way it looked to this missionary on furlough.

Authority in the church has divine sanc-

tion, is necessary, and must be respected. The unholy desire for authority and power is wrong. The abuse of authority invites disaster. The cheerful transfer of power and authority—well, that is not so common. Church troubles may very frequently be traced back to instances of the abuse of power. I have been told of so many instances of dissatisfaction traceable to the above mentioned causes that it tends to confirm rather than minimize the original notebook entry. Among the first that I had the misfortune of hearing I was so chagrined that I remarked, "If such a situation would arise among our missionaries in India we would get down on our knees and remain there until the difficulty had been settled." This unfortunate situation is not confined to any one part of the church. Here is a brother who wishes to become pastor of a certain congregation, so he starts a campaign among the members favorable to his election. He personally writes out the invitation to himself to become their pastor (I have read it myself). Another many hundred miles away desires the superintendency of a mission and he personally accompanies the brother who canvasses for him. "What could we say?" said the head of one family canvassed, "when the candidate was sitting in the room with us? Of course we could not say, No." Occasionally we hear the use of the terms, "railroading," "wire pulling," "steamrollering." These are ugly terms and their use does not always truly represent matters, but there is enough of these in actual practice to justify deep anxiety and concern. Personal or partisan propaganda conducted beneath the surface is extremely difficult to deal with.

5. It had frequently been suggested, earlier, on both sides of the water that it would be desirable to have a brother from the India Mennonite Church visit the churches in America. As I feel now I would hesitate to urge such a thing at present, quite apart from



THIS I KNOW

By E. Margaret Clarkson

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatso'er it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

the expenses involved. I fear that it would not help us in our Church discipline in India. It would be more helpful to have several men "full of the Holy Ghost and of wisdom" sent by the church at home as ambassadors to the Church in India. Such a visit could be mightily used of God to the mutual benefit of the Church in India and the Church in the home land.

6. Is the missionary spirit in the home Church as encouraging as it was in previous furloughs? The first reaction would be that it has slightly declined. This may be due to the unfortunate fact that so many people definitely connect mission work with money, and since the ability to contribute to missions has been vastly curtailed many feel that there is not much else to be done. I am one missionary (and I believe I am speaking for them all) who dislikes being associated with finances when missions are being discussed. Mission work is primarily and essentially a spiritual enterprise, and money, as it enters into the picture at all, is secondary and incidental. When missions were first organized by the early church the subject of money was never discussed.

There is one thing which is disturbing me. We go to the foreign field under the Great Commission committed to the preaching of a Gospel that is intended for the whole world. We come home and hear doubts expressed as to the suitability of our message to city conditions. The circumstances incidental to city life make it "impracticable" for the Mennonite Church to conduct city missions! Is that a fact? If so, what is wrong with our message and testimony? But the welcome one gets when visiting churches and in the homes of brethren throughout the Church convinces one of the intense interest manifested on the part of the Church at home in the spreading of the Gospel of salvation to the uttermost parts of the world. My observation among the brotherhood confirms the opinion I have held for years that foreign mission work is still, outside of God and the Holy Spirit, the greatest single unifying factor in the Mennonite Church.

IV

We on the field are not wholly unprepared to experience all these things when we come home on furlough. We read the church periodicals, learn through correspondence, through new and returning missionaries, and occasionally through visiting brethren of the trends, tendencies, successes, and problems of the home Church. Again we are fully aware of the fact that we are being carefully scrutinized and sometimes severely criticized because of some of our alleged positions and methods in the field. We give attention to these criticisms and to the Church's reaction to them. They provide a fairly accurate barometer in estimating conditions, and when we come home we feel in a sense introduced. The trouble with most of us is that we have our eyes too much on the ground. We concentrate too much on purely local matters to the neglect of our brethren beyond these narrow limits. This applies not only to the folks at home but also to us on the field for we find one of the many good things to be derived from a furlough is the opportunity to with-

draw for a season from active participation in the work and get a bird's-eye view of the entire situation. One discovery is that we find

we are not as vital to the work as we believed ourselves to be.

Portland, Oreg.

THE SERVICE OF THE SPIRIT-FILLED CHRISTIAN

By Vivian Baer

The Christian life is not narrow and impoverished. It is a life of joy. It is a life of happy action. All that is clean, joyous, wise, and beautiful belongs to the consecrated Christian. The ideal Christian life is a life of service. The standards of acceptable service to God are given to us by precept, as God teaches them in His Word, and by example as Christ, and His disciples lived lives of service.

First, there must be the surrender and consecration of the will. When the will is so surrendered, consecrated service will follow. There is no special value in just being busy. Satan is busy too. It is the nature of service, the cause in which we are engaged, and the way that we go about it, that matters. Someone has said that the motto of the Prince of Wales is the short but expressive one, "I Serve." Does it not seem a bit peculiar that the motto of a prince should be "I Serve?" But a prince is never more of a prince than when he is giving himself to the service of others.

"I Serve," was also in a much larger and greater sense the motto of our Lord. The idea of Jesus as a servant is fulfilled in the New Testament. From the earliest recorded words of Jesus, "I must be about my Father's business" we have illustration after illustration of our Lord as the Servant of God and man. The only purpose God can possibly have for keeping us here after our conversion, is service.

Service is one of the primary objects of Christianity. All the blessings and privileges of the Gospel are intended for the purpose of promoting the glory of God and the good of man by means of consecrated service. Every moment of our life in Christ is a notice to us to get busy and keep busy for the Master. Christ is calling today for consecrated lives. No one can make a greater mistake than to refuse that call.

It is impossible for us to be other than servants. Some say there is nothing they can do. Others that the little they do does not amount to anything anyway. Someone must set the proper example in the Christian life and service, someone must cheer the downhearted, encourage the faint, lift the fallen, care for the needy. That someone is you or I. Our place is of the Lord's choosing, and our business is that of obeying the voice of God.

Service does not necessarily mean any special activity. The real test of service is the test of obedience. Not only are we servants, but the character of our service is determined by the one to whom we yield obedience.

In every walk of life there is need of consecrated service. In the home is the real test of a Christian life. Have those in the home the benefit of loving service, or is it given in a grudging and half-hearted way and only because we must? Here is a great field of service right in our own homes. Are we making the most of it?

Shall we think of the social life as an avenue of Christian service? Some may say that religion has no place in the social life, but where Christ is barred no Christian has a right to go. Young people are continually mingling with others in school, at college, at work, in recreation, and at church. These contacts are our opportunities for service in winning others for Him and to His service.

How very great is the need of consecrated service in our church! In the days in which we live it seems to be the fashion to criticize the church and to suggest that church members are no better than anyone else, but rather worse. Perhaps the church, composed of sinners saved by grace, is not all that we would wish it to be, but it is doing more than any other organization to keep the land clean and sweet and fit to live in. In the church we receive help to overcome the evil one. Here the old and young, rich and poor, people of every station of life, are invited to meet upon a common level. Our church is surely what we as individual members make it. If our church does not reach the standards we think she should, may we by God's grace strive to give more consecrated service.

Last but not least we would think of personal work. Does this require consecrated service? Indeed it does. If we are not consecrated to the Master our service will be useless in this work. How often when we are speaking to others about their souls we are told of the inconsistencies in our own and others' lives!

How often too, we hear excuse after excuse from those we would expect to be engaged in this kind of service. If we could realize more fully our lost condition before our conversion, our souls lost, doomed to spend eternity away from God, surely more would engage in this service. The story is told of a monk who wanted to get close to God, and so climbed into a cathedral spire. For days he sat there listening for God's voice. Then one day he heard it—but it seemed far away. "Where art Thou, Lord?" he cried. The answer came from the pavement below, "Down here among the people." Jesus came to serve down here among the people, and can we who claim to be His followers, His children, His servants, desire to be elsewhere than among the people telling the old, old story of Jesus and His love by our consecrated, loving service? These are but a few of the many places where our services can be consecrated to Him.

Let me cultivate a deep conviction that God's work down into the details of daily life, can only be done in God's strength. Let me believe firmly and unceasingly that the Holy Spirit does dwell in me as the power from on high. Let me in my Christian work fear nothing so much as working in my own human will and strength. Let me rejoice in the weakness that renders me so absolutely dependent upon God that I wait in prayer for His power to take full possession.

Oh, that the feeblest worker might find joy in consecrated service! What a new glory it gives to life and what a new urgency and joy in labor!

May this be the prayer of every consecrated Christian!

"Lord, teach us to serve in the strength which God supplieth, that God in all things may be glorified through Jesus Christ."

Scottdale, Pa.

"THE HANDS OF CHRIST"

"I saw His hands as I passed the Naz'reth shop—brown, scarred and calloused, the hands of a worker. They were skillfully fashioning a yoke for the gentle oxen gazing in at the open door. I bethought me of another lowly place with naught but oxen for companions. Yet, to my careless glance, the carpenter's hands were the hands of any common laborer. There was strength in their touch.

"I saw His hands as I traveled the road beyond the Jordan. They were resting gently upon the dusky curls of little children. I marvelled that the hands of toil could be so infinitely tender. There was gentleness in that touch.

"I beheld His hands again as He touched the diseased bodies and sightless eyes of the thronging multitude. His hands were as the hands of a surgeon, bringing new life in their wake. I bethought me of a diseased and blinded world that awaited the touch of a physician's hand. There was healing in that touch.

"I saw His hands as He girt Himself with a towel and knelt humbly at the feet of His followers. His hands were roughened and toilworn as I have sometimes seen the hands of our mothers, yet I thought them beautiful. There was Brotherhood in their touch.

"I saw His hands as I strolled on a grim hilltop near Jerusalem. They were stayed to a crosspiece by nails. I remember the Naz'reth shop, and how I had seen the Man there holding nails like as these.

"His hands now were torn. I said, 'I wonder what evil thing the carpenter has done,'—then I went on my way."

* * * *

"Today I looked at my hands. They were tainted with riches unearned. They bore no marks of toil or love. I bowed my head upon them and wept bitterly that there was no trace of nailprints upon them. I longed again for the years that were. 'Oh, God,' I cried, 'give me again my lost youth, a chance that I, too, may have hands that have served.'"

Anew each communion time we try to think our way into the meaning of Christ's love and resulting sacrifice for us. Always the choice of a radiant, selfless, serving life or a life of mere existence and leaden feet. The reality of "His Way" comes in His warmth and understanding of persons; His keen sense of justice and standards of goodness as He shared them in the beatitudes; His religion of inward sincerity, one who knew God and knew Him as a Father. This Living Christ of the people brings fresh hope and joy. In all honesty we know in Whom we have believed.

O God, make our faith adventure far for Thee! Amen.—Adapted.

Educational

THE HORRORS OF THE BATTLE OF GILBOA'S HEIGHT

Anis Ch. Haddad

The Mountains of Gilboa are undoubtedly the first point to which one turns his thoughts at ancient Enganim—the picturesque Jenin of to-day, lying as they do so near at hand. Bedouins have pitched their black tents in the quiet recess among the mountains, as they have done over the plain, more or less since the earliest history. To such wanderers accustomed only to the short-lived pastures of the wilderness, the attractions of a mighty oasis like Esdraelon, are hardly less than those of some Island of the Blessed to voyagers on the ocean waste. Again and again since the days of Gideon, and doubtless long before then, it has been covered with their camels "like the sand which is by the seashore innumerable," when war, famine or the desire of rich pastures has brought them across the Jordan.

The beauty of spring is tender and terrible. Flowers on the cliffs. Palestine, the land of contrast and paradox, becomes in early spring so vivid, so various, that its opposites reach the poignancy of drama. So I am thinking, as we drive along the Plain of Esdraelon to visit the scenes of Saul's disaster and last days. An iris-blue sky flecked with shifting gossamer clouds, winds in the patches of trees and in the green flames of young wheat—and to the south the austere mountains of Gilboa, purple, grey and stark. So wide a sweep of vision! Then close at hand, bordering the road and the cultivated patches and claiming whole fields between the green wheat and the blossoming orchards and the brown broken earth, bloomed innumerable wild flowers. Red anemones, like sprinkled blood on the meadows, and white and purple anemones, their pale and passionate sisters, and patches of deep cyclamen, growing on rocks, with large snake-colored leaves and delicate yet showy flowers, looking down with a pretended modesty made to attract; and yellow and purple and white flowers of too many names for me to mention, even if I knew them.

And with it all, it is as though the Bible, page after page leaves its leather cover and comes to life! The drive is a series of picture flashes of Bedouin life, pastoral scenes, vignettes of ancient history. All along we pass Bedouin women carrying huge burdens on their heads—everything from baskets of vegetables to tree trunks, while their lordly husbands walk leisurely behind. In their simple dresses, narrow at the waist and flowing at the bottom, faces tattooed with blue figures, brown arms glistening with multi-colored glass bracelets, these women impress us with their splendid carriage and poise.

On and on we drive, drinking in the beauty of the scenery, which is enhanced by the

throbbing, living memories of other days. We come to the foot of Mount Gilboa, where Saul was killed in his final encounter with the Philistines. The mountain today is barren of foliage, exactly as David cursed it!

The Mountains of Gilboa are in some respects still covered with thistles and rank wild growth. Growing corn, millet, sesame, tobacco and much besides, with magnificent returns, the soil wants population to turn it to profit. There are splendid perennial springs, and even in the hot months water enough is running to waste, below the hills to



Looking Toward the Accursed Mountain of Gilboa with the Plain of Esdraelon in the Foreground

irrigate almost any extent of surface.

Fertility, either wild or cultivated, reigns over all the undulations around, but the hills and the Galilean mountains beyond are in their upper tracts stony and barren. The little village of Jelbon—a very wretched place, marks the beginning of the isolated mass of Gilboa, which rises in a great number of summits; the highest of them being over 1600 feet above the sea. Here and there water still lies in small clefts of the rocks, but the whole aspect of the hills is desolate and forbidding: the bare rocks, split into thick beds of loose stones, standing out everywhere through the barren and russet of the stunted and twisted brush. The panorama from the

heights is very fine. Across the winding bed of a stream rises the noble mountains of Gilead, and when one turns his back on them, the great sweep of Esdraelon wearies the eye with its details; while to the north the mountains of Lebanon with snowy Hermon ever towering above all, mingles the earth with heaven. It is indeed noteworthy that though Carmel and Mount Gilboa are really spurs of one range, Carmel is so very fertile and Gilboa so absolutely barren.

But the bright rays of the morning sun rest upon the mountains of Gilboa as they lie in our view, richly girdled with fleecy and floating clouds. It is impossible to look at them without thinking of Saul and his fine sons, especially Jonathan.

Two centuries after the Battle of Gideon with the Midianites, the Philistines marched into the center of Israel and took up their position at Shunem on the spot where the Midianites had encamped. Saul then gathered the tribes on the heights of Gilboa. Looking down from his commanding position on the chariots of the enemy, drawn-up in the valley, Saul "was afraid and his heart greatly trembled."

In the midst of his camp he is alone. Samuel on whose advice he would have replied is dead. David, whose prowess helped him out of an apparently greater difficulty than the one that lies before him, is estranged. He has no one to whom he can go, he has by his sin estranged himself from God; yet he seeks that ancient oracle but it is dumb. God answers him not by dreams, nor by the prophets. Suspense is unbearable—if he cannot get an answer from heaven, can he from hell? In his distress and anxiety he bids a messenger go and seek a woman that had a familiar spirit—the very class of impostors his own decree had banished from the land. In the great crisis of the soul if faith fails, superstition must take its place. When all hope in man has gone, the soul must go back upon God, and if He answers not, then the spirit-world must find a substitute. The messenger returns and tells him of the "Witch at Endor."

Conscience made a coward of him, for he felt that he had forgotten God, and that God had, therefore, forsaken him. To be left of God is the saddest of all sad conditions. Witches, gold, drink, balls, theaters, they are all tried, but all fail. A God-forsaken man must be miserable indeed. The closing scene of Saul's life is sad and solemn. One's heart bleeds for the great man, and looking at him morally as well as physically one is constrained to exclaim, "How are the mighty fallen!"

Forsaken by heaven, he so far forgot himself as to seek counsel from the spirits of darkness. During the night he crossed the valley passing along the east side of the Philistine army, and went over the shoulder of Moreh to Endor, where he visited the witch. He had thus to get past the Philistines, who lay between him and that place, and he must have crept and glided in the darkness, as best he could, behind every fold of the ground or shoulder of the hills—in fear at every turn of being caught by the enemy. It

was a perilous journey but what is this outward danger compared with the "horror of great darkness" upon his soul? What a state of mind must he have been in that night that he should have crossed this wide valley where the Philistines were encamped! The distance is all of seven miles, so that he must have traveled at least fourteen miles that night.

From the top of Gilboa we can see the little village of Endor, a poor hamlet of rough, flat-roofed stone huts, with some fruit trees beside it—the center of the Philistine position. It thus faced the army of Saul which lay to the south with its back to Gilboa and its front towards the enemy on the north. Ravines leading south facilitated the approach of the foe, and the narrow plain in front would expose the Israelites in both front and flank to the attack of the dreaded chariots.

From where we stand on the slope just above the place where the Philistines were encamped, the road which Saul took can be unmistakably traced. He must have crossed the plain, gone round the left flank of the enemy, ascended the ridge of Little Hermon and then have gone down a rather steep descent to Endor.

Reaching Endor, Saul sought the witch. Here God answered him. There the Father of spirits permitted His servant Samuel to speak with him from the dead; there the reckless Saul, the godless man, yet God's anointed, heard his death knell rung from the spirit world and his doom pronounced. "Tomorrow shalt thou and thy sons be with me—the Lord shall deliver the host of Israel into the hands of the Philistines." We need not be surprised that after this interview, Saul was faint and dismayed. Saul's visit and the result of that meeting with the witch of Endor has perplexed thousands—pretended witches are wicked pretenders, and use their pretensions to deceive the ignorant and the simple. This is the crime, for they have no power. There are no witches when people do not believe in witchcraft; such believers are only found amongst the foolish, and Saul was never so great a fool as when he went on this fatal trip to wicked Endor.

Faint-hearted at the result of the unholy conference and feeble from hunger, he was in no fit condition for the battle on the morrow. Though broken in spirit he drew up his troops in the morning at the Fountain of Harod.

The Israelites were broken by the first impetuous charge of the enemy and the slaughter was dreadful as they attempted to flee upon Gilboa: "They fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul and upon his sons. . . . And the battle went sore against Saul and the archers hit him; and he was sore wounded of the archers" (I Samuel 31:1-3). Terrified with a great soul-terror, seeking death but finding it not, and dreading to be made the sport and mock of the Philistines if captured, he begged his armor bearer to thrust him through. Even this last boon was denied. Fixing his sword into the blood-stained ground with the energy of despair, he fell upon it—and so perished Israel's king.

The Philistines instantly drove the Israelites up the slopes of Gilboa and, however, widely the route may have carried the mass of the fugitives down the valley of the Jordan, the thick of the flight must have been on the heights themselves, for it was on Mount Gilboa that the wild Amalekite, wandering like his modern countrymen over the upland waste, chanced to see the dead king—and on Mount Gilboa the corpses of Saul and his three sons were found by the Philistines. The stripping and mutilating of the slain, mentioned in the narrative, may seem to some inhuman and almost incredible. Strange to say, it is characteristic of Bedouin warfare to this day. I myself saw a fearful example of it not long ago, not many miles from this spot. After that spectacle I read with more intense feelings of horror the closing scene of the battle of Gilboa. "And it came to pass on the morrow when the Philistines came to strip the slain, that they found Saul dead. And they cut off his head and stripped off

David and fell to the ground at his feet. In a moment more his tidings were told, each word stabbing David to the quick. Israel had fled before the foe, large numbers were fallen on the battlefield—Saul and Jonathan were dead also. That moment David knew that the thunderstorm which had been so long lowering over his head had broken and that the expectations of years were on the point of being realized. His generous soul, oblivious to itself, poured out a flood of the noblest tears man ever shed.

There could be no doubt that Saul was dead. His crown, the symbol of kingly power and the bracelet worn upon his arm, were already in David's possession. The Amalekite, indeed, to lay David more completely under obligation, had made it appear that the king's life had been taken, at his own request by himself. "He said unto me," so the man's tale ran, "stand I pray thee beside me and slay me, for anguish has taken hold of me because my life is yet whole in me. So I stood

beside him and slew him, because I was sure that he could not live after that he was fallen." David seems to have been as one stunned till the evening, and then he aroused himself to show respect to Saul's memory.

The bearer of the sad news had been held under arrest because on his own showing he had slain the Lord's anointed, and as the evening fell, the wretched man was again brought into the chieftain's presence. David seems to have had some doubt as to his tale, and it afterward appeared that the story was false—still it was necessary that the regicide should pay the extreme penalty for the deed to which he had confessed.

With the reverence of God's anointing which had smitten him to the heart when he cut off the piece of his robe, David asked, an expression of horror in his tone, "How wast thou not afraid to put forth thine hand to destroy the Lord's anointed?" Then calling one of the young men, he bade him go near and fall upon him. And he smote him that he died.

The very walls to which the Philistines after they had sallied forth from the great military base at Beth-shean to their victory at Gilboa fastened the body of Saul, is shown to us. The interior of the wall still bears the marks of the ancient fire, which was started about 1000 B. C. by David as revenge for the death of Saul when he conquered the Philistine city. The very pavements of the temple where the scornful priests set up the armor are now trod by us, from where we can look across the beautiful plain of the Jordan to the mountains of Jabesh-Gilead, whence Saul's friends went at night, and at the risk of their lives rescued the bodies of Saul and his sons from the wall of Beth-shean and gave them burial. It was not merely a bold military feat but it meant pollution to enter the unclean fort of the uncircumcised Philistine. A body in a Philistine fortress was doubly unclean, and that is why in violation of Semitic custom they buried the corpse when it was recovered.

David in his beautiful ode has truly caught the peculiarity and position of the scene, which he himself visited only a few days before the battle. "The beauty of Israel is slain upon the high place. Oh Jonathan, thou wast



The Sweet Village of Beth-shean Nestling on the Slopes of Mount Gilboa

his armor . . . and they put his armor in the house of Ashtaroth, and they fastened his body to the wall of Beth-shean."

David's heart was on the watch. He could not forget that when but a few days back he had left the camp of Achish, a battle was imminent between the Philistines and his countrymen. Had the battle been fought? and if so, what had been the issue? How had sped the fortunes of that momentous day? What tidings were there of Saul, of the beloved Jonathan and of his comrades? Surely it could not be long ere rumors, breathed as on the wind, would answer the questions which were surging through his mind.

On the third day, a young man rushed breathless into the camp, his clothes rent and earth upon his head. He made straight for

slain upon thine high place," as though the bitterness of death and defeat were aggravated by being not in the broad and hostile plain, but on their own familiar and friendly mountains. And with an equally striking touch of truth, as the image of that bare and bleak and jagged ridge rose before him, with its one green strip of tableland, where probably the last struggle was fought—the more bare and bleak from its unusual contrast with the fertile plain from which it springs—he broke out into the pathetic strain, "Ye mountains of Gilboa, let there be no rain upon you, neither dew, nor fields of offerings, for there the shield of the mighty was vilely cast away, the shield of Saul, as though he had not been anointed." One can again stand in the house of Ashtaroth and hear the lament of David when the mighty were fallen. But David it seems burned Beth-shean in carrying his conquest to Damascus, and destroyed the worship of the most important goddess of the early Palestine.

In this bright day the slopes of Gilboa—the scene of the sorrowful battle—is tranquil and joyous. The peasants in their gay-colored clothing are plowing the rich red-brown soil. Larks are singing in the air, poppies and pink gladioli are blooming. The air, so pure and soft that it is like a caress—seems to speak a language of peace and promise, as if one of the old prophets were telling of the day when

Jehovah shall have compassion on His people, and that one day He will give back to Palestine something of her old prosperity.

We remained the whole day on the heights of Gilboa. Gradually the sun waned, and how glorious is sunset to look upon at any time, but hardly anywhere with that glory as when its last streaks linger on a plain—like the Plain of Esdraelon—whose history involves almost every age and clime. Nations from far and near have been mustered upon it—the shout of war, the clang of arms, and the rushing of chariots, have often been heard on it. The same sun that witnessed these conflicts, still sheds its beams on a plain, which would take volumes to tell its history. I wish I could for one moment inspire you with an idea of my feelings as I gaze upon the plain of varied associations. Esdraelon bears on its name deeper interest than any battlefield—of Barak and Sisera, of Saul and the Philistines, of Ahab and Benhadad, of Jezebel, Ahab, Naboth, Elijah and Jehu—and last but not least, it recalls the footsteps of Him who compassionated the sorrow-stricken widow of Nain and who often might have wandered on it. The plain is peculiarly interesting to Christians of every clime and nation. But we must pass on; the sun has set. Nazareth, where we intend to spend the night, lies over ten miles away.

Jerusalem, Palestine.

THE PHYSIOLOGICAL EFFECTS OF ALCOHOL

By H. Claire Amstutz

Brother Amstutz is a medical student at Indiana University. The past year he was instructor of Biology at Goshen College, in the absence of the regular professor, Brother Witmer, who was on leave of absence.

The question of the use of alcohol as a beverage is one that has obtained much attention in all ages and countries. Its use has been decried with as much oratorical fervor as any practice we can name. It continues to be used, however, with a fervor unexcelled even by the orator's fiery denunciations.

During the World War Era, when efficiency was preached from the hardwood platform as well as from the soap box, the sale of alcoholic intoxicants was prohibited, not by a mere act of Congress, but by an amendment to the Constitution itself after a national referendum. This has since been repealed to alleviate certain alleged economical and social disadvantages. Whether these hopes have been realized is not the scope of this discussion. Those interested in that phase are referred to an article, "So This Is Repeal" which appeared in the Christian Herald of November, 1934.

Whatever else may be claimed as the result of the repeal of prohibition, one thing is without dispute—the ease with which alcohol is obtained makes its use purely an individual problem. Each person must decide the question for himself, and since the responsibility rests entirely with him, he is entitled to know what alcohol does for him, or to him. For this we do not want to rely on opinion but on facts gathered by trained scientists, these "sworn apostles of truth" as Huxley called them, whose pronouncements are unbiased, for they could not profit by fooling us. Our discussion is limited to the setting forth of these facts relative to the physiological

effects of alcohol.

To begin with, let us inquire why people drink alcohol. Of course, no one takes his first drink with the idea of becoming a drunkard. And no one takes to drinking because alcohol tastes good. The appetite for alcohol is acquired; it is not a natural one. The users of alcohol, however, give a number of reasons. They say, "Alcohol makes me feel good." Others say, "I want to drown out my sorrows," and still others, "I drink to be socially acceptable."

Let us see how alcohol does these things. It does all three because of one property—it is a narcotic. By that we mean it has a depressing or deadening effect on the body. A narcotic dulls and slows down. How then can a narcotic make anyone "feel good?"

We must understand the make-up of the body. There are in the body certain nerves which constrict the blood vessels of the skin and of the digestive tract. These are ordinarily at work, or, we say they are "in tone." Our skin is blanched by their action. Alcohol puts these nerves to sleep. They "let go" and the skin becomes flushed, filled with the warm blood from the interior of the body. This effect was noted by the wise man who asked "Who hath redness of eyes?" and by the joker on the street who changed it to "Who hath redness of nose?" It is this flushing effect which is so dangerous to the drinker in a cold country. The blood in the skin is quickly cooled by the cold air surrounding with its attending dangers of a drop in body temperature, meanwhile he has a feeling of

warmth—a false security that all is well. The opposite is of course true in hot climates, with equally disastrous results.

While the drink makes him "feel good" by flushing his skin, the drinker goes with less blood in his brain and muscles which are not so supplied with constrictor nerves.

Besides, we have said the walls of the digestive tract are supplied with constrictor nerves. These, too, go to sleep causing a flushing of their walls with an unconscious irritation. This has been shown most conclusively by actual observation. An Indian, Alexis St. Martin, from a northern lumber camp was once accidentally wounded in his stomach by a charge from a shotgun. The wound never healed over completely, but the man entirely recovered. The attending physician, Dr. Beaumont, constructed a flap which he could push aside and thus look directly into the man's stomach whenever he wished. A series of experiments involving alcohol were made, resulting in the direct observation of the stomach irritation. Long-continued irritation may cause a chronic sore or ulcer. We are not here talking about large doses of alcohol. Large doses so irritate the lining of the stomach that it revolts, refusing to harbor the stuff, and the drinker then makes no claims of feeling good or of being socially acceptable. We are talking about the ordinary drinks of the moderate drinker.

Besides putting the constrictor nerves to sleep, alcohol puts the heart-inhibiting nerves to sleep. Nerves do not make the heart beat, but they regulate its rate, one set accelerating it, the other inhibiting it. The heart is thus like a horse running of its own accord. The nerves are the coachman with whip and lines. Alcohol puts the coachman to sleep and lets the heart run wild. The increased heart rate is what led people to believe that alcohol in small doses is a stimulant, but research men have since found that it is due to putting the inhibitor nerves (the lines of the coachman) out of commission and that the same effect can be obtained by cutting these nerves. The former out-of-date belief that alcohol is a stimulant is the reason it is sometimes used in medicine. This is, however, on the wane. Dr. Charles Mayo of the Mayo Clinic in his presidential address assuming the headship of the American Medical Association stated that alcohol was not necessary as a therapeutic. Likewise Dr. Lambert on a similar occasion substantiated his case by giving his experience at the Bellevue Hospital in New York when a series of 100 consecutive cases of typhoid and 100 consecutive cases of pneumonia were treated without alcohol. The next hundred cases would receive the usual medical doses. Several years' experiments showed that the groups where alcohol was used as a medicine had a ten percent higher death rate than those not so treated. These results were corroborated by his colleagues. Finally, there is the statement by Dr. Howard A. Kelly, one of the original "Big Four" of the Johns Hopkins Medical School, "There is no single disease of which alcohol is the cure. Since alcohol cures no disease it is not a medicine. It has no place in medical practice. It creates only an illusion of vigor" (from "The Christian World"). The old idea that alcohol is of value because it has been

used in medical practice is therefore, out of step with recent authorities.

Why is the increased heart rate so injurious? The heart is a muscle which works only when contracting. It then rests a fraction of a second before it beats again. Since it takes the heart a given time to contract, regardless of the pulse rate, any increase of labor is entirely at the expense of its rest period. To illustrate, if you find a full load of work in a ten-hour work day with the remaining fourteen hours as rest, then a fourteen-hour work day with only ten hours' rest would be a pace you could not long endure. In increased heart rate, not only is the amount of work increased, but its rest time is diminished, a hardship to which that important organ is not accustomed. Recall that we are not here speaking about an intemperate drunkard, but about the man who drinks a little to make him feel good.

When Tom claims he feels fine after a drink, he not only has a feeling of warmth, an accelerated heart rate, but the narcotic effect on his sensory nerves makes him insensible to the aches and pains which he ordinarily feels. It is well known that it is hard to hurt a drunken man. The same is true to a lesser degree for him who has imbibed less freely! Tom claims he feels better. But his feeling better does not make his body work better. It merely paralyzes it.

In connection with the claim that alcohol makes one feel better we have further to recognize another important fact. The claimant is one who has developed an appetite for a habit-forming drug and is also alleviating the gnawing of an artificial appetite. He is like the man who was pounding his head on a tree. When asked his reason he replied, "I feel so good whenever I quit." Just as logical an answer as he who claims it feels good to satiate his artificial gnawing appetite for alcohol.

The poor fellow who wants to drown out his sorrows finds comfort in the narcotic influence of alcohol. Like the proverbial ostrich he refuses to face the reality of the world, and lives in an imaginary care-free world only to wake up to find he has missed an opportunity to help himself and in its place he has gained a terrific headache and has jeopardized his health.

Perhaps the third reason for drinking,—sociability, is the most common and its cause touches most directly on a social question. Wherein lies the popularity of the social glass?

Again the answer is in the narcotic effect on the nervous system. The brain is put to sleep in a definite manner. Let us remember that we have certain inborn nervous patterns as the fighting instinct and the mating instinct—in short the natural or animal nature of man. These being used for the preservation of our race are the most deeply ingrained in our nature, and their nervous centers are located in the basal portion of the brain. On top of this we have a much more delicate system, the gray matter of our cerebral cortex which is largely inhibitory to our animal nature. There reside foresight with its inhibition of following the line of least resistance; and judgment, with its inhibition of following immediate urges. It is this delicate gray matter that makes us moral human beings

and differentiates us from brutes. When alcohol is taken the more delicate higher centers are first put to sleep and judgment, discrimination, and will power are first affected.

Here is a quotation from our Physiology text: *The Human Body*. (P. 464); "The first traits to be dulled are those acquired through precept and moral training; therefore, the individual is apt to reveal his 'true self'. . . . Thus it comes to pass that man may sink to the level of the beast."

Now here is Harry who wants to be socially acceptable. Normally, he is cautious and judiciously leaves something unsaid rather than speak unwisely. His personal secrets are guarded, and he keeps his poise and holds himself aloof from others—until he takes his glass. Now he has weakened his discernment. He speaks more freely. He has no sense of danger. He becomes intimate—the thing which makes him socially acceptable. He forgets to cull out the questionable things, and his fellows who have no more sense of discrimination than he laugh at his lewd remarks. They call him witty. He gains courage by having the sense of danger blocked out and gleefully becomes a "good fellow." After a dinner party wit is most commonly thought witty due to lack of proper appreciation and consists of the type of talk indulged in by the village half-wit, tending toward the lewd and obscene. But it is that intimacy when personal secrets are freely told and restraint is unknown that make Harry socially acceptable among those who are in a mood for that type of intimacy. The narcotic effect of alcohol putting to sleep first the higher centers and giving the reins to the lower animal nature is the reason for fights and unmentionable social slips that occur too frequently after such a social hour. Meredith's *Hygiene*, a college textbook of hygiene in speaking about the mating instinct has this to say (P. 787): "Indulgence in alcohol has a quite definite effect both in stimulation of sex and in weakening the powers of judgment and control. Behavior that would not be contemplated at all under ordinary circumstances is likely after even a small amount of alcohol is taken, to seem either harmless or desirable." To say that alcohol makes a brute out of a man is not a figure of speech. It is simply stating a physiological truth.

This putting to sleep of the higher centers reaches not only into society, but influences directly bodily efficiency. The muscular co-ordination is lost. Later, one begins to see double and the tongue becomes heavy, and the gait is wobbly. The April, 1935, issue of the *Atlantic Monthly* carries an article reporting a series of experiments on these points. The subjects were given an ounce and a half of alcohol—admittedly not enough to make them drunk. One test designed to show quickness of muscular response showed the group to be 17.4% slower than the normal or control group. In concentration of attention they were 35.3% slower, and in co-ordination of hand with eye they made 59.7% more errors. These tests were made by scientists of the Psychotechnical Institute of Copenhagen and originally reported in the *Journal of Industrial Hygiene*, September, 1934. Another American test made under

automobile driving conditions showed that those who were given a small dose of alcohol were 37% slower in applying the brakes, than the normal group. Yet the former felt sure they were stimulated by alcohol. The importance of putting the nervous system to sleep with a narcotic is obvious to any one who has ever driven an automobile or handled any machine which requires precision.

But the most far-reaching effect of alcohol has scarcely been touched upon yet. We have discussed only the immediate effects such as when you take the first and perhaps only drink. Any drinker of alcohol must reckon with the fact that it is habit-forming. The physiology of this is too complicated to discuss here. This matters little, for the fact is too well known to be in danger of being denied. Suffice it to say one factor is the weakening of will power by its effect on the delicate brain cells. The person who plans to drink only moderately and shudders at the idea of filling a drunkard's grave has little assurance that he can draw the line after his will power is impaired. Certainly it is easier to draw the line when one has normal control over his faculties and no appetite than if one has an acquired craving and weakened control. It seems the part of wisdom therefore not to start the habit.

Finally let us sum up the effects of alcohol by noting its effect on the life span. Such facts were gathered by the Life Extension Institute whose purpose is purely to find out how to live and to disseminate that knowledge. Its former chairman of directors was William Howard Taft. Professor Irving Fisher, economist at Yale is one of their statisticians and co-author of their book "How to Live." Its Hygienic Advisory Board sounds like a roll-call of America's greatest medical geni—Drs. Cannon and Rosenau of Harvard; Evans, the health editor of the *Chicago Tribune*; the now late Dr. Theobald Smith, Director of Department of Animal Pathology of the Rockefeller Institute for Medical Research. In their book, "How to Live," a copy of which is in our library, the experience of life insurance companies is quoted. Too much data is given for us to repeat. That of the Medico-Actuarial Investigation including the statistics of forty-three American Life Insurance companies for the twenty years 1885-1905 is typical and perhaps the most complete. The users of alcohol were divided into three classes. (1) those using two glasses of beer or one of whiskey daily. (2) Those giving a past history of intemperance but apparently cured. (3) Those using more than two glasses of beer or one of whiskey daily, but regarded as temperate and standard risks. Of course, those not considered standard risks, as habitual drunkards, can hold no insurance policy. Group 1 (two glasses of beer or one of whiskey) showed a mortality of 18% in excess of insured lives generally; group 2 (one time intemperate, now apparently cured) 50% in excess of insured lives generally; and group 3 (above two glasses of beer or one of whiskey but considered temperate and standard risks) showed a death rate of 86% in excess of that of insured lives generally. Notice, that these figures are not mortality increases above

(Continued on page 220)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

Naomi (A Woman of Faith and Courage).—

Book of Ruth

Lesson for July 14, 1935

Golden Text.—A woman that feareth the Lord, she shall be praised. Prov. 31:30.

In the story of Lot there are strong indications that his wife was largely responsible for their moving into Sodom, that move which was so unfortunate for the nephew of Abraham; but in the migration of Elimelech from Bethlehem to the land of Moab indications point strongly that it was contrary to Naomi's ideas of policy. But she even then shows a quality, sadly missing these days, but which shows as nothing else will true greatness in woman, that of submission to her husband. Though her husband did an unwise thing, and she probably showed him in meekness the danger, yet when he over-ruled her she went with him just the same. That is God's law of family relations and while it frequently happens that the wife may have the better judgment, the woman who insists on having her own way is not one of those who has it.

Bethlehem means "house of bread." The fields surrounding it were highly productive and the people in general happy; but even such a place has its periods of famine and offer to the wayward an excuse to migrate to the land of the heathen. But who were the greater in blessings; Elimelech, who fled to the Moabites or his friends who stayed at home in the land which God had given them. Even if there were plenty away from God's house and people it were greater riches to stay with God. Heb. 11:25; Psa. 73.

When I make an unwise move in life others who are innocent will have to suffer with me. Elimelech forsook the land of God's people and died; his two sons violated the law of God in marriage and died. But God can bring good out of apparent evil; it gave Naomi a chance to go to the home of her people and it gave to Naomi a daughter who was worth more to her than seven sons.

Naomi the mother-in-law. In Palestine today when one man would wish another bad luck he says, "I hope that your mother-in-law will come and live with you." Naomi was different. She did not lose her sweetness and consideration for others because life went ill with her. She was always thinking of others. Under the Mosaic law there was no welcome within its folds for a Moabite; under the beliefs of the East widowhood is a curse from God. A widow is held in blame for the death of her husband,—a special visitation of judgment from the Almighty because of her sin.

Although this is not true, it is true that superstitions have a stronger grip on people than the truths of God have. Naomi could not offer her daughters-in-law anything. She could not ask them to share her poverty and her grief; she would not constrain them to do anything for her sake. Such people are sometimes mistreated but if there is any good in us they will bring it out.

Orpah and Ruth were under the same sweet influence. Even so today in Christian lands persons are under the sweet influences of the gospel; but as these two made different choices and parted for their separate ways so the world today. Some forsaking the sweet companionship of the saints, go back to the companionship of the ungodly and the worship of Chemosh, but the Ruths will forsake all and follow after the saints and Jesus Christ.

Naomi's return. It is a common thing for those who go away from God to go out full, but when at last they return if they ever do; they, like the prodigal, come back empty. Christians shed tears too, but the bitterest tears are those shed as a consequence of departing from the fellowship of the saints. But better to come home empty than to never come home.

Naomi's wisdom. "If you would get good counsel ask an old woman; much suffering hath made her wise." Chinese proverb. For herself Naomi cared but little but she sought the happiness of lovely Ruth and she found it for her and in so doing found her own cup of happiness filled to overflowing. Boaz (ability) the able kinsman redeemed the inheritance of Elimelech. Naomi again held a little babe in her long empty arms and held it close to her hungry heart. Did she live long enough to see what a fine man the babe would become. We know not but as Abraham rejoiced to see the day of Christ and was glad, so doubtless Naomi is rejoicing now in the knowledge that through her kindness and wise efforts the greatest family line in history had its beginning, with its culmination in Christ in the flesh, the Redeemer of all the families of the earth.

DAVID (The Great-Hearted).—I Sam. 26:5-12; II Sam. 1:23-27; 23:14-17

Lesson for July 21, 1935

Golden Text.—Not looking each of you to his own things, but each of you also to the things of others. Phil. 2:4.

Biological science has discovered that every child that is born into the world may have any one of two hundred forty different na-

tures as a result of the laws of heredity. But what they have not discovered is why the particular cells merged to make me what I am. Here we enter into a realm where God can select to develop men that He needs. When God needs a man for a special need He makes him. At this crisis in the life of the people of Israel an extraordinary man was needed. God provided and found the man in David.

If Saul stood head and shoulders above his fellows physically, David did so in all the qualities of noble manhood. The eyes are the window of the soul. His were very bright (I Sam. 16:12); his body was comely, his build was that of a large man, he was fleet of foot as the hind, he was swift as the eagle and of exceptional physical strength. His religious life was fixed on God from childhood, his emotional life ran the whole gamut of human emotions, his mental powers were of a very high order; such was the man whom God chose to establish the Israelitish nation and give it supremacy over all others.

Three phrases stand out prominently in the story of this man's life,—The Lord was with David whithersoever he went; David behaved himself wisely in all his ways; and whatsoever he did was right in the eyes of all the people. These are indicative of the man and of the esteem in which he was held by the people.

David's preparation as a boy. In childhood the man is made. Had David been less careful in caring for and defending his father's flocks he would not have been as dependable as a king. Had he not given his heart to God in his youth he would never have become the sweet singer and religious leader of Israel; had he not daily practiced with the sling the story of David and Goliath would not have been written; had he not learned the lesson of trust in God he could not have endured the bitter years as a refugee.

David's preparation for the throne. His slaying of Goliath and his wisdom while a captain in the armies of Saul won him the hearts of the people, but uninterrupted success turns the head and weakens the heart, so God allowed Saul who had loved him to become his bitter enemy. Passing through the crucible of those years burned out the dross, purified the silver and humbled the spirit. If a man faint in the day of adversity his strength is small. Trials are the test of your strength as prosperity is the test of your morals. Booker T. Washington said, "I will never let any man, white or black, drag me down so low as to make me hate him." David never said that but he lived it. At Saul's death David had nothing but good words to say about the man who had for years sought his life, and he meant it. He was great-hearted enough to remember the good and to forget the evil. Am I?

Touch not the Lord's anointed, be he king or preacher. Regardless of what they are, God put them into those places and in His own time He will remove them. While He endures their failings, I should do likewise. Above all, instead of faulting or defying I should pray for them and stand under their arms. Revolutionists may overthrow the present order of things, but they are not fit to lead the next. In religion, it is never wise to follow schismatics. Returning good for evil is the divinely appointed way to overcome your enemies and succeeds when all other means fail. But only great hearts use that method.

The years upon the throne. Anybody can blast, but not many can build. David was a builder. Upon the wreckage of over 400 years of misgovernment and national disintegration David builded an empire. His reign was noble so that even his enemies voluntarily brought him tribute. But the secret lay in that he was not building to make for himself a name but to make for God a house of worship and to prepare a people for that worship. David's ultimate aim was always the glory of God.

When a hard-working man quits working his body goes to pieces, David's period of ease gave occasion for a great sin, the one blot on an otherwise blameless life. And the idea that the king could do no wrong may have weakened his defenses. But he repented and God forgave. Thank God, there is hope.

**AMOS (The Prophet of Social Justice).—
Amos, Chapters 4 and 7
Lesson for July 28, 1935**

Golden Text.—Let justice roll down as waters, and righteousness as a mighty stream. Amos 5:24.

Amos, the herdsman of Tekoa in Judea was a prophet not only to his own country but to the nations round about as well. His repeated phrase, "For three transgressions, and for four, I will not turn away the punishment thereof," was applied alike to all. But while he bitterly condemned the nations round about he was no less harsh to Israel and Judah. The prophet who justifies evil among his own people but condemns the same in others is not a faithful messenger of God.

Chap. 3:7. One of the most remarkable signs of God's mercy is that He never sends judgment without warning. In the days of Amos this was done through the prophets. It is no less so today, and when the Lord speaks to a man how can he help but prophesy?

Chapter 4. Amos was not afraid to use strong terms in speaking to his people. When the women of Samaria took to drink and worse, and became oppressors of the poor he calls them kine of Bashan. When they went to Bethel to worship they only multiplied transgression for the idol worship there was a hotbed of iniquity. It has always been true that it has been easier to collect money to maintain ungodly worship than the worship of the true God. But the penalty is famine, drouth, and pestilence. These three have been God's way of showing His displeasure at man's wickedness. These three are a warning that it is time to prepare to meet God.

Chapter 5. Although terrible calamities are

predicted upon Israel he yet tells them that it is not too late to seek the Lord and live. But he is not to be found at any of the high places nor by the kind of worship such as they had been giving. He was to be found only at the temple at Jerusalem and then only when worship was accompanied with sorrow for sin and a turning to righteousness. Many are today talking about the day of the Lord as something greatly to be desired. But the day of the Lord is darkness and not light, is evil and not good, regardless of your religious pretensions unless holiness is found in your life. Heb. 12:14.

Chapter 6. Wealth does not make for contentment. It however tends to luxurious living which in turn tends to an utter disregard and contempt for the unfortunate. This lack of sense of social obligation was the foundation reason for the woes God has repeatedly pronounced upon the wealthy, and which Christ so strongly illustrates in the story of the rich man and Lazarus. When calamity comes those whose ears were closed to the cry of the poor shall be the first to cry but they shall not be heard.

Chapter 7. In the first seven verses Amos prays that God should stay His judgments upon Israel and God hears. Then comes the plumbline. God made man upright but man has sought out many inventions to do evil. He has become crooked. If I refuse to be corrected by God's plumbline, the Word, I will be thrown down like a bowing wall or a tottering fence.

Amaziah. The bitterest opponents to reformation are the religious leaders of a decadent community. Judging others by their own base standards they stir up all possible opposition to the truth and shall have the greatest condemnation.

The stewardship of the truth is not limited to any family or group of people. But those whose ears are open to hear are the ones to whom God speaks. Better be as poor as Amos and be in communion with God than to be priest, king, or plutocrat without it.

Chapter 8. The luxurious life of the few is only possible by the underpaid toil of the many. As the basket of summer fruit speedily decays so does any society where the individuals become parasites. From panting after the dust of the earth on the unwashed heads of the poor, they finally sink so low as to use false weights, and false measures; and sinking still lower sell the souls of their brethren. The end thereof shall be a bitter day. My brother is not my keeper, but I am his.

**JOSIAH (A Religious Reformer).—II Kings
22:1-23:30**

Lesson for August 4, 1935

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4:10.

The Golden Text. Before God, worship is service; and loving service to God is true worship.

Manasseh, grandfather to Josiah, was one of the wickedest kings that ever reigned in Judah; his son Amon, named by his father after an Egyptian idol, was no better. How then did the young boy get the start in the right direction? Surely not from his father, but his grandfather had forsaken his evil ways

and was trying to make amends to God in his later days for the extreme wickedness of his early years. Amon was too old to correct, but the baby boy Josiah had the privilege of hearing from his grandfather that wickedness never paid and saw the tears in grandpa's eyes as he lamented the past. True Josiah was only six years of age when Manasseh died but a boy of six has learned many a lesson which will still be molding his life when he is sixty. Of his mother we know only the name. There is much talk in these days as if all the good influences in the world came from its mothers. Let us not be blind to the logic of such mush. If the mother is to get all the credit for the good she must likewise take all the blame for the bad. Common sense teaches that hereditary influences are equally divided between the father and mother, but that after the child is born the boy will imitate his male elders and the girl her female elders; therefore like father, like son; and like mother, like daughter.

Josiah's steadfastness. Vs. 22:2. Will a young child hold out if it turns to the Lord early in life? Steadfastness has nothing to do with age. That is a quality of character. The fickle youth will be a changeable adult. The qualities of character however, instead of changing, become more accentuated with advancing years. Any wrecker can be a revolutionist; but to be a constructive reformer you must work unalterably towards a noble ideal.

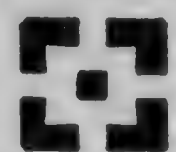
The Book. Times are perilous when the Book is so little regarded that it is packed away in attic or basement store-room with other worthless junk. Every generation must however find the Book anew. It isn't enough that my parents had it; I must find it the guide of my life also. Happy is that people that fear its teachings as did Josiah.

Huldah. It is not enough that we have the written Word, precious as that is God has always living witnesses to whom we can go and enquire of the Lord. The true witnesses do not minimize infractions of the Law of God. The Law of God stands regardless and its judgments are sure; but the messenger is authorized to speak peace to the penitent even though national calamities cannot be stayed.

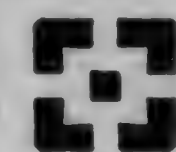
Repairing the House. In Haggai's time they built themselves ceiled houses but the house of God lay waste. But from the day they began to build the house of the Lord, the Lord began to bless them. God abundantly blesses those who take pleasure in the stones of the House of God. I Pet. 2; Eph. 2. And the man who seeks first the Kingdom of God and His righteousness is always the richer for it. Empty and closed churches bespeak ill for a community as a place to rear children properly.

Eradicating evil. People will go somewhere. Even with the churchhouses in good condition, they will still be empty of worshippers as long as the theatre, dance, and brothel are wide open. Josiah destroyed the places where evil was practiced; destroyed its purveyors; and defiled beyond possibility of purification the altars of the false Gods. He did not stop until he had thoroughly cleansed the land.

The Passover. After the House of God was repaired and the places of evil destroyed, then
(Continued on page 216)



BIBLE STUDY



TABERNACLE STUDIES

XL. With Christ, the Whole Burnt Offering of Atonement

By the Bible Study Editor

The expressions, "With Christ," and "In Christ," are used frequently in the writings of the Apostle, and our Lord often uses the thought that we shall be in Him, in the sense that we are now in Him after the work of redemption has been accomplished. It is not without its purpose that these expressions are used. Some of the significances are of present import, and some of them have to do with the results of our present relationship with Him. We are now enjoying what we have in Christ by faith. We shall enjoy what is signified by our being with Christ and in Christ in His glory.

It is evident that there is a wide distinction between the state of the believer and His standing as it is in Christ Jesus. The state of each one may well be described by the goat of the sacrifice. But the standing should be nothing less than the perfection of Him in whom we are made acceptable unto God, even the perfection of the lamb of the whole burnt offering. What He has made us in the presence of God, and in the Spirit, is a perfection that is wholly pleasing to God and a sweet savour that is ever pleasing to Him even while we wait for the glory that shall be revealed in the glorious body of our Lord when that body shall be presented unto the Father, a glorious Church without spot or wrinkle or any such thing.

All Things New in Christ

"If any man be in Christ, he is a new creature" (II Cor. 5:17). The old things have passed away, and all things have become new. This statement evidently applies to spiritual conditions, for much of the life that a believer lives has to do with things that remain much as they were and are in the flesh and in the world. But the things of his spiritual life and nature have become new. They are new in his experience, and they are new in his relation to Christ and to God. There has been a transposition of his relationships. He is no longer of the world, for he has by faith chosen to belong to the heavenly kingdom. He is no longer after the flesh, for he has renounced it and has, by faith, become dead to it by the body of Christ, to live no longer after it. The believer is no longer controlled by the spirit of the world and of the devil, for he has given control to the indwelling Spirit of God, sent by Christ to be his abiding Comforter and Guide in all of the affairs of his life. In these things the believer is a new creature in Christ.

We note the significance of the new rela-

tionship after the putting away of the sin offering of the atonement, their flesh and all that pertained to them, except the blood and the fat, were taken outside of the camp and burned; and the scapegoat was led into the wilderness and left there. The high priest then offered upon the altar the two lambs of the burnt offering—one for himself and one for the people. This is the token of the new life and relationship. The goat was not miraculously changed into a lamb. The high priest, who had offered the goat of the sin offering for the people now offered a lamb like unto his own for the people. He made the people to become unto the Lord a whole burnt offering of sweet savour because he had put away the sin of the people by the sacrifice of himself and the sacrifice of the people with himself. The door of God's mercy is opened for such a transposition of our beings by faith in Jesus Christ. We see ourselves first as the sin offering to put away the sin and the life of transgression. Again we see ourselves as presented unto the Father in the perfection of the lamb without spot and blemish. It is by faith that we accept the new relationship and enjoy it to the full



"BEARING HIS REPROACH"

Hebrews 13:13

Have you seen the beacon lifted where God's Son His life laid down?
Do you mind the shame with Jesus when you share with Him the crown?
"The Camp" may not receive you, and their scorn your lot may be,
But how sweet will be the friendship that you'll share eternally!
Then make a blessed melody and joyfully move up,
You'll ne'er exhaust the contents of grace's brimming cup.
Refreshment for your journey is furnished day by day,
And the joy you now are having will grow better endlessly.
The Spirit Christ has promised will fill you on the way.
He waits to find you yielded today and ev'ry day.
Just feed upon God's promises while watching unto prayer.
Your Heav'n has now been started; press on 'till you are there.

—George Walker Whitcomb.

because we are made perfect by the work and merit of Christ our Redeemer. Faith appropriates the new condition and the spirit is renewed and lives the new life in Christ Jesus.

From the condition of a sinner who needs the atoning virtue of death by the shedding of the blood of Christ, we are made to become the sons of God by the perfecting virtues of the spotless Lamb of God. But this blessing granted to us by God through faith is not alone a matter of reckoning to ourselves of what the Lord Jesus has done for us. It is the will of God that we should so reckon ourselves dead and alive in Christ. It is also true that those who have accepted Christ by faith live in the enjoyment of the fact of Christ living in the heart. His life is transmitted to the believer, for it is a living high priest who places His representative lamb of burnt offering on the altar of acceptance with God, and it is the living man who returned from the wilderness where he had left the scape goat, who beholds the other lamb of burnt offering burning with the lamb offered by his High Priest. The High Priest joins himself to and with the redeemed one to live unto His God. "If a man love me, he will keep my word, and the Father will love him, and we will come unto him, and make our abode with him." It is the life of Christ with us that makes the life of the believer new in spirit and enables him to live by faith the new life that is acceptable unto God.

God sees the believer in the person of His Son, Jesus Christ. It is Christ who has ascended into the presence of God for us and has made us acceptable unto the Father, and enables us to come to Him in faith and enjoy the blessings of the heavenlies, while we sojourn in the world and in the flesh and pass through the valley of the shadow, and constantly realize that the body is dead because of sin, and triumph in the knowledge that the spirit is life because of righteousness. Rom. 8:10, 23. Such is the place of sonship, made for us by the offering of Christ for us and our being offered with Him as the Lamb of the burnt offering.

Made Like Unto Us

The Lord was made to be sin for us. But we cannot conceive of our Lord living in the flesh as we do and sinning as men sin in following the passion of the flesh and of the world, or in finding inability to accomplish righteousness. This was not the case with Christ when He was made like unto us. He did not fall a victim to His own sins. He had no sin. Our sins and our iniquities were laid on Him. He was the Word made flesh and dwelt among men. In His flesh He felt and knew all the consequences of our unrighteousness and transgressions. He suffered all the pains which man produced; He

felt the passions that flesh has induced; He drank the cup that flesh had mixed; He died the death that men in the flesh had merited. He was made like unto us that He might make us like unto Himself.

Jesus first took the sin of man unto Himself to be made the sinner, and suffer death, shedding of His blood, offering the price of atonement and bearing the judgment of sin, even to being placed outside of the camp and burned in the place of reproach and expiation for sin. He then made man like unto Himself in presenting Himself and man unto God as a sweet smelling savour, and an offering acceptable unto God. When Christ had justified us by the offering of Himself for sin, He could also sanctify us in the offering of Himself unto God for a sweet savour. By **one offering** He perfected forever them that are sanctified.

A New Union With Christ

We have already noted our union with Christ in judgment and in death for sin and also our resurrection with Him in newness of life and presentation with Him as a sweet savour offering. There are other living relationships taught us in the scriptures, full of significance and practical benefit. The flesh and spirit relationship are so constantly with us in our Christian experience. We cannot separate ourselves from our flesh, we cannot wholly devote ourselves to the life of the Spirit. Yet, in flesh and spirit we are related to Christ and to the things of life in which we live.

Jesus Christ has become our Head, the Head of all things to the Church which is His body. We are His bride, "so ought men to love their own wives, even as Christ the church." "We are members of his body, of his flesh and of his bones." Eph. 5. In bringing about this spiritual union with Christ the apostle expounds the mysteries of grace as a change of relationship from the bondage of man under the law, to that of the joy of a new life in Christ.

Every man is under the obligation of the law of God for righteousness. When a man fails to recognize this authority of God over his life he fails to live a moral life or count himself a morally conscious being, for the law of God is the only reasonable standard of righteousness. No man may count himself free from moral obligation for he is either under the law of God as it is set forth in the letter of the law of Moses, or as established by God in the moral conscience of man, for man is God's creature. Because of this conscience and moral obligation a man will find himself judged by either the Word of God or by his own conscience, for no man yet has been able to keep either law inviolate. He is bound by that law; there is no release from it as long as a man lives. "The woman is bound by the law to her husband as long as he liveth" (Rom. 7:2). The apostle places the relationship to the law in the present tense as one that continues. The law hath dominion over a man as long as he liveth. When, in the life of any man, does the law of God cease to require his obedience to it? A man cannot set it aside by saying that he has no respect for it, or because it is incongenial, or because it is too exacting and too cruel. These reasons may be advanced for

grounds for freedom from the demands of God's law, and where there is no atonement for the failure of the flesh in keeping that law, the second death has power to eternally separate the soul from the love and glory of God.

There is a change of relationship granted to man through the grace of God in Jesus Christ. It is a mistake to say that God frees us from the law and from the necessity of righteousness, for the law of Christ's righteousness is even greater than the letter of Moses.

"Thou shalt not kill," is the "letter," "Thou shalt love thine enemy" is the higher standard of Christ. It is more difficult to love one's enemy than it is to refrain from killing. There is more guilt in the world for the lack of love than for the shedding of blood. Yet the grace of Christ demands love while the law of Moses demands only the sparing of the life blood. But it is certain that those who fulfill the law of Christ will never be guilty of breaking the law of Moses. It is the same with every principle of righteousness in God's Word. We are never free from the righteous demands of God; but we may be free from the demands of the letter of the law over a life that cannot fulfill the literal law.

The power of the letter of the law is made ineffective by the death of the flesh. In our life time we are married to the legal obligation of the flesh to the law of God. In the death of the body of Christ for us that legal obligation has been fulfilled. He alone has fully satisfied it. He alone was just and holy and pure and good. But He did more for us by giving His body to suffer our penalties for failure to this obligation and to say for us, that we have now become dead to the law in the body of His flesh. The law was "weak through the flesh" and God sent His Son to bear the condemnation and end the dominion of the law over flesh and break the power of judgment against transgression in the flesh. The sin offering for us frees us from the bondage of the law of righteousness by the works of the flesh. But He who died for us has risen from the dead. A woman separated from her husband may become reconciled to him. She may not marry another as long as her husband lives. God does not violate His own law for relationships. Only those who have accepted the satisfaction of God's righteousness by the atoning death of Christ may become reconciled and joined to Him by union with the new man risen from the dead.

A state of spiritual adultery may exist where men insist on a union with the gospel of grace and a fulfillment of Old Testament righteousness in the flesh. The Jew must give up his ritualism and the heathen his idols and the moralist his self-justification before he can enjoy the marriage to the resurrection life of Jesus Christ. In figure of the sacrifice, a man must attend the burning of the body of sin and have the assurance that the flesh can no more fulfill the law of God. He must be satisfied with the testimony of the cross that legality has no more dominion over his life, and that the demands of literal perfection are fulfilled only in One and that He has died for him. The ashes only of bullock and of the goat of the sin-offering remain outside of the camp, and the goat that lives—the sin-

offering goat—is put away in the wilderness.

But there is no adultery in the spiritual life of him who says, "Nevertheless I live, yet not I, but Christ liveth in me." And such an one, though he lives in the flesh, may join himself to the new husband—the living High Priest who presents Himself before God in one body with His bride. "We are married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

The Fruit of a New Life

We have previously noted that the return of the high priest from the holy place, clothed in his garments of glory is typical of Christ's resurrection. It is then evident that the joining of the two lambs of the burnt offering signifies a union of the people of God with the resurrected Son as a sacrifice pleasing to God. The burnt sacrifice is not a feast offering. It was an oblation made wholly unto God. It is not typical of the marriage supper of the lamb. It does signify what is acceptable unto God—perfection.

How can the life and service of the believer be perfect? How can one's fruits be without blemish? How can the meal and drink offering be presented without blame? Only when it is presented with One that is without blemish. He that became one body with Him that is risen from the dead, and such an one only, may be presented—"without spot, without wrinkle"—as the church, the bride of Christ.

This union with the risen Christ is possible only in spirit. "By one spirit are we baptized unto one body in Christ." The fruits of this union are spiritual fruits, for the Spirit can not bring forth fruits in a union with flesh. While we are in the flesh we may have spiritual fruit. But the fruits of the flesh are never the fruit of the Spirit. How far the Spirit's fruits exceed the fruit of the flesh may be seen in Galatians 5. But we are joined with the Risen and Glorious Lamb of God to present unto God the righteousness of a life in the Spirit which is perfected by His glory and counted worthy in and with His presence.

(To be continued)

NUGGETS OF TRUTH

(Continued from page 214)

Josiah had a Passover. It was the greatest in the history of the Jewish Nation. People follow a leader; and if the Leaders of Christendom today will, with all their soul, and mind and strength, consecrate themselves to the service of God, we will again in these last days see a mighty revival.

Judgment. Josiah came too late upon the scene to avert the judgment of God upon Judah. Evil had been sown too profusely to bring anything less than judgment; in spite of Josiah the hearts of the people were bent upon a perpetual backsliding. Israel was destroyed but Josiah's work goes on.

Lancaster, Pa.

Live for Christ and others and you will be happy anywhere; live for yourself and you will be happy nowhere.—M. D. L.

Thou fool, this night thy soul shall be required of thee (Luke 12:20).

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

VICTORY is within our power. We shall study the theme in Romans 8. We must apply it in living a life of **Christian Purity**. We need it to make the proper use of our **talents**. We see it in the lives of men like **Timothy** who walked in the path of devoted Christian service. May we see this connection in the topics as we study them during the month. Let us translate the thought into the life we are to live before God and our fellow men.

Christ is the source of all our victory. Let us never lose sight of the source of power. Let not false hopes of victory take hold of us when we fail to take hold of the true way of victory in Christ Jesus. Let us recognize the weakening effect of a life given over to sinful indulgence and all impure thoughts and conduct. "Let no man deceive you with vain words."

Christ is the leader in a life of service. Those who serve in a selfish way and direct their own course of service will find their work of no acceptance when they stand before their judge. The blessed leadership of Christ is sure of success. Though He leads through paths of tribulation and seeming defeat to the earthly mind, yet His way will be sure of blessing and a glory to God in that great day.

The Holy Spirit is the gift of God through Christ. It is in the power of the Holy Spirit that we serve and that we fight the good fight of faith. The Spirit is the power by which the deeds of the body are mortified. The Spirit is the power by which the preaching of the Word of God is made effectual. The Spirit is the means of illuminating the sacred pages by which men and women are fitted to serve and win souls for the kingdom.

The Scripture is the instrument by which God enlightens the victor and makes him an instrument of power in enlightening other lives. If we would be successful and increase our talents, we must make the Word our stay.

CHRISTIAN PURITY.—I Pet. 1:13-25;
2:9-12; I Cor. 6:15-20

Topic for July 14

MOTTO

"Be ye holy, for I am holy."

MEDITATIONS ON THE TOPIC

I. **Purity** in anything is when it is un-mixed with anything foreign to its proper state. Pure gold is the kind that has all its dross removed. Pure water is free from substances or filth that unfit it for use. Pure food is such as is untainted with poisons or corruptions and is true to its name. To find the genuine Christian purity we must search along similar lines. Christian purity is a purity that has to do with the life of the soul. A soul that is contaminated with sin is not pure. The heart that harbors evil motives and unclean thoughts cannot be pure. The heart that is unwilling to receive cleansing by the blood of Jesus, will continue to be vile before God and will continue under the wrath of God. Jno. 3:36.

The purity of the soul is affected by the deeds of the body. Those who transgress the laws of God for the body in disregarding the laws of health and in subjecting the body to deeds that lead to social impurity and self abuse, defile their souls before God and need to repent and come to God for cleansing. When the mind is allowed to dwell on unclean thoughts, it becomes a sin that defiles the soul. When people engage in business or conversation that is not according to righteousness they are defiled. When the body is not adorned according to the laws of decency and modesty, it is a sin and makes the soul unclean and affects the purity of souls about the one so sinning. Those who mix up with the doings of unclean persons are being defiled with them. To be "unspotted from the world" we must not yoke up with unbelievers so that their doings become ours in part or that their deeds are imitated by us. "Avoid all appearance of evil."

II. **The Text.**—I Pet. 1:13-25.—This is an exhortation to holiness of life like unto God. As redeemed ones through the blood

of Jesus, we are to act upon our opportunities and purify our souls in obeying the truth through the Spirit. We are born again of incorruptible sources, even the Word of God which liveth and abideth forever.

I Pet. 2:9-12.—As a peculiar people we are to live in the world as to the glory of God abstaining from fleshly lusts which war against the soul.

I Cor. 6:15-20.—The body belongs to God. The Holy Ghost is to dwell in it; therefore we should keep the body from the defilements of an unclean life and consecrate it to the glory of God.

III. **Suggestions for Junior Programs.**—The matter of cleanliness is one that is easily understood by all. From the lessons on natural cleanness pass to the lessons of spiritual cleanness as suggested in the outline suggestions. Clean hands mean more than natural filthiness washed away. It means that the deeds of the hands are good deeds that are clean before God. A pure heart means more than simply pure blood surging through the natural heart, but it means that the inner life of thoughts and affections and desires are such as stand the test of righteousness, etc. Clean talk means something far better than good grammar, it is language free from vulgarity and profanity. Clean bodies must be more than washed with water, they must be under the control of a pure character which brings it into subjection to the will of God.

The subject is not complete in discussing what purity of life is. The how of being made pure and kept pure is an essential part of the subject that must not be neglected. Help the boys and girls to realize their uncleanness within and how through faith in Jesus to become pure and how to live in the strength of the Lord to be kept pure. One great help in guarding our own lives is to become concerned for the welfare of others. Interest the boys and girls in helping others to become clean and to keep clean in their hearts as well as in their bodies.

OUTLINE STUDY

I. Characteristics of Christian Purity.

1. Purity of heart.—Matt. 5:8; Psa. 24:3-5.
2. Purity of conscience.—Heb. 10:22; I Tim. 3:9.

3. Pure thoughts.—Psa. 139:23, 24.
4. Pure words.—Col. 4:6; Eph. 5:3-5.
5. Pure deeds.—I Pet. 2:14; I Pet. 1:14-16.
6. Pure body.—I Cor. 6:19, 20.
7. Pure from filthiness of the flesh and spirit.—II Cor. 6:14-7:1.
8. Washed in the blood of the Lamb.—Rev. 7:14.
9. Washing of regeneration and renewing of the Holy Ghost.—Tit. 3:5.
10. Indices of pure religion.—Jas. 1:27.
11. Washed, justified, sanctified.—I Cor. 6:9-11.
12. Without spot or wrinkle.—Eph. 5:25-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Purity," "Holiness," "Clean."
2. Christian Cleanness.
 - a. Clean hands.
 - b. A pure heart.
 - c. A good conscience.
 - d. Clean talk.
 - e. Clean behavior.
 - f. Clean thoughts.
 - g. Clean bodies.
3. How We Are Made Clean.
4. How We Are Kept Clean.
5. Helping Others to Be Clean.

For Seniors.

1. The Sources of Purity.
2. The Power for Purity.
3. The Blessings of Purity.
4. Evidences of Christian Purity.

PERSONAL THOUGHT

Do we value Christian purity? God helping us, let us be clean.

SEED THOUGHTS

It takes purity in your own heart to see it in others.—Sel.

Impure speech never comes from a pure heart.—Sel.

Saints are not white-washed, but washed white.—Sel.

No decent man can enjoy indecency.—Sel.

Purity and power are inseparable.—Sel.

"You are pure you say; are your thoughts as white

As the snow that falls with the midnight's hush?

Could you see them blazoned in letters of light For the world to read, and feel no blush?

"If you stood in the court of heaven, mid swift Glad greetings of loved ones who know no wrong,

Could you bare your heart to them all, and lift

Unshrinking eyes to that spotless throng?" —Selected.

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer; I would be brave, for there is much to dare."

—H. A. Walters.

CHAPTER STUDY—THE VICTORIOUS LIFE.—Rom. 8

Topic for July 21

MOTTO

"If God be for us, who can be against us?"

MEDITATIONS ON THE TOPIC

I. **Romans Eight** is a continuation of the discussion begun in the sixth chapter concerning the question, "Shall we continue in sin that grace may abound?" The answer is "God forbid." Following this answer the reasons why are laid before the reader showing that it is God's plan to give the believer in Jesus a life of victory over sin. This victory centers around the work of Jesus Christ who made atonement for the deliverance of man from the condemnation of the law, and brought man to the position where he could receive the "law of the Spirit of life" and become free from the law of sin and death. By means of this law in the believer he is enabled to fulfill the righteousness of the law by walking in the Spirit.

There is a great contrast between the walk in the flesh and the walk in the Spirit. The mind of the flesh is against God and cannot be subject to His law, while the mind of the Spirit is to do the will of God. The former brings death while the latter brings life and peace. If a man is without the Spirit he is not a Christian. Having the Spirit, it is our portion to live the life of victory the Spiritual are heirs to, as the children of God.

The Spirit makes us children of God. We pray as children, and are assured of our sonship. As sons we have a part in the inheritance and are given a hope that carries us along with patience in waiting for the full fruition.

God is taking our part against all the opposition. All things work together for good. God's Son has done all for us and has obtained a standing for us with the Father. Nothing can ever separate from this love no matter how distressing it may be, if we meet the conditions as indicated in verse 1.

II. **The Text** of Romans 8 has been discussed in a general way in the preceding paragraph.

III. Suggestions for Junior Programs.—

While the discussion of the Spirit and victory may not be so easily understood by the juniors if discussed in a theological manner, yet the practical side of it can be made plain if taken up in a practical way. The two kinds of walking may be illustrated from Galatians 5:19-23. Other Scriptures like Eph. 5:1-12; Col. 3:1-15 will help to make the subject more clear.

The glorious inheritance of God's children may be made a theme of real profit for the boys and girls. To know that we have one on our side to help in our weakness and to make it possible for us to be on God's side means much and can be made plain to boys and girls. It means much to have a religion so strongly grounded that no distress of any kind can take it away from us.

But it should be made plain that before we can claim such strong hopes we must be on the Lord's side so that He may consistently be on ours. It is only when we are in Christ and have met the conditions for His salvation and continued spiritual blessing that these blessings are ours.

OUTLINE STUDY

I. The Believer's Walk in the Spirit.—vs. 1-13.

1. No condemnation in Christ Jesus.—v. 1.
2. When the walk is not after the flesh but after the Spirit.—v. 1.

3. The law of the Spirit of life makes free.—vs. 2-4.
4. The flesh and Spirit are not for the same thing.—vs. 5, 6.
5. The flesh cannot please God.—vs. 7, 8.
6. The believer is not in the flesh but in the Spirit.—v. 9.
7. The Spirit means life and victory.—vs. 10-13.

II. The Believer is a Son of God.

1. Because he is led of the Spirit.—vs. 14-16.
2. He is an heir through Christ.—vs. 17-25.
3. The Spirit intercedes according to God's will.—vs. 26, 27.

III. The Believer's Victory.

1. All things work together for good.—vs. 28-30.
2. Who can be against us?—vs. 31-39.
 - a. Since Christ was delivered up for us.—vs. 31, 32.
 - b. Since God Himself justifies us.—vs. 33, 34.
 - c. And Christ intercedes.—v. 34.
 - d. Conditions that cannot separate us.—vs. 35-39.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. The Walking of the Christian after the Spirit.
3. The Walk of Those after the Flesh.
4. The Inheritance of God's Children.
5. The Helper of Our Infirmities.
6. When God Is On Our Side.
7. Evils That Do Not Separate Us from Christ.

For Seniors.

1. The Contrasted Laws.
2. The Witness of Our Sonship.
3. The Hope of Redemption.
4. The Assured Victory.

PERSONAL THOUGHT

Do we live in the power of the law of the Spirit of life?

SEED THOUGHTS

"Holy Ghost with light divine
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

"Holy Ghost with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

"Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart;
Heal my wounded, bleeding heart.

"Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne;
Reign supreme and reign alone."

—Andrew Reed.

"O Holy Ghost, the Lord and Lifegiver,
Thine is the quickening power that gives increase;
From Thee have flowed, as from a pleasant river,
Our plenty, wealth, prosperity and peace."

"Spirit of purity and grace,
Our weakness pitying, see:
O make our hearts Thy dwelling place,
And worthier of Thee."

—Harriet Auber.

THE STEWARDSHIP OF TALENTS Matt. 25:14-30; I Pet. 4:8-11

Topic for July 28

MOTTO

"Keep that which is committed to thy trust."

MEDITATIONS ON THE TOPIC

I. **Talents** are spoken of as the natural gifts and abilities possessed by individuals for which God holds them responsible. Every natural endowment is the gift of God, and is a responsibility of the individual who possesses it that it may be used according to the Creator's plans. Our hands, our feet, our head, our eyes, ears, tongue, taste, smell, touch—all have a design by the Creator for service in some way that will fulfill His will. Then every one's mind has some special ability and adaptation for special kind of work. This in turn becomes a talent and calls for a faithful use by the individual. When God by the Holy Spirit gives spiritual gifts for service there is a very sacred obligation to use these spiritual gifts to the end for which they are bestowed. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." (I Cor. 12:4-6).

We are stewards of the manifold grace of God (I Pet. 4:9-11). As this grace is bestowed upon us in the blessing of our earthly life whether in possessions, or in bodily health, or mental power, or providential opportunities, we should recognize the source of all that we have and are to be in God and feel a responsibility to be "good stewards."

Our responsibility lies in the proper development of our talents by putting them to proper use. The days given to us in school should be used as a sacred trust. In the time of normal development of mind, we should seek to improve it for the service of God. Mind and body are a trust for which we must render an account. Let us use them to His glory.

II. **The Text.**—Matt. 25:14-30.—This gives Jesus' parable of the talents in which servants were entrusted with certain talents in their lord's absence and were called to give an account of the use they made of them at his return.

I Pet. 4:8-11.—Here the apostle Peter shows how the use of God's grace is a stewardship which we should perform to the glory of God.

III. Suggestions for Junior Programs.—

Follow the suggestions of the outline for Junior suggestive assignments and make the applications as they are adapted to the life and conditions in which your boys and girls live. Show how God's gifts may be used for good or for evil. Call attention to the fact that God will reward the good use of talents and will punish the misuse and lack of use. The parable of the talents may well be learned so that its story can be retained in the memory of the boys and girls that they may have it there for future meditation and application.

OUTLINE STUDY

I. Things are Entrusted to Us—

1. According to ability.—Matt. 25:15.
2. "As he will."—I Cor. 12:7-11.
3. There is no ground for boasting.—I Cor. 4:7.

II. Responsibility for the Use of the Things with which God Entrusts Us.

1. Faithfulness is required.—I Cor. 4:2.
2. Sacredly kept.—I Tim. 6:20; II Tim. 1:14.

3. Faithfully stirred up.—II Tim. 1:6; 4:14-16.
4. Serving others as God's good stewards.—I Pet. 4:10.
5. Prepared to render an account.—Rom. 14:12.
6. Accountable according to knowledge.—Luke 12:48.
7. Accountable for remaining in willing ignorance.—Jno. 3:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Steward," etc.
2. Talents God Gives.
 - a. A mind to learn.
 - b. A body to serve.
 - c. A tongue to speak, to sing, etc.
 - d. Hands to serve.
 - e. Feet to run.
 - f. Eyes to see.
 - g. Ears to hear.
3. Using God's Talents.
 - a. To glorify Him.
 - b. To help others.
 - c. That we need not be ashamed when He comes.
 - d. That they may bring rich increase.

For Seniors.

1. The Talents God Has Given.
2. Use and Misuse of God's Gifts.
3. Accountability for Talents.

PERSONAL THOUGHT

Are we making good use of our talents? Then we may expect a happy day when we shall meet with the Giver who entrusted us with them.

SEED THOUGHTS

An Eastern allegory runs thus: A merchant, going abroad for a time, gave respectively to two of his friends two sacks of wheat each, to take care of against his return. Years passed. When he came back, he applied for them again.

The first took him into a store house, and showed him his sacks; but they were mildewed and worthless. The other led him out into the open country, and pointed to field after field of waving wheat, the produce of the two sacks given him.

Said the merchant: "You have been a faithful friend. Give me two sacks of that wheat; the rest shall be thine."

Let us put to good use the talents God has given.—Sel.

* * *

For the talent God has not given He will not ask an account.—Sel.

* * *

The man that wrapped up his talent in the napkin and said, "Lo, there thou hast that is thine," was too sanguine. There was never an unused talent rolled up in a handkerchief yet, but when it was taken out and put on the scales, it was lighter than when it was committed to the keeping of earth.—A. MacLaren.

* * *

The way to attain to larger gifts is to employ the gifts you have. Give Jesus the one talent, and then He may trust you with two. If you cannot speak glibly at prayer-meeting, then stammer out your heart's thanks in the best fashion you can. It may be your few broken words may accomplish more than another man's fluent harangues.—T. L. Cuyler.

* * *

No man can live out a life of sin without also living out all the Godward talent of his soul.—Sel.

* * *

Ability involves responsibility. Power to its last particle is duty.—A. MacLaren.

NEW TESTAMENT CHARACTERS— TIMOTHY (Jr.).—Acts 16:1-3; Phil. 2:19-23.

Topic for August 4

MOTTO

"Be strong in the grace that is in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. Timothy was converted while still a young man. It is possible that he was converted at the time of Paul's first missionary journey, because when Paul returned to Derbe and Lystra on the second journey Timothy was a disciple of the Lord and a young man of good report. It was this good report that caused Paul to choose him to go forth with him.

Timothy was the son of a Jewish mother but had a Greek father. He had a training in the Scriptures through the instruction of his mother and grandmother. This was a foundation that led to his salvation by faith in Christ Jesus. He was ordained, by the laying on of the hands of Paul, to be a minister. He was found a faithful servant of the Lord in the ministry. Paul greatly loved Timothy and wrote very tenderly to him and exhorted him with his loving counsels. He served with Paul as a son with a father, and when Paul sent him on a mission alone he fully trusted him to do the work entrusted to him in the same spirit which he would have done it.

Timothy not only shared in the work of the ministry with Paul, but also shared in the sufferings. He was imprisoned with Paul and was afterward released. Paul exhorts him to endure hardness as a good soldier of Jesus Christ. And from all records we believe that Timothy heeded the exhortation. And although Timothy is not spoken of with the same prominence in the Church as Paul, we cannot but know that his service, though seemingly hidden, was not without great blessing to the Church, and of great significance in the eyes of the Lord. Some of the pillars in a great building are hidden, but are nevertheless of inestimable value.

II. The Text.—Acts 16:1-3.—This describes something of the home and character of Timothy as Paul found him to take him on his preaching tour.

Phil. 2:19-23.—Here Paul characterizes the spirit of Timothy's life. It is a beautiful tribute he pays to Timothy before the church at Philippi,—of his unselfish devotion to the cause of Christ.

III. Suggestions for Junior Programs.—Take the Outline Suggestions for the juniors and develop thoughts on the model boy and the model man. First, get all the history of Timothy as a model boy then develop what the life of such boys would be today in reference to their Bible study, their home life their life in the neighborhood, in the Church, in the Sunday school, in the day-school. How such a boy would act when the honor of Jesus was at stake. When and where he would confess the Savior. Likewise take the life record of Timothy as a man and bring out further what a model man like him would be in our present day, as he engaged in business, in religious service, in his home and in his community, and among strangers.

OUTLINE STUDY

I. Historical Facts about Timothy.

1. His mother and father.—Acts 16:1; II Tim. 1:5.
2. A good reputation.—Acts 16:2; I Cor. 4:17; 16:10.
3. Chosen to go with Paul.—Acts 16:3.
4. Sent by Paul on important missions.—I Thes. 3:2; Acts 19:22; I Cor. 4:17; Phil. 2:19, 23; I Tim. 1:3.

II. Zealous.

1. For the cause of the Gospel.—Phil. 2:19-22.

2. In standing for the Lord Jesus.—I Tim. 6:12.
- III. Gift for the Ministry.—I Tim. 4:14; II Tim. 1:6.
- IV. Dearly Beloved by Paul.—I Tim. 1:2; II Tim. 1:1, 2-4.
- V. Charged to Faithfulness by Paul.—I Tim. 1:18; 6:13, 20; II Tim. 4:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Timotheus," "Timothy."
2. The Story of Timothy.
3. Timothy as a Model Boy.
 - a. A good report.
 - b. An unpretended faith.
 - c. A Bible knowledge.
 - d. Unselfish service.
 - e. A good confessor.
4. A Model Man.
 - a. As Paul's helper.
 - b. A preacher.
 - c. A faithful bishop.

For Seniors.

1. Timothy, the Prospective Worker.
2. Timothy, Proving the Confidence Reposed in Him by Paul.
3. Qualities of Timothy to Be Sought after.

PERSONAL THOUGHT

What a blessing is in response to the call of God! Shall we also faithfully keep that which is committed to our trust?

SEED THOUGHTS

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.—Matthew Henry.

* * *

We believe that in the earliest and most impressionable years a child should be taught the inspiring outlines of those eternal verities which form the substance of a reasonable faith. We believe that it will be well for a child never to remember the time when the love of God was not known, when prayer was not a practice, when praise and worship were not a delight.—Erdman.

* * *

"All Christian parents are divinely appointed priests to their household: they are to have access to God in behalf of their children. If they all recognize their sacred office, by precept, example and prayer, what should hinder the whole host of the children of the Church from becoming children of the kingdom?—Daniel Steele.

* * *

A workman that needeth not to be ashamed is one who is not afraid to have the Master come and inspect his work. In hearty devotion to it, in thoroughness and skill, he presents himself approved to him who employs him. God's workers are to give diligence to present themselves approved to Him; to have their work worthy of Him unto all well-pleasing. They are to be as workmen that needeth not to be ashamed. A workman is one who knows his work, who gives himself wholly to it, who is known as a working man, who takes delight in doing his work well. Such every minister, every Christian worker, is to be—a workman that makes a study of it to invite and expect the Master's approval.—Murray.

* * *

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths which hide the lures of greed,
We catch the vision of Thy tears.

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face."—Sel.

THE EFFECTS OF ALCOHOL

(Continued from page 212)

total abstainers, but above general average, drinkers included.

The Mutual Life Insurance Company divided their 286,000 policy holders into total abstainers and users of alcohol at the time of policy writing. Whether the abstainers later became users, or users later became abstainers, thus tending to lessen the difference between the two groups, was not followed up. With the total abstainer mortality at 100, the group of moderate users showed a death rate of 115, of regular beer drinkers 132, of regular spirit drinkers 141. It thus seems to be a matter of great importance as to whether the habit is acquired or not. From this comparison with the forty-three companies in general, it seems that those who are drinkers at the time of policy writing will most likely remain so, while those who are abstainers will also probably remain abstainers.

How can we account for these differences in death rate, and the relatively low death rate due to pure alcoholism? The effect of alcohol is accumulative. Not only is it the direct cause of degeneration of the liver (usually known as gin drinker's liver), or cirrhosis, ulcers of the stomach, fatty degeneration of the heart, neuritis, gout, Bright's disease, and delirium tremens, but it weakens the resistance to disease, among other things interfering with the formation of white blood cells, so that in the groups of users, the death rates especially from pneumonia, heart disease, syphilis, and suicide are higher than normal. The death certificate does not say, "heart failure due to the accumulated effects of alcohol," but merely, "heart failure," not "syphilis contracted under weakened inhibitions under the influence of alcohol," but merely "syphilis," or more probably again, merely, "heart failure." If the remote as well as the immediate cause of death were given on the death certificate the indictment against alcohol would be so conclusive that a discussion of this type would not be necessary.

There are other reasons for the higher mortality which are related to the narcotic effect on the higher brain centers. Quoting from "How to Live" (P. 334): "It is probable that the heavier mortality among nonabstainers as compared with abstainers is not wholly due to the chemical effect of alcohol on the tissue, but in some degree to collateral excesses, (especially those resulting in infection from the disease of vice) as well as a more careless general manner of living engendered by, or associated with, alcoholic indulgence; and that, furthermore, those who indulge in so-called moderation are open to greater temptation to increased indulgence and final excess than those who abstain altogether."

The conclusion, is, therefore, that alcohol because it is a narcotic taxes the heart unduly, irritates the digestive tract, weakens resistance to disease and to temptation, and forms a habit which is seldom broken. Never have I seen in a textbook on physiology or hygiene that its use is advocated except as prescribed by a reputable physician (and that is generally in the form of rubbing alcohol), and never have I seen a hygiene textbook where its use was not warned against. But so

attractive are the liquor advertisements and so loud the cry of economic improvement by the beer-and-whisky method that the conscience against alcohol is not as keen as it should be. It is up to the individual to choose what his attitude is to be. Well it is for him if he does so while he has the power of his will and before his faculty of appreciation of facts is impaired. Let him remember that the effects of alcohol constitute a train following the one central fact about alcohol—that it is a narcotic.

Dalton, Ohio.

A NEW, NEW TESTAMENT

By George William Brown

General Secretary of the American Bible Society

A Swiss heritage, a gift for linguistics, a missionary passion, a devotion to the Bible, and a love for the American Indian were elements combining in a single individual which, when aided by the normal processes of the American Bible Society, resulted in the appearance recently of the first complete New Testament in the language spoken by the Cheyenne Indians of Montana and Oklahoma.

In his more than four decades of ministry to the Cheyenne Indians Rodolphe Petter, D. D., a man of scholarly attainments, has become a master of the language of the people of his choice. Beginning with a language as yet unwritten Dr. Petter produced first an English-Cheyenne dictionary, then a grammar, then portions from both the Old and New Testaments, presently Pilgrim's Progress, and now, finally, a complete New Testament.

No hasty, indifferent work in this! Nor is this new New Testament merely a translation from English. The Greek texts of Westcott and Hort, and Tischendorf were its base, while the Vulgate and several of the main English, French, and German versions, as well as the Hebrew version of the New Testament, were compared. A number of the great commentaries and three Greek dictionaries were consulted. The first complete Cheyenne New Testament, therefore, worthily takes its place in the noble succession of painstakingly careful translations.

Just as Luther went into the shops and homes of the common people of Germany to get correct and understandable terms for use in his great German translation, so Dr. Petter studied intimately and at firsthand the practices and customs of the Cheyenne, frequently consulting his Indian parishioners in a search for exact and intelligible phrases. He gave, for instance, a demonstration of grafting and pruning in order to secure from them correctness of expression in translating those parts of the eleventh chapter of Romans where Paul in illustrating a certain principle employs the process of olive-grafting.

When the translation was completed, the finished manuscript was reread carefully by Dr. Petter himself, then by four different Indians separately. During the typing further corrections were made, and the final typed copy was read to an Indian woman to test the average understanding of the Cheyenne

text. Finally, the translator's wife read the copy in a last review before it was released to the printer. It will be noted with interest among others of the Cheyenne who gave noteworthy help in this carefully supervised work the names of Chief Standing Elk and Susie Woundedeyes appear.

In the translator's preface there is this concluding paragraph: "And now the message of God and his Christ is 'in the Cheyenne mouth' for a witness to be accepted or rejected. As God in the long ago spoke to the tribes of Israel through Moses he tells to the Cheyenne tribe, 'It is not hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it' (Deuteronomy 30:11-14)."

Strikingly appropriate was the occasion of the first public presentation of copies of this volume, for at the end of the recent Christmas Eve program in the mission at Lame Deer, Montana, just before pronouncing the benediction, Dr. Petter spoke briefly of the New Testament and with great satisfaction presented gift copies to his Indian associates and fellow workers in the Mission. Testaments are often given for Christmas gifts—but I wonder where on last Christmas any copies were given or received with as much genuine rejoicing and profound appreciation as were experienced by this scholarly translator-donor and the beloved Indian recipients. And, here was another wise man presenting his gift, a gift more precious than gold or frankincense or myrrh, to another group of children of the Christ-child.

The publication of the Cheyenne New Testament by the American Bible Society brings the total number of languages in which the entire New Testament has appeared up to 199, while the grand total of languages in which Scripture translation has occurred is now 954. Through the efforts of the Bible societies and the missionary forces, Scripture translation is so continuously going on that a new language is added on an average of once every five weeks.

Western Recorder is quoted in an exchange as stating that "The expression, 'dust of the ground,' used in the creation story" is "charged with the deepest scientific meaning," according to Professor E. Slosson, of Washington, D. C., an analytical chemist of high reputation." He declared in a recent address that the dust of the ground contains just fourteen out of the 92 chemicals known to science, and that the flesh of man is composed of precisely the same fourteen elements. English scientists also confirm this statement as a recognized fact of chemical science. "There are still many evolutionists who * * take the position that all persons of intelligence must accept evolution as proved. But the disconcerting truth is that the theory is more and more questioned in the house even of its own scientific friends."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

IS THE N. R. A. GONE? IS THE "BLUE EAGLE" DEAD?

Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by FRAUD, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.—James 5:3, 4.

The world-wide Social System, and Economic Structure is very insecure today, and that for good reasons. There has been rank social dishonesty and injustice, and the unrest will not die until these are properly adjusted. To read the above "Prophetic Declaration" is like reading a recital of present day conditions among practically all nations. The wealth and security of the few, and the poverty and insecurity of the masses is evident everywhere. We have the accumulated fortunes, we have the ill-paid workers by the millions, we have their heart rending cries of poverty, and undoubtedly we have their cries entering the ears of the "Lord of Hosts." Hosts that He can use to bring down these selfish interests to their sorrow. The Bible predicts the day when they will take their hoarded and cankered millions and throw them to the caves where the bats spend their days. It also says figuratively, that their hoarded gold will eat their flesh like FIRE. This is a terrible prophecy, and it ought to keep some of the rich, and statesmen up far into the night, thinking through our social injustices. God has ever been partial to the poor man. His heart has felt his poverty with him. Our Lord told the most stirring stories of "Social Injustice," such as Dives and Lazarus.

The Supreme Court has written finis to the N. R. A. with its 720 codes, and has scalped the "Blue Eagle." The attempt to regulate justly through the N. R. A., to the welfare of the masses may have been, and was a feeble attempt at social justice. But it was that—even though it may have been a dangerous experiment. But something must be done, or else the National Troops with the State Militia combined cannot control the "Hell on earth" which may result. Ominous clouds can be seen on the political horizon that only men blind as bats cannot see. We make no alibi for the N. R. A., but we do plead for safe, sane, and sensible laws to properly direct and control the products of the earth, which belong to the Lord, were created, and providentially cared for, to satisfy the needs of all His creatures—both man and beast.

"HOW CAN I EXPRESS WHAT IS IN MY HEART?"—KING GEORGE

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.—Psalm 2:10-12.

The above passage of Scripture is true of the King of the British Empire. King George is ready to be instructed of God, he serves the Lord with fear, and rejoices with trembling. He has kissed the Son of God. The fact that most of the kings of the earth have fallen from their thrones, and the few that are left are none too popular, sets him out all the more prominently, since he is highly regarded throughout his far flung Empire.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Though he is ruler over 493,000,000 people, monarch of the world's mightiest Empire, King George V spoke to his people during Anniversary Week in a spirit of humility, and gratitude to God for the opportunity of serving them. His voice nearly broke when he thanked the nation for their love. Though his voice trembled at the first with the depth of emotion, as he spoke over the ether waves from Buckingham Palace, it quickly took on characteristic resonance as His Majesty addressed to the children of the British lands an impassioned appeal that they devote to their country "the service of your work, your mind, and heart."

Before King George spoke, London called the British Empire. The Empire responded, as well as other parts of the world. The call went out over a world-wide short-wave hook-up from the British Broadcasting station in Old London, calling the Empire. Without a hitch the program was carried off—a voice from each Dominion in turn rolled out across the ether waves—paying tribute to the ruling Monarchs.

"London calling South Africa. . . . London calling South. . . ." But South Africa was ready. . . . "South Africa calling London. . . . South Africa calling London." A moment later General Jan Smuts stepped to the microphone, and spoke to the King, bringing warm greetings from his loyal Dominion.

"London calling the Indian Empire. . . . London calling the Indian Empire. . . ." His Excellency the Viceroy, Lord Willingdon, former Governor-General of Canada, spoke India's tribute to their Emperor.

And so in turn London called each Dominion, and they were ready and waiting. "London calling Australia. . . . London calling New Zealand. . . . London calling Canada. . . . London calling Newfoundland. . . ."

Prime Ministers or Acting Prime Ministers in each nation answered. It was Sir George Perley for Canada, in the absence of Prime Minister Bennett. Sir George voiced the sincere hope and wishes for long life, happiness, and peace to their Majesties the King and Queen.

As the British station in London picked up each country it was immediately rebroadcast. In Toronto, shortly before 3 o'clock, the voices of the representatives of all the Dominions were heard. The smaller colonies cabled their greetings, as did scores of other countries. Almost unheard-of tribes in India and Asia cabled their messages of congratulation to Britain's Emperor.

And in her turn the Mother Country, England, voiced her greetings through her Prime Minister, J. Ramsay MacDonald.

MacDonald finished, the strains of the National Anthem went out across a listening Empire. . . . George V of Great Britain, Ireland, and of the British Dominions beyond the seas, King, Defender of the Faith, Emperor of India. . . . spoke to his subjects.

The King spoke as follows:

At the close of this memorable day I must speak to my people everywhere. Yet how can I express what is in my heart?

As I passed this morning through cheering

multitudes to and from St. Paul's Cathedral, as I thought there of all that these twenty-five years had brought to me and my country and my Empire, how could I fail to be most deeply moved?

Words cannot express my thoughts and feelings. I can only say to you, my very dear people, that the Queen and I thank you from the depth of our hearts for all the loyalty and, may I say, the love with which this day and always you have surrounded us.

I dedicate myself anew to your service for the years that may still be given to me. I look back on the past with thankfulness to God. My people and I have come through great trials and difficulties together. They are not over. In the midst of these days of rejoicing I grieve to think of the numbers of my people who are still without work.

We owe to them, and not least to those suffering from any form of disablement, all the sympathy and help we can give to them. I hope that during this Jubilee Year all who can will do their utmost to find them work and bring them hope.

Other anxieties may be in store, but I am persuaded that with God's help they may all be overcome if we meet them with confidence, courage and unity. So I look forward to the future with faith and hope.

It is to the young that the future belongs. I trust that through the fund inaugurated through my dear son, the Prince of Wales, to commemorate this year, many of them throughout this country may be helped, in body, mind and character, to become useful citizens.

To the children I would like to send a special message. Let me say this to each of those whom my words may reach: The King is speaking to you. I ask you to remember that in days to come you will be citizens of a great Empire. As you grow up always keep this thought before you, and when the time comes be ready and proud to give to your country the service of your work, your mind and your heart.

I have been greatly touched by all of the greetings which have come to me today from my Dominions and Colonies, from India, and from this home country.

My heart goes out to all who may be listening to me now, wherever you may be, either here at home, in town or village, or in some far-off corner of the Empire, or maybe on the high seas.

Let me end these words to you with those that Queen Victoria used after her Diamond Jubilee thirty-eight years ago. No words could more truly or simply express my own deep feelings: "From my heart I thank my beloved people; may God bless them."

The same day the King had gone to the house of worship. At the Cathedral he requested no mention of himself. He remained on his knees long after the benediction was pronounced in solemn prayer before his Maker. He reverentially "Kissed the Son," in whom he has faith, whom he loves. One of the things appreciated by the nation at large is his constant reference to the Almighty, and his fervent appeals to the nation to walk in the ways of the Lord. Long may he reign, and may his attitude to the Lord continue on the throne.

TOTAL ABSTINENCE OR THE MODERATION POLICY

Abstain from all appearance of evil.—I Thess. 5:22.

The Liquor Business Crowd are in the sad-

dle today. They are feeling the disgust of millions in the nation who already see the increase in drunkenness, debauchery, higher death toll on the highways, neglected families, and general immorality. This has aroused them to the sense of their responsibility in handling the senseless beverage loaded with its heavy content of alcohol. The large Seagram Co., Canadian Brewers and Distillers, are spending a huge sum of money to educate the public in the proper use of their products. They are extolling to the sky, the benefits of moderation, and condemning the excess use of their products. In other words what they term moderate drinking.

The Liquor Forces have already felt the draft which swept over them from some of the Regional Conferences, conducted under the auspices of the Anti-Saloon League, in its nation-wide program to beat back the liquor forces. In the Kansas City Convention it was predicted that by 1945 or sooner liquor would again be crushed.

O. J. Christgau, major aid of General Superintendent McBride, of the Anti-Saloon League, felt that the prophecy was a bit conservative. "It may be only five years, certainly it will come just as soon as we are rid of the economic crisis which now predominates the public's mind." Kansas, a bone dry state, is looked upon by midwestern dry leaders to form the cornerstone for reconstruction of prohibition.

The Christian Standard graphically depicts the despair of the "Wets."

Well, the wets had their way. After having abused us as a lot of fanatics, some of them did plead with us to come in and help them regulate the liquor business, but they have moved on without hindrance to try out a thousand and one schemes. In particular they had objected to our implication that there was anything wrong about light drinking. They were going to show the world that, not abstinence, but temperance was the thing to work for: Every one can, and perhaps should, drink. But they should do it lightly.

And now the wets are in a veritable mess. Nothing seems to work right. The highways, in particular, are becoming scenes of reckless slaughter, and despite all their efforts to shut their eyes to the fact, even such wet champions as the Cincinnati "Times-Star" are obliged to admit a connection between this increase in traffic deaths and the repeal of prohibition.

Night Clubs—One of the most popular institutions that has been created by the liquor interests is the night club. "Eat a little, dance some, and drink a lot" is the cultural program of night clubs.

It must be a soul-inspiring sight to the possessor of whiskey, wine, and beer stocks to witness the cultivation of drunkenness among women, girls, and boys. The old-time saloon dared only to make an appeal to men to get drunk, but the night club overlooks no one. If drunkenness was the worst that came out of night clubs a cure might be soon found, but fornication and adultery is the end of that road.

The "Wets" have organized a "Moderation Council," in the United States, whose duty it is to conduct a ten-year nation-wide campaign to promote moderate drinking of alcoholic beverages by the American people, as a substitute for total abstinence. Mrs. Grant M. Hudson, director of the Department of Christian Citizenship of the National Woman's Temperance Union, submitted two questions to a number of leading men and women in various fields, in separated parts of the country: Space will only allow a few of the excellent returns:

I. Should enlightened Christian and allied thought in America abandon the support of total abstinence from alcoholic liquors as a principal of personal attitude toward intoxicants, and henceforth favor and encourage a policy of habitual, "moderate" indulgence in these beverages?

II. In your opinion, how would such organized encouragement and adoption of the "moderate" drinking attitude as a universal policy for the American public affect, (1) the solution of the motor traffic accident problem; (2) social welfare in our large centers; (3) industrial

efficiency; (4) the future of youth and American ideals of family life; (5) college life; (6) education and religious progress?

EDGAR J. FISHER, Ph.D., Lecturer on International Affairs, former Professor of History and Political Science, Robert College, Istanbul, Turkey: "For the enlightened citizen of today there is real danger in adopting the 'moderate drinking' attitude. Our Christian attitude should be to strive earnestly for total abstinence, and make this a matter of uncompromising personal principle. . . . The liquor traffic is a dangerous threat to our social and religious ideals, and to our hopes of progress. Not the encouragement of moderate drinking is our need today, but earnest work and efforts to educate our youth to total abstinence, and to impress upon the elders the absolute need of furnishing a decent and consistent example in this respect. This is a patriotic crusade of primary importance."

MARY E. WOOLLEY, President, Mount Holyoke College: "The movement to meet the drink evil by education I thoroughly approve. I am not, however, in favor of education for moderate drinking, as I am convinced that total abstinence is the only safe position."

ARTHUR BARNHART, Lawyer, Chicago: "I regard 'moderate' drinking as the worst phase of the liquor problem."

ALBERT W. BEAVEN, D.D., LL.D., President, Colgate-Rochester Divinity School, Rochester, N. Y.: "The only people I see who will gain by a widespread propaganda for the use of liquor in moderation are those who want to sell it. I do not look upon it as any method for the solution of the problem of liquor in American life."

ALBERT W. PALMER, D.D., LL.D., President, Chicago Theological Seminary, Chicago: "The proposal of the Council for Moderation seems to me to involve more of danger than of hope because it ignores the fact that small amounts of alcohol are in some ways more dangerous than large ones. A man too drunk to drive a car at all is far less dangerous than a man with just enough alcohol in his system to disturb his accuracy of judgment and make him reckless. . . . The same thing applies to keeping a clear head in the face of moral temptations. Personally I believe there is no satisfactory alternative to the use of alcohol except total abstinence."

HON. ARTHUR CAPPER, U. S. Senator from Kansas: "I am unqualifiedly opposed to the movement inaugurated by the 'Council for Moderation.' I think any 'campaign of education to promote moderate use of all alcoholic liquors' will be harmful rather than helpful to the cause of temperance. . . ."

FRANK E. GANNETT, President, Gannett Newspapers, Rochester, N. Y.: "The history of the liquor traffic shows that alcohol is a habit-forming drug and that a large percentage of the moderate drinkers become intemperate drinkers. All the preaching in the world will not change physical reaction. . . . The only solution of the liquor traffic is total abstinence. This should come as a result of information about the effects of alcohol and education about the destructive results of even moderate drinking. . . . Youth should know that even moderate drinking imperils the future. Employers prefer men and women who do not drink. . . . For many years we have been fighting this liquor problem. Making it easier to get liquor does not solve the problem. The 'Council for Moderation,' I believe, is misguided in hoping that any good will come from their subtle endorsement of moderate use of alcoholic beverages. . . . In my opinion, they are making the situation still worse by preaching moderation. Instead, they should be preaching abstinence, and using their influence for a great educational campaign which would teach the public—young and old—that alcoholic beverages in any form are injurious both to the individual and to society as a whole. . . ."

WALTER DILL SCOTT, Ph.D., LL.D., President, Northwestern University, Evanston-Chicago, Ill.: "Personally, I am opposed to moderate drinking largely because of the tendency for moderation to develop into excess. I

was of the opinion that the Prohibition laws would never be repealed. I thought they could be enforced. We were assured that with the repeal of the Prohibition laws the old-fashioned saloon would never be permitted to come back. It is back. I am convinced that there was less drinking in America during the so-called Prohibition era than either before or since that era. It is hard for me to believe that temperance can be had in America at all. Either total abstinence or excessive drinking seem to be the two alternatives available for us."

ANTHONY ZELENY, Ph.D., Professor of Physics, University of Minnesota, Minneapolis: "I believe the only solution of the liquor problem is the total elimination of liquor as a beverage. The propaganda for 'moderate drinking' is most unfortunate and can lead to nothing but disastrous results. It must be combated with the greatest possible vigor. . . ."

MRS. GRACE MORRISON POOLE, President, General Federation of Women's Clubs: "Moderation is a much abused word in the English language. There is a place for it, however, but not, I believe, in the fight against the use of alcoholic liquors."

To close this editorial, concerning the nefarious liquor traffic, may the appeal of the children speak last. The writer, Evangeline Booth, of the Salvation Army knows the Liquor Business all too well:

You may hush every other voice of national and individual complaint; you may silence every other tongue, even those of mothers of destroyed sons and daughters, of wives of profligate husbands; but let the children speak—the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children!

O my God, this army of little children!

Let their weak voices, faint with oppression, cold and hunger, be heard. . . . Let their little faces, pinched by want of gladness, be heeded! Let their challenge—though made by small forms, too mighty for estimate—be reckoned with! Let their writing upon the wall of the nation—although traced by tiny fingers, as stupendous as eternity—be correctly interpreted and read, but the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the brazen gate of Alcohol.

WHAT ABOUT COUGHLIN?

The public is taking Charles E. Coughlin increasingly serious. He, a Roman Catholic priest, has built up a large following by use of the radio. Hugh Johnson recently called Coughlin and Huey Long "pied pipers" and said they belonged to the "lunatic fringe."

Coughlin's fundamental attitude is reflected in a letter which he sent to an Episcopal rector in Minnesota last November in answer to an inquiry.

The contents of the communication show clearly that Coughlin thought he was writing to a fellow priest of the Roman Church:

November 27, 1934.

Reverend and dear Father:

Your letter in connection with the National Union for Social Justice was indeed most welcome.

May I tell you about an experiment which I have tried in my own parish. On Tuesday nights at eight o'clock our church is packed with hardly even standing room as I read excerpts from the Quadragesimo Anno and explain them both historically and philosophically to the most interested congregation to which I have ever preached.

The blessed Sacrament of course is removed from the church and the last twenty minutes of the meeting is conducted after the manner of an open forum at which Socialists, Communists and Capitalists all ask questions.

The secret of this is having it held in the church and not in an auditorium because it proves to the non-Catholics who are present (and they are in the majority) that the church has very definite views on the so-called economic question which our Holy Father calls a moral question, and of which he says that the

church and the priests must have a vital interest.

We have now reached the point where we are almost forced to invite Catholics to remain away from church on Tuesday nights because there is no room for them.

This is a suggestion which I am glad to pass on to you.

If you will help secure members for the National Union for Social Justice, I will consider it not so much as a personal favor but as one of the finest things that you can do for the propagation of the faith in America.

Will you please fill in your membership card which is enclosed? We are forced to request each member to do this in order to facilitate matters and to eliminate the expense of doing this at our office.

I am also enclosing a few application blanks which you may distribute if you wish. If you want more, please let me know and they will be sent to you at once. Fraternally yours,

Chas. E. Coughlin.

His True Purpose

The above paragraph set in bold face type indicates that Coughlin's principal idea is to promote the interests of the Catholic system. He is of course concerned to advance the interests of his "National Union of Social Justice;" and many of his utterances show that he wants to see the Jewish Money Power broken—but first, last and all the time, HE IS A CATHOLIC and therefore his first allegiance is to the Pope of Rome.—Defender.

HUGE MUSSOLINI STATUE

The Sunday School Times, quoting the Rome correspondent of the London Morning Post, says that a statue of Mussolini, larger than the colossus of Rhodes, one of the Seven Wonders of the World, is being secretly made in Rome. "This Mussolinian Colossus is planned to be 213 feet high, and the moulding of the enormous figure is being done in special sheds erected on a jealously guarded part of Monte Mario, where the work has been going on for nearly a year in secret and no outsider has so far been allowed to see the model nor any sketch or photograph of it. The statue will show the Mussolinian figure with the torso and thighs swathed in lion's skin and with an 80-foot arm raised in Fascist salute over Rome. The head, already finished and cast, is 30 feet high and is otherwise about the size of a house. The finished bronze feet are 28 feet long and the completed metal of the legs to the knees are each about 53 feet long. . . . When erected the statue will be the largest in the world, exceeding in height by 62 feet its nearest rival in New York harbor."

ALTERNATIVE MILITARY SERVICE IN HOLLAND

A civil alternative to military service can be applied for in Holland by those who have conscientious scruples against preparing to be soldiers. A request must be made to the Minister of War, and the authorities then satisfy themselves whether, in their opinion, the applicant is sincere. If they so regard him, the war resister has to undertake prescribed civil tasks. Whereas the military term is short, alternative service lasts a year longer. However, after his service is completed, a war resister is free and is not called up again.

About 50 requests for alternative service are presented each year to the War Ministry, and in the past only one or two have been refused. Refusals are now increasing, as the government stiffens its military attitude. The work offered to the war resisters varies from post office jobs to afforestation.—Nofrontier News Service.

INTEREST IN THE OSLO CONVENTION

There is widespread interest in the Twelfth World's Sunday School Convention to be held in Oslo, Norway, July 6-12, 1936, and early

registrations are being made. The registration fee is five dollars for each delegate. The theme chosen for the Convention is **Christ the Hope of the World**, and it is about this theme that the program will be built. It becomes increasingly apparent that the holding of the next World's Sunday School Convention in Europe is a strategic move on the part of the religious education forces of the world. Folders are available giving full announcement regarding the plans for the trip to Oslo, and may be had upon request to the World's Sunday School Association, 51 Madison Avenue, New York, N. Y.—W. W. S. S. Service.

THE PRESIDENT'S FAVORITE HYMNS

The President of the United States, in reply to the request of a Massachusetts minister, has named his three favorite hymns, according to an Associated Press dispatch. He chose as his first the grand old coronation hymn:

"All hail the power of Jesus' name
Let angels prostrate fall
Bring forth the royal diadem
And crown him Lord of all."

His second choice was Washington Glad-den's prayer hymn:

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way.
In peace that only Thou canst give;
With Thee, O Master, let me live!"

The third was Maltbie Babcock's hymn:

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out; and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! Tomorrow comes the song."

WEDDINGS

We have just had another wedding at the parsonage, which reminds me that I have wanted to write on this subject for a long time. Now that June is here with its balmy breeze, azure skies, blooming roses, and symphony of the songs of birds, how many young folks find their paths leading to the parsonage or church for this greatest of all life's experiences, the wedding.

First, let me tell you of the bride of today's wedding. She was very beautiful, as most brides are. She was twenty-five, and the tall handsome groom twenty-nine. There gleamed in his face that ruddy glow which comes only from clean thinking and right living, not merely of careful grooming, but of a life lived well. He was of that stalwart ideal type of manhood which many fair maidens dream of as their Sir Galahad.

When the ceremony was over, and as I watched them go down over the porch to their waiting car, surely the best wishes of all my heart went with them. What a new wonderful life stretched before them on through the

years! I wished, as I have often before, that we could have had this prospective bride and groom, either together, or, better, separately, in our home for a real heart-to-heart talk. I wish they might have seen fit to come a week, or a month, previous to their wedding to talk with the minister, not primarily of the physical and biological side of married life, but of the spiritual side of this wonderful estate they were contemplating. Did they love each other in a deep, true way, so that nothing on earth could separate them?

Parents have a stupendous responsibility in training their children for marriage. If home life is all that it should be, then when mating time comes there will be plenty of opportunity for heart-to-heart talks on this subject of choosing "the one." Did they understand that these vows are to last so long as they both shall live, and not to be severed the first time one or the other finds things not to suit themselves; that it takes good common sense, consideration, and lots of give-and-take to keep from making a botch of it? Divorce has become so common that one almost hesitates to ask concerning a husband or a wife if we have not seen them for some time, lest they no longer live together, or are divorced.

Some couples come to the parsonage to be married, and for the life of me I cannot see any future for them. Sometimes there is so great a difference in age that they couldn't possibly have much in common. Then, sometimes, the very carelessness of their personal appearance shows how little true love and respect they have for each other. They have come to be married that their immoral lives may be legal and covered according to law and custom.

More often, however, I am happy to say, the couples who come are like the one I described at the beginning of this article—happy, expectant, fine, and lovely. May it ever be so. May they never know the sordidness and ugliness of a ruined married life. But as the decades come and go her golden hair becomes silver, and his wavy brown hair becomes thin, then there will be even more joy in their hearts than on that day in June long ago—their wedding day—when the minister said, "I now pronounce you husband and wife!"—Mrs. Alva H. Sholty.

"SPIRITUAL DEGENERACY"

Many years ago, quite a number of beehives were carried to the island of Barbados in the West Indies. At first the bees went diligently to work gathering honey for the coming winter. But when those bees found that they were in a land of perpetual summer, they ceased to gather honey. Instead they spent most of their time flying around, stinging the natives. So I sometimes think it is with us. We have what can be called "spiritual degeneracy." God has surrounded us with so many blessings that, instead of working for His glory and for the good of our fellow men, we spend most of our time in living for self. We thrust the sting, when we should be gathering the sweetness of the Gospel life to give out again to starving men.—T. DeWitt Talmage.

OXFORD INDIA PAPER \$5.00 TEACHER'S BIBLE ONLY



**NEW CHAIN REFERENCES
CYCLOPEDIA CONCORDANCE
BLACK-FACED TYPE—SELF-PRONOUNCING**

**100,000
CENTER COLUMN
REFERENCES**

THE OXFORD UNIVERSITY PRESS has done a great service in publishing this Bible with its entirely new reference system. Ordinarily such a new edition would be sold at a price that would repay the large expense incurred in preparing it. In order that its benefits may be made known quickly to the greatest number of people, it is offered, for the time being, at this special introductory price.



1. New Chain References to persons, places and subjects.
2. References based on similar thoughts, not similar words.
3. Center column reference system entirely revised.
4. References refer backward and forward.
5. Many references from recent commentaries.
6. The number of references has been greatly increased.
7. New, black-faced self-pronouncing type used.
8. Chapters numbered consecutively.

ORDER TODAY. Send for your Bible today while you think of it. If you delay our stock may be all sold and we cannot be sure that more can be obtained. Ask for No. 761x.

Improved Thumb Index.....50c extra

Mennonite Publishing House, Scottdale, Pa.

THE GATES OF LIFE

"Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—Psalm 23:4.

Ian Maclaren wrote many lovely things, but nothing lovelier than his story of the aged woman whose life ambition was to visit the city of Edinburgh. For years she could not be persuaded to take the railway journey because of her dread of the tunnel through which she would have to pass. Finally, however, circumstances were such that she was

compelled to go. For a while her fears were great. Then, from sheer worry and exhaustion, she fell asleep, and when she awoke she was overjoyed to learn that the tunnel had been passed and she was near her journey's end. I wonder if death is not something like that; a tunnel which we dread, but which is mercifully passed in the calm and trustful strength of the Easter hope.

Charles Kingsley said, "God forgive me if I am wrong, but I look forward to it (the future life) with an intense and reverent curiosity."—Mrs. L. C. Hunt.

300 Pages of Scholarly Helps

Contains 300 pages of scholarly helps arranged in alphabetical order with 15 colored maps, indexed atlas and 32 illustrations in the helps.

A FEW OF THE HELPFUL FEATURES

Concordance
Dictionary of Scripture Proper Names
Measures and Weights
Miracles and Parables of Our Lord
Miracles and Parables in the Old Testament
Subject Index
Harmony of the Life of Christ
Paul's Missionary Journeys
Jewish Sects and Parties
Prayers in the Old and New Testaments
Glossary of Antiquities
Obsolete and Ambiguous Words, etc., etc.

Genuine Leather Binding

Beautifully bound in soft, flexible genuine leather, fine grain, imitation leather lined, both handsome and durable. Has overlapping covers, round corners, red under pure gold edges. King James (Authorized) Version. Size 7 1/4 x 4 3/4 x 1 1/8 inches. Weight 20 ounces.

Specimen of Type

2 I am the LORD thy God, ^o which
have brought thee out of the land
of E'-gypt, out of the ^house of

This Bible is printed on the famous OXFORD INDIA PAPER, unrivalled for its wonderful thinness and opacity.

FOSTER'S STORY OF THE BIBLE

From Genesis to Revelation. Told in Simple Language.
Adapted to All Ages, But Especially to the Young.

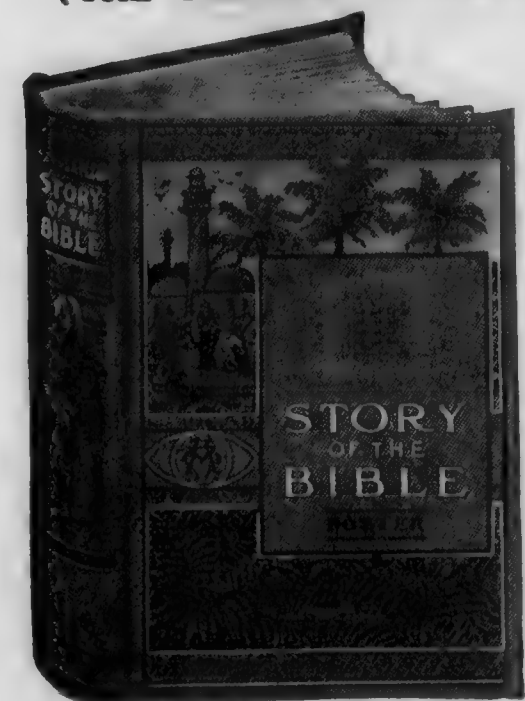
By CHARLES FOSTER
(THE ORIGINAL STANDARD WORK)

Testimonials

"It is my practice to recommend this book everywhere I go"—Rev. J. Wilbur Chapman

"It is a perfect story of the Bible—interesting to children, helpful to teachers, inspiring to all"—Rev. Benjamin Young.

"Has a peculiar and powerful charm. It will be a rich blessing to parents for their children"—Rev. F. N. Peloubet



Size 6 1/2 x 9; 704 pp; 300 Illustrations

300 PICTURES—SOME IN COLORS

**The Best Easy-Reading
Version of the Whole Bible.**

It adheres most closely to the Scriptures, retaining their force, dignity and distinction of style, with the pure and simple wording of the English Bible, without comment or doctrinal discussion.

MOST GENERALLY USED—800,000 SOLD

Cloth\$ 2.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc.

A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required

Use for sunburns, chafed skin, insect bites, etc.

Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household.

Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to

E. J. BERKEY, Oronogo, Mo.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

JOHN L. HORST, Editor

ANNA M. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study

Vineland, On

C. F. DERSTINE, World News

Kitchener, On

J. R. SHANK, Y. P. M.

Versailles, Mo

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

Christian Monitor

AUGUST, 1935

Shall I Fish in Shallow Streams?

By Arline Yoder

What Mary Learned in School

By Dorothy Kemrer

Moods of the Forest

By Alta Schrock

On Peace and War

Selected by A. D. Wenger

The Place Where the First Mennonite Sunday
School Was Conducted

By J. B. Moyer

"The Fool Hath Said"

By John Umble

The First Mennonite Church, Kitchener, Ontario

From the Kitchener Daily Record

The Motion-picture Theater

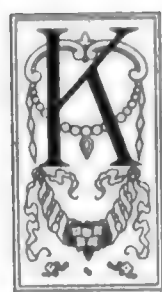
By Edward Yoder

How Can I Help Our Church Schools?

By Milo Kauffman

SHALL I FISH IN SHALLOW STREAMS?

By Arline Yoder



KATHRYN Carter laughed as she drew her pony to a halt by a quiet little stream that separated the pasture field from the woodland. It was that spasmodic kind of laughter that causes one to stand by in admiration of the one engaged in laughing rather than to join in the merriment. It rang through the pasture field and echoed among the trees in the forest. Kay seldom laughed, but when she did there was something vitally funny that prompted it. Her graceful figure fairly quivered with glee as she sat so exactly erect in the saddle.

"It's strange, Daisy, but some people are so funny, aren't they?" she stroked the pony's neck playfully. As if the dumb animal knew just exactly what she meant! Yet Kay always contended that her own pet pony was one to which she could tell all her plans and ideas without any criticism or disapproval, and she gained considerable satisfaction in that.

Sydney Graham eyed her with keen disapproval (yet in spite of that he could not help but harbor an admiration for her beauty and vivacity) as he quietly sat on the opposite bank, for he knew that he was the victim of her merciless merriment. He was a lad of twelve and at that stage in life when being laughed at is unpardonable. Kay was nineteen, with ideals and ambitions far too advanced for her age—and she did not realize how utterly rude she was being to her little neighbor friend on the other bank.

"Aw, Kay, come on, what are you laughing at? I guess this here occupation ain't so terrible—bet you'd fish yourself if you had a pole and line. But seein' you ain't you just laugh at somebody that **can** do it," he said sarcastically.

"Well now, Syd, there isn't anything wrong with the occupation, but you'd better have your old uncle show you how to fish. It's the wise old head that knows how to do the fishing. Even I would know better than to try to fish in this pond. Who ever heard of catching fish in a shallow stream?" She was about to laugh once more at the lad's ignorance but checked it when she noticed the expression of disgust on his face.

"Just the same, Kay, you have your own idea as to what I'm doing, but I have a better idea that you don't even know what I'm fishing for. I'm not trying to hook deep-sea fish in this shallow stream—I'm catching crawfish. I have this pail almost full." He triumphantly held up the pail as proof.

"But, Syd," she gasped, "of all the nonsense—you can't eat those things! And besides I'm scared stiff of them. You must not have anything to do if you try to pass away the time that drags on your hands by carrying away innocent little crawfish from their happy homes." She gave a disgusted little laugh. "Say if you can't find anything to do after this, just come over, and I'll let you cut the weeds along our orchard fence."

"Aw, cut your own weeds, Kay!" Sydney was really insulted. To have a girl watching from the opposite bank, making fun of every-

thing he said and did was more than he could stand.

Kay sat in thoughtful silence, and neither spoke for some time. She watched him pull out crawfish after crawfish. Finally, he looked at her and noticed her thoughtful expression.

"Trying to think of some more funny things to say about me and my occupation, Kay? Tell 'em to Daisy—she'll sympathize with you."

"Now, Syd, I really didn't mean to make fun of you. I've got a grand idea!"

"Well, out with it—you're full of them. That's nothing new—I mean, for you to have ideas."

"This just gave me a grand clue as to what I'm going to talk about in Young People's Meeting Sunday evening. I'm supposed to speak on the subject 'My Missionary Endeavors.' You know, Syd, I've always wanted to be a missionary—but they'd never think of asking me to go to a city mission, or a foreign field. If I had my way about it my endeavors would be among the heathen in the mountains, or in the mining districts, or in some city mission. If I were really doing that kind of work I could talk about my missionary endeavors. But I can't endeavor in a missionary way when I'm not a missionary, and it isn't my fault that I'm not," she cried emphatically. "But why am I standing here arguing with you about it—you're just a child, and how could you know or understand the longings of my heart?"

"Aw, you're too young to be a missionary, Kay—you—you—there goes that crawfish back in the water—must not have been hooked right. You don't always have things when you think you have them."

"Well, you surely said the truth that time, if you ever said it. I thought I was about to go, but I didn't."

"Go where?" asked Sydney, as he threw the line in the water again with a jerk.

"To the mountains with my aunt on a missionary tour. You know she's a missionary. I just told you, weren't you listening?" (Kay had gone on with her story but Sydney did not hear because he was too engrossed with his lost crawfish.)

"Oh, I see—I mean, I didn't hear."

"In my speech I'm going to tell them my missionary endeavors shall be in the deep sea where the fish are found and not in shallow streams where there aren't any fish to catch."

"Well, Kay Carter, keep on making fun, but you've got to have bait first before you can catch fish from deeper water. My uncle promised to take me on a real fishing trip as soon as his boss gives him a vacation. He said to have the crawfish ready to use for bait."



And I'm going to be prepared, because he might come any time to take me fishing with him."

"Well, good luck, Sydney. I've got to get these cows rounded up and into the barn or we'll never get the milking done." She gave the pony a little slap, and with a lively gallop it carried her to the far end of the field.

As she rode slowly homeward she was deep in thought. She could not comprehend why they should give her that type of subject when she was no missionary. And no one knew that she wanted to be one—they probably would never have guessed it, for so often longings and urgings lie buried away from public gaze and knowledge. And yet in God's own time and way they are brought to light to the amazement of those who never suspected. She believed it would come out all right some day, but she was so impatient. Yet she thought on this slow, homeward journey, "Perhaps Sydney is right. I'm too young—years lie ahead of me. I must be patient and wait. But what a fine thought for a talk—I must fish in deeper water where the fish are and not in shallow streams where there aren't any fish to catch. That will wake them up."

As she entered the lane she saw a familiar car parked by the lawn gate. She drove the cows into the stable, took the saddle off the pony, and walked hurriedly toward the house. It was the minister calling on them. She liked him, because he was interested in the young people. What could he want? She wasn't sure.

There in the living room he arose to greet her. "Kathryn, I've come to ask a favor of you. I want you to help sing at the jail services tomorrow night. Will you do it?"

Kay sank into a chair, considerably astounded. After a little thought she spoke, "Oh, I'd rather not—I dislike the idea of going into such a place. Perhaps Cora would do it."

"So you aren't interested in missionary work, Kathryn? You could make fine use of your talents for the Lord if you would."

Kay sat erect and looked curiously at him. What had he said? "Why yes," she cried emphatically, "I've always wanted to be a missionary—to go to the mountains, across the sea—anywhere!"

"But Kathryn, you must be willing to work in smaller fields before you enter the larger ones. You must prepare yourself first. If you aren't willing to work with the outcast people at home, how could you endure working with them away from home? In other words you must find your bait in smaller, less conspicuous fields of service before you can go into larger fields to catch the souls of men for Christ."

Kay jumped to her feet, excitedly. "Oh, Sydney really did teach me a lesson in Christian service. I must apologize to him for making fun." Then she told the minister about her experience that afternoon. "And to think that I've been dreaming of being a missionary all this time and have done nothing to gain experience or by way of preparation, I've caught the vision. From now on I'm going to buy up every opportunity. You can count on me tomorrow night. I shall gladly sing. I'm ready to fish a while in shallow streams."

West Liberty, Ohio.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., AUGUST, 1935

No. 8

WHAT MARY LEARNED IN SCHOOL

By Dorothy Kemrer

In this issue of the Monitor will be found articles from representatives of our three church schools—Goshen College, Hesston College and Bible School, and Eastern Mennonite School. They carry messages that should be a help to our readers in deciding the important question as to where our young people should go to school.



MARY Adams returned to her home with her Junior College diploma, a very happy yet rather lonesome girl, after having spent two years in dormitory life at Eastern Mennonite School. She was just past her twenty-first birthday, and now she was reviewing in her mind the host of new things the past two years had brought into her life. Some incidents she recalled with pleasure, others flooded her soul with bitter remorse, as she thought of the times her own selfish pride had caused her a fall. But she had learned to look upon life with a view very much different from that which she held two years ago, and she was not going to allow unpleasant thoughts about the past to obscure her present happiness.

Mary was a Christian, had been since she was thirteen years of age. But she had always thought there was more in the Christian life than she had gotten from it. True, she did have a desire to do the right but met with so many failures that she was quite discouraged at times. But the influence of the noble lives of a large number of Christian young people had lifted her out of her self-centered life into one centered in Christ Jesus.

And now in her room at home in the quiet evening hours she was thinking of the many, many valuable lessons learned from her fellow-Christian schoolmates. She learned that there were numerous types of persons and that each type had its place. There was the reserved girl whom she at first thought independent, but a better acquaintance revealed a depth of character which could not be seen on the surface, and to all who really knew her she was an example of all that was pure and noble in woman. Then there was the more open, frank type who could easily make friends and who was very cordial to all she met. Mary was an average student and within herself really envied the brilliant Jane Alexander who seemed to get her lessons mastered with so little effort. But then Jane was not nearly so practical a girl as was her classmate Olive Maxwell, and yet Olive had to study much harder than either Mary or Jane. Mary knew, too, that Olive had learned to talk to the Lord about everything and that even in so small a matter as solving an algebra problem she could ask His help. Olive's

personality was not especially attractive, but she loved the Lord, others knew she did, and that made her life a power among the other girls. Personality was not needed, for the Lord Jesus could be seen in her life and He made her life beautiful.

Mary found out what made a girl likeable, too. It was not riches, nor beauty of face, nor fine clothes that figured. Far more valuable than anything money could buy were those qualities of unselfishness and a genuine sympathy and love for others, possessed by Gladys Madison who seemed to be a favorite with everyone. Gladys was not "moody," she was always the same sweet, lovable girl. Mary knew that she could meet Gladys any time in the hall or approach her with any subject and be sure of receiving a cordial response. Gladys was a busy girl, too, but she always had time to give someone else. She was not exclusive in her friendships though she too had her "inner circle" friends. She treated all with respect and was often seen taking a walk with one whom others might neglect. She was interested in anything the other girl wanted to talk about. Never was an unkind



THE SABBATH

Still Sundays, rising o'er the world,
Have never failed to bring their calm,
While from their tranquil wings unfurled
On the tired heart distilling balm;
A purer air bathes all the fields,
A purer gold the generous sky;
The land of hallowed silence yields,
All things in mute glad worship lie,—
All save where careless innocence
In the great Presence sports and plays,
A wild bird whistles, or the wind
Tosses the light snow from the sprays.

For life renews itself each week,
Each Sunday seems to crown the year;
The fair earth rounds as fresh a cheek
As though just made another sphere.
The shadowy film that sometimes breathes
Between our thoughts and heaven disparts
The quiet hour so brightly wreathes
Its solemn peace about our hearts,
And nature, whether sun or shower,
Caprice with her soaring days,
Rests, conscious in the happy sense
Of the wide smile that lights her ways.

—From Harriet P. Spofford's poems.

word uttered to anyone nor was any impatience ever manifested. Never did she have pleasure at the expense of others. When asked to do a bit of work for the Lord, her best efforts were put forth willingly, and the task was always "well done."

Gladys was not one of Mary's most intimate friends, possibly because the latter felt so inferior. Her closest friends, though sincerely appreciated, were not more admired than was Gladys. Mary had learned the value of friends who draw one upward. She learned that in order to have friends she must show herself friendly and that the girls who had the most friends were those who were agreeable to all, those who talked little about their own interests but always had time to listen to others. One girl she thought seemed to know just what to say to make another feel good. She remembered the girl who, having seen an evidence of homesickness in Mary at the first supper, immediately afterwards asked her to take a walk "around the campus." She recalled, too, the very kind visit from a classmate who came to sympathize with her after a very difficult examination which had almost brought tears to Mary's eyes.

Mary thought she had been unusually blest in those two years of college life. She had learned so many new things in her classes, facts about birds, flowers, animals, facts in history, in psychology, in mathematics. Besides she was an enthusiastic member of the Astral Society and it was real recreation to her to go out on a clear, serene night and gaze at the heavens which declare the glory of God. Her Bible classes she greatly appreciated. Never again would her Bible be a "dry Book," for through it she had found the secret of real happiness. She had learned to love its Author, was intimately acquainted with Him, and her greatest desire now was to learn of His will for her and to follow His leading.

The daily prayer circles would never be forgotten. There she had learned the real value of prayer, she had seen answers to prayer, and she realized for herself that "prayer is the Christian's vital breath," and that it was her blessed privilege to carry her burdens to One who could and would bear them for her. Subjects were discussed such as "The Surrendered Life," "The Beautiful Life," "The Promises of God," "The God-Planned Life," "The Victorious Life," etc., which opened up to her the privileges offered in the Christian's life. When alone one evening after prayer circle during her second year at school Mary had made her full surrender to the Lord Jesus. And how more and more beautiful He

became to her from that time on! Her pleasures were much more enjoyable. Nature was doubly wonderful. She remembered an outing where she had been present during her first year at school in a beautiful spot and how she wished she could really enjoy God in that natural scenery. About a year later it was her delight to be with a group again at a similar outing, but how different it was! In that beautiful spot in the mountains, God seemed very near, and the prayer service that evening around the camp fire was one to be treasured.

One of the students was under appointment as a missionary to Africa. Mary observed her life closely and wondered whether she herself would be ready to leave her home and friends to go to some distant land for Christ's sake. Or would she be qualified for such a work if she should be called? She had often heard it said that one does not need to go across the ocean or even to another state to be a missionary, that there are plenty of

opportunities at home. But she did think it must be a wonderful blessing to be called of God to a definite service for Him. Some of the girls at school she just expected to see in mission work sometime, and she tried to think what it was about those girls that caused her to expect that of them. They were girls who could see a need and who could be depended upon to do all they could to meet that need. They were girls who usually had a testimony for their Lord when opportunity was given, girls who were congenial and impartial in their attitude toward others, girls whose greatest pleasure was to do something for someone. And into her heart flashed the words of Jesus, "Whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

Lancaster, Pa.

MOODS OF THE FOREST

By Alta Schrock

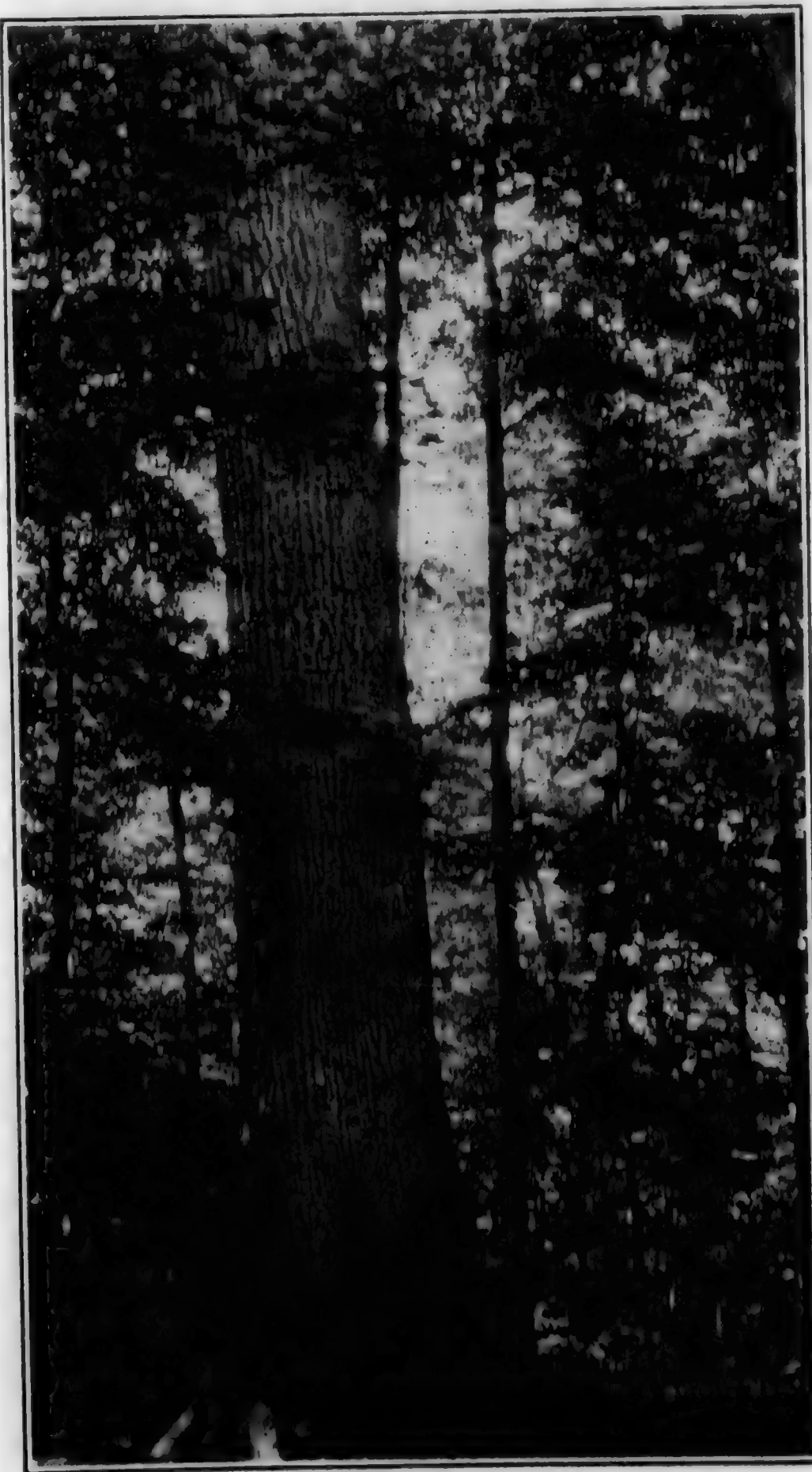
The gray light of morning rose out of the East like a streaming veil, shrouding the earth in a heavy cloak where it fell heavily among the trees. At the coming-up-place of the sun there was only a silvery sheen, while drenching the sheen, the rain came down in solid sheets to water the steaming earth. The broken line of the forest shivered and waved in the wind, and from the millions of leaves shot little lanes of reflected light. It was as though the heavens had opened every window to bless the earth.

On the old snake fence in the field the fissures looked dark and mossy, and the rails seemed to add years to their age. The farm-houses were like weary, dust-covered travelers, refreshing themselves by the roadside. They seemed to raise and straighten their gables as a man straightens his shoulders, while the glassy stare of their windows gave way to a new look of deep and sleepy contentment.

In the barnyard the cow stood munching her cud, while water rolled from her ears and flanks in gleaming rivulets. An old rooster, standing in an opaque puddle of mud dropped his head and lowered his wings like a shingle roof. A wren flew to the picket fence in the lawn, shook his feathers at the rain, and began a bubbling over of melody, fit to burst his tiny throat. A wet catbird answered from the highest limb of an old apple tree, and a field sparrow in the distance chanted his opinion of the weather. Barefooted children splashed about in the long, lush grasses and the watery lanes.

On the sanctuary the trees had become fresh and clean-limbed, the dead leaves lost in the wind and the rain and the new ones cleaned and varnished. As the silver sheets came down, the diffused sunlight made lines and patterns among the trees, and the misty

tapestry was projected on the wet forest floor. Solid brooks were streaming from the hips and knees of the beeches and settling in pools among the rocks. But as the roar of the rain retreated into the depth of the woods, the streams gave way to little glistening drops of quicksilver that hesitated and rushed along



the bark in swerving paths. The flattened ferns slowly raised their tender green heads and the tendrils of the grapes regained their grip on the butternut trees in the rock garden. A chipmunk poked his nose out of his burrow where he was storing his winter supplies, and seeing a lane of sunlight coming through the green, was off and away for the open fields.

The next day was a quiet one, subdued and still as a sleeping child. It was the kind of day I refer to as "God's reverie." The air was breathless, poised on tiptoe, waiting with ear to the warm ground for the first throb of life from the forest folk. I caught the attitude and stood breathless also, listening.

Seldom had I known a day such as this, save in early autumn. After long waiting I heard the sultry heat waves being rhythmically broken by the bubbling eloquence of my own preacher, the red-eyed vireo. His notes came in little phrases, with commas between and he reminded me vividly of a Sunday morning sermon, drowsy, sleepy, and indefinite in its purpose, as though the speaker had grown old and was no longer in the hearts of his people. Incessantly and all day long my little preacher would talk, filling a gap in the atmosphere as does the ticking of a clock in a quiet room. Up and up, far in the depths of the trees the fragments of his sermon were made, while occasionally his brother, the white-eyed vireo would chant more deliberately, more sedately and slowly.

The silence whispered softly, and then, from the depths of the woods came a few plaintive notes of the tree frog. This note has always brought a weird longing to be up and away, chasing my shadow through the forest.

There came another pause in the drowsy stillness broken only by the preacher. Then I heard a tiny click over the cabin, above a great shadow floating silently, rhythmically under the green leaves of the beeches. The great barred owl, sinister inmate of the deeps of "Owl's Pocket."

So the hot, sultry, somber day held here and there little dabs of life, with now and then a reminder that the day would soon again wane into evening with all its inrush of life and activity. As I strolled out of the forest and onto the dusty road toward home the last note that wavered up from the sanctuary was the smooth-turned phrase of the preacher—symbol of summer.

Salisbury, Pa.

ABOVE THE MISTS

Get high enough up and you will be above the fog; and while the men down in it are squabbling as to whether there is anything outside the mist, you, from your sunny station, will see the far-off coasts, and haply catch some whiff of perfume from their shore, and see some glinting of a glory upon the shining turrets of "the city that hath foundations."

—Alexander Maclaren.

MENNO SIMONS' ATTITUDE TOWARD THE ANABAPTISTS OF MUNSTER AND OTHER CORRUPT SECTS

By John Horsch

This is the fourth of a series of articles by Bro. Horsch on the Anabaptists of Munster.

Until a few decades ago practically all church historians, Protestant as well as Roman Catholic, defended the view that all Anabaptists—or to be more correct, all who were named Anabaptists by their opponents—were of one and the same party, movement, or sect. Church historians in general held that the Swiss Brethren and Mennonites were, in the last analysis, like the Münsterites, they were only Münsterites in disguise. In fact, the opponents and persecutors of the Mennonites asserted that the new Jerusalem in Münster represented the fullest development of Anabaptist tendencies and principles.

It is worthy of notice that the writers who hold this view today show a general inclination to excuse and justify the persecution of the evangelical Anabaptists, and this is indeed what one would reasonably expect of them. Could the governments be blamed for suppressing a sect which represented the same movement as the Münsterites and the other corrupt sects that defended and practised open immorality? If the evangelical Anabaptists were virtually Münsterites, their persecution could scarcely be regarded as persecution. The common assertion of the persecutors that the martyrs of the evangelical Anabaptists were not martyrs at all, or rather that they, as stated by Melancthon, were "martyrs of the devil," would be substantially correct.

The practical meaning of the view that all "Anabaptists" represented one and the same movement is apparent from the following quotation from the larger work of Heinrich Bullinger, (the successor to Zwingli as the head of the Reformed state church of Zurich), against the Swiss Brethren, published in 1560:

"Without any doubt, God in His faithfulness and kindness meant through this Münsterite affair to reveal, for the benefit of the whole world and especially of His own elect, the great deceptive falsity of Anabaptism and all that is secretly hiding behind it. Yea, God meant to open the eyes of all ministers of the Word, as well as of all princes and magistrates, that they would keep watch the more diligently against these murderous, dissimulating, deceitful wolves, and that they may in time, before it be too late, with wise forethought take proper measures of prevention, lest afterwards, when the Anabaptists are sufficiently equipped and prepared [for an attack on the government] the magistrates will see their deception and false spirituality which in truth is great cruelty, as is clear from the history of this sect of Münster, and will suffer irreparable loss to soul, honor, property, and life.—Here I suppose the Anabaptists of today will say that not all Anabaptists hold such views as these Münsterites, and that they do not regard them with pleasure. My answer is, But who can trust the Anabaptists of today [the Swiss Brethren] who have such a very innocent appearance?"

Some of the earlier writers who held that

all the so-called Anabaptists represented one and the same movement, or party, have asserted that, in the earlier years of his reformatory labors, Menno Simons regarded and declared the Anabaptists of Münster to be his brethren, while in his later writings he denied untruthfully to have ever held such an attitude toward them.

This supposition was defended by Menno Simons' most recent Dutch biographer, Karl Vos, who asserted that Menno's writings dating from the earliest years do not contain any expression of disapproval of Münsterite teaching and practice. This assumption is altogether contrary to fact, as we shall presently see. In his earliest book, his **Plain and Clear Proof**, which he wrote before his renunciation of Romanism, and which is directed against John of Leiden, he speaks of him as a blasphemer and antichrist, and refers to Münsterite principles and teachings as heresies and abominations. Soon after his conversion Menno wrote his **Meditations on the Twenty-fifth Psalm**, and then followed his larger work entitled **Foundation**.

The book **Meditations** was evidently written very soon after his baptism and ordination, probably toward the end of the year 1536. Here he speaks of Münsterite tenets in the severest terms of disapproval. He says: "Satan has through the false, misguided teachers, perverted the spiritual sense of Scripture into carnality. He has instituted the sword and weapons of destruction, and thereby has engendered a revengeful spirit against all the world. He has moreover, without any Scripture, cloaked and palliated shameful adultery by the example of the Jewish patriarchs, also a visible kingdom and king, and other ungodly errors at which a true Christian is stricken with terror."

The first edition of the **Foundation** appeared



SYLVAN BOWER

Come with me, and I will show
Where the morning's splendors glow:

There's a sheltered mossy fen—
Far from boisterous haunts of men—
Where modest purple violets grow
And bloodroots whitely blow.

There the mosses are wet with dew
Till the sun's rays glisten through
The slender, snowy birches' leaves,
Drying tears, where Nature grieves.

Come with me, and you shall see
Morning's glowing purity!
—Sarah F. Chapman, in *Verse-Land*.

in print in 1539, but this book was evidently written before that year. It contains a chapter headed "To the Corrupt (Immoral) Sects," which is directed against the Münsterites, Batenburgers and Davidians. He severely denounces the teachings and practices of these sects, giving abundant proof of the erroneousness of the view that he considered them as brethren. He says:

"I know that they accuse us of [Münsterite and Batenburger] errors concerning kingdom, matrimony [polygamy], sword, outward kingdom, murder, robbery, and similar tenets, which accursed ungodly teachings and Satanic errors they all say, are the fruit of baptism, and hence they earnestly oppose the true doctrines of Jesus Christ, the consecrated life and apostolic baptism."

Both in his **Meditations** and his **Foundation** Menno declared that the errors of the corrupt sects, because of their libertinism, were far more grievous than those of Romanism. Again, in a book written in 1544, he says: "I have written this in order that our faith, doctrine and life, may be clearly set forth and made known, to destroy the evil suspicion which is held against us in consequence of the pernicious insurrection and the shameful doctrines and practices of the false prophets who go forth under a pious semblance . . . as before God who knows our hearts, we are clear of all their abominable doctrine such as insurrection, bloodshed, plurality of wives and the like abominations. Yea, we hate and oppose them from all our hearts as acknowledged heresies, as snares to the conscience, and deceit, as deception of souls and pestilential doctrines," etc. (519; 2: 326 a).

Having quoted a number of passages from Menno Simons' early writings which indicate his radical opposition to Münsterite teachings, we cite some expressions on the same subject which are found in his later writings. In 1554 he revised and partly rewrote his book **Foundation**. In this revised edition he says in the chapter "To the Corrupt Sects:" "Is it not a grievous error that ye suffer yourselves to be so wretchedly bewitched by such worthless men, and so lamentably misled from one unclean sect into another; first Münsterite, then Batenburg, now Davidian, and thus from Beelzebub to Lucifer and from Belial to Behemoth, ever learning and never able to come to the knowledge of the truth [II Tim. 3:7], suffering yourselves to be led about by every wind of false doctrine?"

"Say, ye deceived children, where is there a syllable in the doctrine of Christ and the apostles (according to whose spirit doctrine, conduct and example all Scripture must be understood) by which ye can prove and establish one of your erring articles?"

"If you would appeal to the literal understanding of Moses and the prophets and follow their conduct, then must ye also become Jews, accept circumcision, literally possess the land of Canaan, again set up the Jewish kingdom, build the city and the temple, offer sacrifices and observe the worship according to the law, and confess that Christ, the promised Savior, has not yet come.

"How many innocent hearts have they deceived! How many poor souls have they seduced! What great shame have they brought upon the profession of God's word! What

gross abominations have some of them committed under a pious appearance! How great cause to shed innocent blood have they given the poor, blind magistrates who, alas, have no great understanding of the Holy Word!

"I think it is time you should learn to know your lying, faithless and seductive prophets; they are the foxes which spoil the vineyard of the Lord. They are the thieves and murderers of your souls, false prophets who forsake the Lord that bought them and have directed you poor erring sheep to their own lying visions, dreams and opinions of their heart.

"But that they deceive you into the belief that the doctrine of the apostles was imperfect and that they now teach you that which is perfect, this is a deception above all deceptions, etc. (64 seq; 1: 94 seq)."

Many pages could be filled with similar expressions from Menno Simons' writings regarding the corrupt sects. Following are excerpts from a letter of Menno to David Joris:

"You, David, have laid aside the armor of God . . . and in its stead you have placed your imaginations, philosophy, rhetorical tricks and other deceptions of the devil. You, a wretched man, a shadow and ashes, dare to put your own work above the work of Jesus Christ, and hold your own doctrine as of greater authority than the doctrine of the Apostles. In shameful hypocrisy you and your followers observe the practices of Papists, Lutherans, or Zwinglians; you follow the usages of any of these. You advise, yea, practice the polygamy of the Jews. Your own life and that of your followers is not less corrupt and polluted than your doctrine. By your attire and way of living you manifest worldly pride and wantonness. Under a cloak of perfection, chastity, and other virtues you indulge in vices and abominations, adultery and lasciviousness. . . . I shall henceforth not read anything that may come from you, except it be evident that you renounce and condemn your ungodly doctrine and give to the doctrine of Christ the honor that is due it."

A comparison of the teaching and practice of the Münsterites and the other "corrupt sects" with Mennonite doctrine and practice discloses the most fundamental differences and contrasts. It has been supposed that Bernt Rothmann, the theologian of the Münsterites for a brief space of time, namely shortly before Jan Matthys took charge of affairs in Münster, defended the same doctrine as the Swiss Brethren and other evangelical Anabaptists. An unbiased comparison indicates radical differences.

In the first place it should be noted that Rothmann, prior to January 5, 1534, took a similar position in regard to baptism as the so-called Semi-Anabaptists (Halb-Täufer) in Switzerland and Tyrol, who admitted that the baptism of believers is the true baptism, but nevertheless, to avoid persecution and for other timeserving reasons refused to be baptized. We have seen that such was substantially also the position of the Melchiorites. In January, 1534, when all danger of persecution had passed, the practice of baptism was begun at Münster.

In regard to the nature, or conception, of the Church there were the most fundamental differences between the corrupt sects, on the one hand, and the Swiss Brethren and Men-

nonites on the other. We have seen that the Swiss Brethren and Mennonites insisted on the separation of church and state, and on establishing New Testament churches, that is to say, churches conforming to the New Testament pattern in doctrine and practice.

Jan Matthys and John of Leiden, on the contrary, established in Münster a church which was as closely united with the state as were the Lutheran and Zwinglian churches. The Münsterite form of state churchism was, like the Zwinglian, that of a theocracy. Church discipline, which the Swiss Brethren and Mennonites held of so vital importance, was out of the question in Münster. The people of Münster were not organized into congregations, or parishes. They formed a vast multitude which met for worship in the market place. Here also the Lord's Supper was observed.

On the point of church discipline John of Leiden agreed with Ulrich Zwingli who asserted that the existence of a Christian civil government, which punished transgression, made the practice of church discipline superfluous. Moreover the Münsterites followed Melchior in the teaching that sin committed after conversion is unpardonable. For this reason also there was no room for the exercise of church discipline. We have indicated above that in Münster all transgression was punishable with the sword, and that pardon could be granted only by John of Leiden. Heretical teaching also was threatened with the death penalty.

Baptism, as practiced in Münster was a mere travesty of believers' baptism. Believers' baptism necessarily implies the principle of voluntariness. In Münster "the godless" were given the choice of receiving baptism or leaving the city. True, in anticipation of the imminent siege of the city, it was considered a political necessity to drive out the dissenters, but this does not change the fact that they were expelled at the point of the sword. The principles of nonresistance and nonconformity to the world were not only disowned but openly denounced by the Münsterites and in fact by all the corrupt sects.

The Münsterites called themselves the New Israel and held the Old Testament Scriptures to be the most authoritative part of the Bible. "The principal, indubitable Scriptures, in accordance with which all Scripture must be expounded," said Bernt Rothmann, "are Moses and the Prophets. These are the authoritative Scriptures." "The truth (authority) of the books of the New Testament Scriptures," he says further, "is founded on these principal Scriptures."

In this respect the Münsterite position was more closely related to the teaching of the Protestant state churches than of the evangelical Anabaptists. The latter took the very reverse position and held that the Old Testament Scriptures must be interpreted in the light of the New Testament, and are not authoritative for the New Covenant on various points, such as divorce, war, and the oath, which were mentioned and changed by Christ. The Protestant state churches, on the other hand, believed the Old and New Testament Scriptures to be of equal authority for the Christian church. The Münsterites also held the new revelations, which came to them

through their prophets, to be of equal authority with the Scriptures. In keeping with their claim of being the New Israel they kept Saturday as the day of the Lord.

The practice of polygamy has, above everything else, given the Münsterite cause its criminal aspect. Nearly all the contemporary chroniclers, including some of the bitterest foes of the Münsterites, state correctly that John of Leiden is responsible for this shameful institution at Münster. At a later time it was widely asserted that polygamy was an integral part of Anabaptist principle and that all Anabaptists were Münsterites in disguise.

However long before the fall of the New Jerusalem, John of Leiden evidently realized that polygamy was not an asset to the cause in which he was the principal figure. Bernt Rothmann, in consequence, defended polygamy only in his first book, not in his later writings. Heinrich Gresbeck, in his history of the Anabaptists of Münster, stated that in a later period "polygamy became unpopular in Münster and its ungodliness was realized." Dr. Heinrich Detmer, an authority on the history of the Anabaptists of Münster, in his book on John von Leiden, says:

"Not with the least semblance of right can it be said that the toleration of, or the demand for polygamy was ever included in the tendencies of Anabaptism as such, or that it corresponded to the religious or other views of the Anabaptists in general. The idea of polygamy, the first attempt to introduce it in Münster, the manner of proclaiming and establishing it, all this was solely a fruit of the brain of John of Leiden."

The Batenburgers and Davidians did not observe adult baptism, but defended and practiced infant baptism. Nevertheless they were classed by the theologians of the state churches as Anabaptists. Nicolaus Blesdijk, David Joris' son-in-law, and one of their spokesmen, in 1546, had a debate on infant baptism with Menno Simons and other Mennonite leaders in a country place near Lübeck in Germany. He denounced the Mennonite attitude against infant baptism, due to superstition, asserting that it is superstition to suppose that the baptism of infants is a harmful practice. In the same year Blesdijk wrote a book defending the observance of the various religious forms prescribed by the state churches. He dedicated this book "to all lovers of the Middle Way," that is to say, to those who, in order to enjoy toleration and avoid persecution, conformed to the religious orders of the authorities under which they lived, be they Protestant or Roman Catholic. It has been indicated above that Melchior Hoffmann postponed the practice of adult baptism until it could be observed without persecution, and that the Münsterites took the same attitude as concerns the observance of the ordinances of Christ. Furthermore John of Leiden, as a prisoner of the bishop of Münster, expressed himself ready to persuade the Anabaptists everywhere to have their infants baptized.

Scottdale, Pa.

The race is not to the swift only, but to the brave, efficient, and intelligent.—Grenville Kleiser.

HOW CAN I HELP OUR CHURCH SCHOOLS?

By Milo Kauffman

It is highly gratifying to see the interest that is being taken in our church schools by our people today. This increased interest is due not merely to a greater appreciation of education as such but also to a greater realization of the place of education in the work of the church. As the interest grows and support increases the schools fill an increasingly large place.

If the church school is to perform its duties efficiently it must have the support of the church. To secure this support the school must in turn support the church.

1. It must be in sympathy with the doctrinal position, and champion the standards of the church supporting it.

2. Continual vigilance must be kept to avoid worldly educational and social trends detrimental to the spiritual life of the church.

3. The schools should actively support the program of the church and seek to enhance it. If it expects support from the whole church it must encourage and support the other phases of church work.

4. The leaders should be awake to opportunities to "lengthen the cords and strengthen the stakes."

5. A faithful effort should be made to have such courses in the curriculum as will fit our young people for active service in the church.

6. The schools should do all possible to attract worthy young people to attend church rather than secular institutions.

Such a school the church will want to support. The question may be asked: What can I as a member of the Mennonite Church do to support our church schools?

1. Get as much first hand information concerning the schools as possible. Many false reports and much misinformation would be short-lived if more of our people would be informed, visit the schools and read their journals and bulletins.

2. Remember the work of the schools in your prayers. The leaders desire nothing more than to have a host of real prayer supporters. The prayer supporters will support in other ways also.

3. Give helpful suggestions. The leaders of the church schools are glad for suggestions from interested persons. While not all suggestions can be followed we are glad to consider them and use what seems practical.

4. Encourage attendance. Many young people attending secular schools should be, and could be, in our church schools.

5. Assist some worthy student financially. There are many young people in our church who are praying that the way may be opened for them to attend a church school. No better investment could be made. Helping some student in this way is better than an outright donation to the school.

Hesston College and Bible School is endeavoring to make it possible for the young people of its constituency to attend and to give them a training that will be a blessing to them. The coming year full Junior College work will be given. We are expecting the largest enrollment since the reorganization of

the school. Four years of high school will be offered. We have in prospect a fine graduating class and a good enrollment in other classes.

This will be the third year for our Christian Workers' Course, a two-year Bible course. This course has exceeded our expectations and promises to fill a large place in the future of the school.

Due to the fact that many who have not taken high school work wish Bible training we are introducing the Elementary Course,

Back and forth, forward and back, in an inevitable sort of rhythm, casting reflections and accompanying shadows, swung the large, long pendulum of the old grandfather's clock in the hall. It was bathed in turn and very intermittently by moonlight through clouds, and by blinding flashes of lightning as a mid-summer storm broke over the home which might have sheltered either you or me. Pulses beat faster as the crashes and flashes roared and rumbled; but the old clock ticked steadily on.

Shadows are like that! Always they come, and then they are gone. They stir the emotions! They give promise of good or ill, even as the summer cloud hanging black in the western sky turns out to be an abortive promise of rain or a curse of hail.

Even so, all shadows are not a hollow mockery of interrupted beams of lights; consider the pattern cast on the ground by the fronds of delicate ferns as they sway in silent reverie in a slow movement of air. The shadow there seems a complement of the plant itself. But the ogre-like shadows of derelict burned trees on a timber burn in moonlight or lightning—hollow mockery!

How very numerous the shadows: The slow circling of the buzzard with its accompanying splotch of dark shadow sweeping the earth beneath; the rushing shadow of the "limited" steam monster as it beats a staccato rhythm on the rails; the headlong flight (of shadow) that denotes an airliner or battleplane overhead; the darting pin point of the blue bottle fly in his irregular course; the varied pattern of clouds that move along with the sedate air of the yacht or as the scudding habit of the fast-flying teal—all are different but are yet—just shadows.

Innate things they are! They cannot think. They cannot talk. They cannot make any noise. In fact, their fact of being depends on the existence of something other than themselves!

As all else though, regardless of defects, so shadows have their good points. They cannot occur in total darkness; therefore, they never hide their actions nor do they act the part of the hypocrite—they just cannot—it is impossible for them. They are blessed by the weary traveller on the dusty desert or unending highway as he thankfully sighs in their soothing protection. How gleefully the

also a two-year Bible course. There will be a number in this class this year.

A few years ago radical reductions were made in charges for room, board, and tuition, in order that more young people might attend. In spite of the fact that we must pay much more for what we buy than we did then, we are not charging our students more. Room, Board, and Tuition for Academy are \$185.00 for the year; \$215.00 for college. Also, work is being offered quite a number of students to help meet these expenses.

The school year 1935-1936 looks very promising. Plan to enjoy it with us.

For information and free catalogue, write the author at Hesston, Kansas.

SHADOWS

By Ernest G. Lehman

child gurgles as he watches the shadows—bunnies which his father projects upon the wall after the winter evening meal is over!

Though shadows conceal the dark deeds of the night or bless the wanderer of the desert, still the very fact that there is a shadow proves that a light must exist somewhere. This must be true because a shadow is a dependent, negative factor, while light is a positive element upon which all other things are dependent.

Life! the light of its blessings, the blighting shadows of sorrow, pain, and despair—how intricate it all seems! But stars and sun never shone more brightly than on stormy days or nights as they rode high above the sordid clouds beneath. The darkest and coldest hour is just before the dawn! Nothing beautiful nor lasting is experienced by the one who has not endured pain.

Pain, happiness; shadow and light; so goes the eternal cycle until comes the end. After the end? Why worry—you cannot make a shadow unless you stay in the light, and if you do stay in the light then the shadow takes care of itself anyway! A beautiful life, a beautiful shadow—the two are inseparable! Life before the end paves the road and lights the way thereafter; or else it puts rough boulders there—for you or those who follow—plants sharp stones and thorns, also extinguishes every light—"outer darkness," eternal shadow!

Still the old clock stands in the storm, never ruffled, worried nor excited—he just ticks steadily, ticks steadily, calmly on.

Molalla, Oreg.

May God the Holy Ghost show us sin till we hate it,—show us the reality of sin until we feel our need of the cross! May He show us the fulness of the love of Christ until we know what is meant by Christ's ability to take up our sin, our secret sin,—take it up in his pierced, bleeding hands and cast it away for ever, and present us unto Himself a glorious church!—Joseph Parker.

"We are experts in judging others, but very backward in judging ourselves; and yet God gives us a big stick to lay on ourselves as heavily as we can."

Editorials

Jottings

"The Lord will bless his people with peace" (Psa. 29: 11). Much is being said about peace these days, while at the same time nations are piling up armaments and otherwise preparing for war. Thus "wars and rumours of wars" continue to characterize the age in which we live. It is certainly comforting that in all these things we as Christians have a "God of peace" to go with us, and thus we can always have the "peace of God" in our hearts, no matter how warlike may be the world and our surroundings in general.

* * * *

"Great Damage Done by Floods." Recent news items tell of millions of dollars worth of damage done by floods in various sections of the country, while a heavy toll of human lives was also taken. Sympathies are aroused, as people are left homeless and destitute. Federal and state governments come to the rescue. All this is as it should be, for no one should be permitted to suffer because of the ravages of flood or fire or other misfortune. But there are other floods that are sweeping over our land—floods of crime, vice, immorality, drunkenness, and godlessness. These are much worse than the natural floods, for they destroy the soul as well as the body. What are we doing to help those who are suffering from the floods of sin?

* * * *

The Beckoning Hand. A father was sitting in church, taking part in the Sunday school class discussion. The little child in his care had strayed into the aisle and was walking about aimlessly. The father beckoned with his hand as the little one came near to where he sat. At first the child hesitated, then as if it had deliberated over what was the right thing to do, responded to the father's silent entreaty and came to his arms. It was a commonplace incident, but made one think of the many other wandering children—children of a larger growth—who are away from the Father's tender care. He too is beckoning for them to come to Him, for salvation and safety, but how few respond! If you are a wandering, wayward child, be assured that He is beckoning for you to come home. Heed to the silent call of the Holy Spirit before it is too late, for He has said, "My Spirit shall not always strive with man."

* * * *

"War is a Racket." This is the title of a small book that we were recently permitted to read. It is well written and its plain-spoken phrases can not help but convince the reader that there is something wrong with the war business. The author defines a racket as follows: "A racket is best described, I believe, as something that is not what it seems to be to the majority of people. Only a small 'inside' group knows what it is about. It is conducted for the very few, at the expense of the very many." The book is written by General Smedley D. Butler who should know what he is talking about, for he spent thirty-three years in military service. He gives some ideas as to how this racket may be smashed, yet he says that he is not so foolish as to believe that war is a thing of the past. We do not know if General Butler is familiar with the teachings of the Bible, but on

this point he at least agrees with the words of the Good Book: "For nation shall rise against nation, and kingdom against kingdom." There are many rackets—the vice racket, the crime racket, the liquor racket, the sports racket, the movie racket, and others—but the war racket is the biggest of them all. Let us be sure that we have nothing to do with any of them, that we do not lend any kind of support to their insidious workings.

* * * *

The Joy of Giving.—He is an aged grandfather, past the fourscore mark in years. He is sometimes confined to the house, but on pleasant days he is out on the porch and may even walk to the store about a block distant. But he doesn't get out to church services any more. His income is meager, but somehow he and his wife, nearly as old as he, manage to get along. The other Sunday evening as we came near his home he beckoned from his porch on the opposite side of the street. Did he want some help in some way, or to extend an invitation to call or to have a prayer meeting? Very totteringly he came down the steps and handed something to us. He explained his act something like this: "You see, I don't get to church any more, but I would like to give something." And then, thrusting a bill in the writer's hand, he started to ascend the steps in his feeble way, but his voice and manner showed that he had found a joy in giving that he did not want to miss, even though his circumstances were not favorable to doing much in this way. His experience was not new. Jesus had enunciated the principle upon which our aged friend acted many years ago when He said, "It is more blessed to give than to receive." May we all learn this great principle of living—It is not what we get but what we give that makes life blessed and worth while.

Perils of Lukewarmness

As this is being written the weather, from the standpoint of temperature, suggests anything but lukewarmness. But Jesus was speaking figuratively when He said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Lukewarmness as here used is a term by which we express lack of interest, indifference, and carelessness in spiritual things. The above title is the theme of our Young People's Meeting topic for August 11. It is a subject which we may well think upon and study, for lukewarmness steals upon people in many and subtle ways, and often they may not be conscious of their real state or the perils that go with it.

Indifference comes upon people in many ways. Perhaps it is the result of too close association with the world. We become too close friends with worldly people and become too much taken up with the things that occupy their interests. Thus we may be led into harmful pleasures, questionable speech, and worldly alliances of various sorts—social, business, or otherwise. Indifference may also come because of variances or difficulties, real or imagined, in the Church. We become engrossed in some difficulty and instead of looking to the Lord for help and strength and wisdom to meet the situation we take an attitude of non-cooperation, which, while it may look justifiable and plausible to us, nevertheless results in our losing out spiritually.

There are many perils that confront the person who has lapsed into spiritual lukewarmness. His prayer life is

neglected, he no longer takes the delight in reading the Bible that he once did, and he loses out in his interest and attendance at services in the house of God. As a natural result he takes a correspondingly greater delight in things of the world, is unable successfully to cope with temptation and discouragement, and loses his power in service for Christ. Lukewarmness is one of the characteristics of the age in which we live. There are too many of that class of persons in every congregation. When our congregations are made up of people who are full of the power and fire of the Holy Spirit, then lukewarmness with all its deceitful and deadly perils will no longer be a menace to the Church of Christ. And this can only be accomplished as all of us—ministers, Sunday school workers, young people's meeting workers, and all other members in the church—drop the things that hinder and cause lethargy and carelessness and become on fire for God.

Coming Conferences and Young People's Institutes

Spring and summer are the seasons when most conferences are held in our church. Already quite a number have been held—Church conferences, Sunday school conferences, summer Bible school conferences, mission conferences, etc.—but many, according to the regular schedules, are still in the future. The thought of the coming conferences also calls to mind the announcement of a number of young people's institutes. These are geographically well scattered over the church and deserve a hearty support in the summer activities of the church. Those held in the recent past or to be held soon are: Manitou, Colo., July 17-21; Harrisonburg, Va., July 24-28; Kalona, Ia., August 7-11; Columbiana, Ohio, Aug. 15-18. All of these meetings will make ideal places to spend brief summer vacations.

But the conference in which we are interested most of all is General Conference with its associated meetings which is to be held at Kitchener, Ont., August 21 to 27. Embraced in these associated meetings is the meeting of the Mennonite Publication Board, to be held at the East Zorra Church near Tavistock, Ont., August 22, 23. This will be a profitable meeting for all who are interested in the publication work of our church to attend. But again we say that our main interest will be and should be centered in the work of our General Conference. Here we will have the opportunity of listening to discussions of the work of all the various boards and committees which are engaged in doing service of a church-wide nature.

You will find many things of interest and help to you if you make it a point to attend some of these summer activities of the church, whether they be district church conferences, district Sunday school conferences, young people's institutes, the Publication Board meeting, or Mennonite General Conference. Make it a point to take in as many of these meetings as you can. They will be a source of spiritual inspiration, will help to keep you informed as to the nature and scope of the work of the Church, and will provide a rich season of Christian fellowship with others of the same faith. But whether you can attend or not, do not fail to remember these important meetings in prayer.

The Lord's people are engaged in a great work. There is organization required, of course, for God says that things should be done "decently and in order." But the Church is more than an organization; it is a living organism. Unless

it is animated by the Holy Spirit, it is a dead, lifeless organization, as far as spiritual power is concerned. Be sure, then, that you do your part to support the important meetings that are to be held in the near future by interest, attendance, and prayer, so that they may be mighty forces for the advancement of the kingdom of Christ.

The Great Hunger

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Deep in every life there is a longing for something that will satisfy the heart. Various ways are taken by people to satisfy that longing. They seek joy and peace and satisfaction in the things of the world, only to find that these, like broken cisterns, are empty sources of anything to help the hungering and thirsting soul. One person seeks comfort and satisfaction in the amassing of wealth, only to find when he has accumulated his millions that they bring no joy or peace to his heart. Another person seeks to satisfy the hunger of his soul by achieving fame. But when fame comes his way, and he becomes a popular idol of the people, he finds that it is a fleeting bubble that lasts but a moment and is utterly impotent to bring peace to the soul. Another person seeks satisfaction in the pleasures that the world has to offer, but in whatever way he gratifies the lusts of the flesh he finds at last, as the writer of the Proverbs said concerning strong drink, "It biteth like a serpent, and stingeth like an adder." Down at the bottom of every cup of the pleasures of this world there is something that, instead of satisfying, brings at last only pain and misery and woe.

We have been writing of the false substitutes which Satan offers to deceive people into believing that they can find satisfaction. They are like substituting straw for grain in feeding cattle and then expecting to have them grow strong and to be well kept; or like substituting colored water for rich milk in the diet of children; or like eating the grass and roots of the hermit or fugitive instead of a strength-giving vegetable and meat diet. But every substitute proves only that there is something real, something better. And so Jesus in the text quoted above points us to something that will really satisfy. If that hunger is directed toward righteousness, then there is a sure promise that it will be satisfied. The psalmist expressed this desire when he said, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory."

It is wonderful to know that Jesus has given us this definite promise that if we hunger and thirst after righteousness we shall be filled. We thus have the definite promise of His blessing. We may wish that we had been present when He was on earth and blessed the children and the disciples. But we may have His blessing just as definitely and gloriously now as any one had then. He is the same today. His promises are sure. If we meet the condition of sincere longing for the righteousness of God our desire will be granted. And so, blessed be God, we shall already taste of that heavenly satisfaction here on earth, but we shall have it in much greater measure in the world to come, as we are told by the Revelator: "They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters."

Christian Life

VICTORIOUS LIFE SECRETS

VIII. The Lord Thy Keeper, or Something Better than Forgiveness of Sins

By J. D. Mininger

Bro. Mininger will be glad to answer letters from readers who have problems pertaining to living the Victorious Life. Correspondents should address him at 2409 Farrow Ave., Kansas City, Kansas, enclosing postage.

How true it is as Clovis G. Chappell says, "One great danger of temptation is always the guise in which it comes. In the text (Gen. 3:13) it is represented as coming in the guise of a serpent. That means that temptation is tricky. It glides into our lives. It does not sound a trumpet to let you know that it is coming. It does not wave a red flag in your face. **It lies in wait for you and takes you by surprise. It is like a serpent.** It is a writhing, living thing that may poison. The serpent—it is tricky. 'It lies as if dead for half a year and then it suddenly awakes. And when it is awake it can outswim the fish, and outclimb the monkey, and outleap the zebra, and outwrestle the athlete, and crush the tiger.'"

And yet in spite of all this, there is positive victory, full and free, for all. How precious the assurance that "God is our refuge and strength, a **very present help in trouble**" (Psa. 46:1).

At a city mission a number of men who had sunk deep into sin and shame, testified how God graciously had forgiven their sins. Later, another man got up saying, "I am glad for the great things the Lord has done for these brethren, but I am happy to say that the Lord has done even a greater thing for me. **He has kept me out of those sins in the first place.**"

This is the point we shall try to make clear in this article, namely that Jesus Christ is just as much a Savior and Keeper from sin as He is a Pardoner.

It was a glad day in the life of the writer when he learned to know Jesus as not merely One who would forgive sin after one had been overcome, but much more, as the One who is able to save from sin to the uttermost.

It is a delusion from the pit to think that before one can become an effective worker for the Lord, it is necessary to become a deep-dyed sinner.

Soon after my conversion when yet in my teens, I frequently came in contact with a devout and godly city missionary, whose life was a daily winsome example of the fact that Jesus truly "Saves, Satisfies, and Keeps."

I can never adequately thank God and that missionary for that contact, for it gave me an altogether new, yet Scriptural, conception of the life that is truly Christian. How many church members there are today, who are tired of sin, tired of half-heartedness, tired of compromise, tired of mere pro-

Are You a VICTIM or a VICTOR Today?

"My grace is sufficient for thee."
II Cor. 12:9

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.—Rom. 5:21.

fession without possession. A dear reader of the *Monitor* writes saying:

"Dear Bro. Mininger: I have just finished reading your article in the July *Monitor*. I surely enjoy those articles; they are very helpful. I hope by God's help I can live up to those helpful admonitions.

"First of all, I wish to ask an interest in your prayers, that I may live a victorious Christian life. I long for a deeper and richer Christian experience with my Savior—I have often been discouraged . . .

"I feel that God surely has a purpose for my life or He wouldn't have spared my life as He did—I don't think anyone has ever spoken to me about my Christian life—sometimes I do wish for a confidential Christian friend. Of course Jesus is one . . .

"Oh, that I could control my temper better, and I do long to be more kind, loving, and patient. I know I do have many faults to overcome. By God's help I wish to do so.

"Well, I know that you are very busy and perhaps you will think this is a strange, mixed-up letter, but I am sure I will receive some helpful advice. And I felt I could place confidence in you. If you don't have time you don't need to answer this bothersome letter. I thank you."

Another reader sends in a four-page letter asking for advice and prayers pertaining to the Victorious Life.

What a joy it is to point such hungry hearts to the Lord as the ever-present, omnipotent Deliverer, Satisfier and Keeper.

Kindly notice below ten Scriptural teachings concerning the Lord as Keeper.

1. **He is ABLE to KEEP.**
"Unto him that is able to keep you from falling" (Jude 24).
2. **He is WILLING to KEEP.**
"He will keep the feet of His saints" (I Sam. 2:9).
3. **We are KEPT.**
"Who are kept by the power of God" (I Pet. 1:5).
4. **HOW does He keep?**
"He led . . . instructed . . . kept him as the apple of his eye" (Deut. 32:10).

5. **WHEN does He keep him?**
"Every moment . . . night and day" (Isa. 27:3).
6. **WHERE does He keep him?**
"In all places" (Gen. 28:15).
7. **By WHAT does He keep?**
Power on His side. "Kept by the power of God" (I Pet. 1:5).
Faith on ours. "Through faith unto salvation" (I Pet. 1:5).
8. **FROM WHAT does He keep?**
"From falling" (Jude 24).
9. **TO WHAT does He keep?**
"An inheritance" (I Pet. 1:4).
10. **The REASON of being kept.**
"Because the Lord loved you, . . . hath the Lord brought you out with a mighty hand" (Deut. 7:8).
Reality of being kept. "I know whom I have believed" (II Tim. 1:12).
Result of being kept. "Perfect peace" (Isa. 26:3).

But it is not enough that we know about the Lord as Keeper, Savior, and Shepherd. We need to do as "Jimmie the Newsboy" did.

Make Jesus Our Very Own

In the Sunday School Times Mrs. Edward C. Whitman, Canso, N. S., relates the following incident:

Just one of the hundreds of newsboys in the great city of New York was Jimmie. No one knew who his parents were. No one knew where he had come from. The lusty wail of a tiny infant left on the streets of New York had touched the heart of one of the East Side dwellers, and she had taken the tiny baby to her little garret room and had nursed him to a none too sturdy childhood.

She had been gone now several years and Jimmie had valiantly fought the battle of life alone,—ragged, often hungry, but with the cheertful, self-reliant optimism of boyhood. But one day something wonderful happened to Jimmie. A sweet-faced lady who had for some time been one of his most regular customers invited him to come to a Mission Sunday school in his neighborhood. No one had ever asked Jimmie to go anywhere before, and certainly no such lady as this had ever spoken kindly to him. Jimmie was thrilled, and long before the time on Sunday he was at the Mission.

As politely as if he had been one of the rich boys whom he had seen going to school in uptown New York, the lady asked Jimmie to come in, and found a place for him among the other boys of the class. By and by it came time for the boys to recite the verses which they had learned, and to read the lesson from the books which the sweet-faced lady had given them. When it came Jimmie's turn to read, he hung his head, and when the sweet-faced lady encouragingly urged him to read his verse, Jimmie had to confess that he had never been to school once in his life and that he could not read what the book said. Gently patting him on the back the sweet-faced lady told him not to mind, and promised that if he would remain at the close of the school she would teach him some verses.

Jimmie was glad to stay, just to be near the sweet-faced lady. But more than that, he wanted to be able to say some of those verses as the older boys did. The sweet-faced lady showed him how to hold up his left hand, with the fingers extended, and touch them with the fore-finger of his right hand, and repeat the first part of the Shepherd's Psalm, "The Lord is my Shepherd," giving each finger a word. Then she told him about the Good Shepherd who had come to die for him in order that he might have eternal life. Jimmie said the words over

and over again until he knew them and went away with a new light shining in his face, promising to be there on time next Sunday.

Next Sunday came, but no Jimmie appeared. After waiting a while the sweet-faced lady inquired of some of the other boys if they had seen Jimmie. It was then that she learned that on the previous day, while crossing the street, Jimmie had been injured by an automobile and that he was now in the hospital, not expected to live.

Immediately after Sunday-school was over the sweet-faced lady went to the hospital. As Jimmie saw her coming down the long hospital ward he slipped one hand out from under the white sheet, and with fingers extended, and a smile on his face he repeated as she approached his bed the words that she had taught him about the Shepherd.

"Do you know, lady," he said, "I like the third finger best of all?"

"Why?" asked the sweet-faced lady.

"Because," said Jimmie, "It says 'My

Shepherd.' I never had anything in my life for my very own. I never even had a father or mother, but you told me that the Shepherd was mine, and I am glad." Then as the exertion and the talking exhausted what little strength he had summoned, Jimmie lay very quiet.

The next day when the sweet-faced lady came to see Jimmie she found that the brave little spirit had slipped away early that morning. All night long, so the nurse told her, though so weak and feverish, Jimmie had repeated again and again "The Lord is my Shepherd." When they removed the little body from the hospital cot, they found the third finger of Jimmie's left hand firmly clasped by the right. In simple faith he had claimed the Lord Jesus Christ, the Good Shepherd, as his own.

In the September issue of the *Monitor* we want to think together on the subject

"Christ's Fullness Meeting Man's Need"

Kansas City, Kans.

ON PEACE AND WAR

Selected by A. D. Wenger

This article, written by a columnist in the *Richmond Times Dispatch*, describes, in a very vivid manner, the war hysteria and the courage it takes to withstand it. It is interesting to note that people in general, if they take time to think calmly and dispassionately, see the inhumanity of war, even apart from the fact that Christ's teaching is unequivocally against it. We are glad Bro. Wenger discovered this well-written article and passed it on to our readers.

It takes more courage to be for peace than to be for war, if the people have been inoculated with the war virus and that carefully propagated mass-madness has seized them. It requires much more courage to be what is scornfully called a "slacker" than to be a soldier. Being for war under those conditions is a mere sheep-like going with the crowd. Only the boldest spirits can resist the mob-mania. I have been through that sort of madness. I know what it means. To be a patriot on the easy terms then presented, one has only to bellow for war and for the death and destruction of all who do not likewise bellow.

To be a peace patriot requires a much higher order of mental courage than to be a bawling shouter for blood. A man who would have easy sailing in this life should be for peace when peace is popular and for war when the war fever rises. That example was set us by the most prominent politicians and the most eminent divines in this land. They are now piping for peace, and no plan to secure and preserve it is too fantastic for their championship, but I remember the World War and I hear their shouts for the blood of the enemy still ringing in my ears.

There is nothing heroic about being shot or gassed. To oppose all this as brutal and obscene folly is the thing which requires true heroism. Man's duty is to live and not die. The dead soldier is mere unregarded carrion in spite of all the sentimental hubbub which has been wasted on the "Unknown Soldier." Old generals, old politicians get all the credit and renown out of wars. The Unknown Soldier does all the dying.

Ask an American who won the battle of Yorktown and he will tell you that George

Washington did. Ask a Virginian who won the battle of Chancellorsville and he will reply that it was won by Lee, ably assisted by Jackson. Both these battles, all other battles, were won by the lads in the privates' uniforms, the men who actually faced the bullets and the bayonets and who were mentioned as "7,896 dead and 17,450 wounded."

George Seldes, writing in *McCall's* says: "Millions of Americans have never seen a photograph of the real war as it was fought on the American front because Major-General Irving J. Carr, chief of the Army Signal Corps, refused to publish the kind of photograph that every government in Europe has published. To give out any such picture would be against public policy, said the general. 'Think of the Gold Star Mothers . . . they saw the lovely cemeteries . . .

TAKE COURAGE, BROTHER

Take courage, my brother, stand four-square today,

Though storm-clouds are low'ring and sky lines are gray.

Our times call for brave men, for men unafraid,

For men whom high honor true heroes have made.

Take courage, my brother, all days are not dark,

Though storm-waves are tossing your slight, slender bark,

Push out in the deep, face tempest and storm, For night clouds will scatter as breaks the new morn.

Take courage, my brother, let sin's tempest roar,

And drive for a season your boat far from shore;

The morning awakens, the sun tints each crest,—

Your Pilot is guiding, Lo, the haven of rest!

—Ambrose M. Schmidt.

we cannot spoil these memories . . . so only those photographs which show the pleasant features of war can be released."

"War correspondents were not allowed to send back pictures of the dead or dying. For America it was almost a war without death, certainly without horror. To be sure there were casualty lists, cold columns of names, men killed in action, but no war correspondent; no soldier in his letters, could write about the real war. American mothers and fathers were never allowed to see the faces of their sons distorted with agony, or their torn bodies splattered in the wire barricades, or that beautiful golden wheat-field where a general kept 3,000 young men from the farms of Kansas and Missouri until the enemy fire mingled their spilt blood, purple and black, with the sun-baked sand. We who were allowed to see these things were reporters of victories only." I take this abridgement from *The Readers Digest*.

It has been sixteen years since the war ended and we have had time for our war fever to abate, time to think calmly of the whole business. Have any of the objects been attained for which those young men died, and broke the hearts of their fathers and mothers? Is the world safer for democracy today than it was before that war was fought? Have we ended war? Have we put down despotism? Must we do all this again and with the same futility?

Of one thing alone we may be certain: Those men who howled for war before will do it next time, whatever may be their contrary resolution and protestations today. The next war will have all the trumped-up provocations and manufactured moral righteousness which the last one had. Wars always carry the same old banners and march to the same old gaudy lies.

The old false-faces are now laid away in the armories. They will be furbished forth when needed. The press and the pulpit will fall into line. The prospective enemy will be painted as a desperate villain, intent on the massacre and dominion of the world.

Unknown soldiers? There are no other kind except the generals. Zengis was, by long odds, the world's greatest conqueror. There is not in the world the record of a single man who fought as a private in his incomparable cavalry.

When the next war is fought and finished we shall begin the old game of covering its putridities with pretty sentiments and imposing memorials. We will send the bereaved mothers out when the war scars have been healed, to look at pretty cemeteries and green graves all in a row. Political profiteers will deliver orations over the unknown soldiers, and congratulate the mothers on having made so splendid a contribution to their country.

The passions gendered by the war will preside at the peace conference, and write

terms so cruel and unendurable as to ensure another war so soon as the vanquished shall regain his strength.

* * *

Then, the war being over, the politicians and the editors and the parsons will all agree that war is a horrible thing, and if we are on the winning side they will write and preach that we must never have another war, and that we must unite to prevent any interference with the present status.

* * *

THE INVINCIBLE JEW

By D. D. Stoltzfus

The Jew has never been conquered. Both history and prophecy would lead us to conclude that he is invincible. Nations have taken the Jews captive but they have outlived those nations. Someone has said that the Jew is God's timepiece. On one occasion as Jesus was approaching Jerusalem He came to a fig tree and, finding no fruit, He cursed it, and immediately the fig tree withered.

It is understood by many that the cursing of the fig tree stands for the rejection of the Jewish nation. On another occasion Jesus used the fig tree as an illustration. "Now learn a parable of the fig tree; when his branch is tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33). The word **all** is important. Wars, rumors of wars, famines, pestilences, earthquakes have not only been characteristic of this age, but are becoming more numerous as we approach the consummation of the age. No other generation, we believe, since these words were spoken has seen all these things in process of fulfilment as we see them today.

That Israel as a nation has been blinded and set aside cannot be denied, but the question now is whether she is showing signs of new life. Is the fig tree beginning to put forth leaves? It has always been a real test of faith on the part of God's children to believe that God meant just what He said.

Prophecy is history prewritten. Many things appear in our papers and magazines today which were predicted hundreds of years ago. It is strange news to the world, but to Christians it is hundreds of years late. It is good news, for Jesus said, "When ye shall see these things come to pass, then look up and lift up your heads for your redemption draweth nigh." Jesus simply took it for granted that His children would be interested enough in His coming to observe the signs of His coming.

Fifteen or twenty years ago there was not the interest in Palestine and Zionism among the Jews as there is today. Many times I spoke to Jewish friends, but there was no real interest. Today it is quite different; they will even forget their business to speak about Zionism. Recently I was invited to a synagogue to hear a lecture given by Maurice Samuel entitled, "The Recent Past, Present, and Probable Future of the Jewish Nation." Rabbi Samuel is a young man, well educated, considered conservative,

The vanquished, brooding over his wounds and his wrongs, will bide his time, waiting for another chance. So runs man's story from his earliest history, as read on his ancient monuments and as recorded in his earliest books.

* * *

Not only shall we be for the next war, but we shall readily persuade ourselves that being for it is something glorious and good.

—Thomas Lomax Hunter, in the Richmond Times Dispatch.

and he has traveled all over the world in the interest of Zionism. It was a wonderful opportunity to study at first hand the real pulse of the Jewish people. After the lecture another hour was spent in answering questions. It is the young people who are the real life and power back of Zionism.

Rabbi Samuel used an illustration which was a real challenge to his own people. He said that one does not invite another person to his table unless that person has a table of his own. Tramps eat on the porch or with the servants. The Jew is the off-scouring of the world. They have no table of their own. They are not represented at the World Court or at the League of Nations. The Zionist Movement is a "back to the land" movement. Till 1940 they hope to have between seven and eight million Jews back in Palestine. The Jews are getting ready to go back to the land, and God is getting the land ready for their return.

This can easily be accomplished under the blessing of God. Men have been expecting and teaching these things for forty or fifty years. Long before the World War Walter Scott said that the Jewish question could not be put off much longer, for Palestine would soon be taken from the Turk and given back to the Jew, with perhaps America or Great Britain as mandatar.

Men of vision? Yes, they were more than that. They were men of faith.

Lord Melcott devoted nearly a whole page recently in a New York daily to Zionism. He considered it a miracle that after almost two thousand years of wandering the Jew should again return to his own land. Palestine is situated at the crossroads of the nations. From this strategic position they hope to radiate their culture throughout the world. There was not a word about the temple and its order of worship, nor of repentance and turning to God.

There also appeared a few months ago in Harper's Magazine a long article entitled, "Jews at the Crossroads," by William Zuherman, a liberal Jew who has nothing for Zionism. According to his idea the only solution for the vexing Jewish problem is for them to lose their identity and assimilate themselves with the nations of the world.

The recent persecutions in Germany are causing the Jews great concern. If a civilized nation like Germany would stoop to such persecution could not the same thing happen anywhere or even in America? Anti-

Semitism is increasing in the world, but Zionism is also growing.

Christians who read the New Testament in the light of the Old Testament know that the Jew will always be a Jew and that God has wonderful blessings yet in store for His ancient people. Paul after his conversion was still a Hebrew of the Hebrews as far as his nationality was concerned.

Karl Marx, the founder of Communism was a German Jew. Fascism is the Jew's greatest enemy. Communism is his friend. It is only natural that his sympathies would be with the latter. Rabbi Samuel made this startling statement, "I have no objection if Jews become Communists, but we must do so as a nation in Palestine." Only a few orthodox Jews are still looking for a personal Messiah. The reviving of their national spirit is their Messiah, as Rabbi Samuel put it.

If the mild persecutions in Germany are causing the Jew to search his own heart, what effect will the greatest tribulation this world has ever seen (the time of Jacob's trouble) have upon them? "Your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zech. 12:10). The Jew is returning to Palestine in unbelief just as the Bible said he would. The Scriptures cannot be broken, every word will yet be fulfilled. Ezek. 36:33-38.

We have another striking picture of Israel in the thirty-sixth and thirty-seventh chapters of Ezekiel. Here we have Israel's past, present and future. In chapter thirty-seven we have the vision of the valley of dry bones. The bones were very dry. God caused the bones to live, and breath came into them, and flesh and skin came upon them; and they lived, an exceeding great army.

The vision is explained, "These bones are the whole house of Israel." Israel's condition is this: Spiritually they are blinded, naturally they have been inactive. But a great change is taking place in Jewry today. The dry bones are beginning to rattle. God will take them back to the land of Israel, and not until then will He put His Spirit in them, and they shall live.

On two different occasions while I was with the Near East Relief I was privileged to visit Palestine. The view from the high tower from the crest of the Mount of Olives was priceless. I found the land just as Ezekiel described it—it lay desolate in the sight of all who passed by.

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:34, 35).

This is now taking place and will continue until the consummation of the age. Palestine will yet become as the Garden of Eden.

Martinsburg, Pa.

SOWING WILD OATS

By H. L. Hastings

There is an ancient story of a man who owned a beautiful field which a wily stranger vainly sought to purchase. The young man was firm in his refusal to sell the inheritance of his fathers. When every effort failed, the stranger offered to raise one crop to maturity and harvest it, and then the lease was to expire, the property revert to the owner, and all the stranger's rights in the field was to cease.

The bargain was concluded, and the cunning scamp sowed the soil with acorns from end to end. The first year they sprouted like leaves, the next year they grew like scions, five years after they were slender rods, ten years after they were thrifty saplings, twenty years and they were young trees, and so the crop grew on, until the young man became old and poor, and weary with waiting; and when at last grizzled and grey, broken with many years, he sank into his grave, his once verdant field was a forest of lusty oaks, which lifted their giant arms heavenward to the sunshine, defied the summer drouth and the winter hurricane, and bade fair to survive the storms and winds and changes of centuries. And yet the lease was unexpired. The one crop had not become mature, nor had it been gathered to the garner, but the thoughtless young man lost his heritage; the land was his no more.

Just so in the fair and generous soil of youth, with its bounding pulses and its exuberant life, Satan says, "Let me sow just one crop, and gather it in, and then in a little while, when it is removed, I will ask no more. Pluck up the good seed sown at a mother's knee, buried by a mother's prayers, and watered by a mother's tears; clear off the rubbish that has grown up from the influences of home, and amid the gentle loves of sisterhood, and the kindly powers of piety and grace; away with all religious mopings and godly nonsense, clear the field for a new crop, just one. Young men, you know, 'must sow their wild oats.' When this crop is off then there will be time for other grains. Then in mature life, plant the seeds of goodness, greatness, nobility, purity and godliness; all these may grow," Satan says, "only let me first have one crop of wild oats."

And multitudes give heed to his wiles and consent to his proposals; but of all the mad delusions of mortals, theirs is the worst. Nothing grows longer or roots stronger than wild oats. And may God pity the man who has leased his soul to Satan for one such crop!

I have seen wild oats sown and grown, I have seen the harvest. I have seen the fatal brand of lust upon the countenance. I have seen the blear of drunkenness in the reddened eye. I have seen the restless twitching of the shattered nerves. I have seen the stiffened gait of the ruined debauchee, and the sneaking glance which told that nothing but brass could make him hold up his head before the world. I have seen the wasted form, the sunken cheeks, the hectic flush. I have heard the shattered voice, the hollow

cough and sad confession, the vain regrets! Aye, I have preached Christ through grated windows, and in gloomy cells, and through long, stony corridors whence bars and bolts shut out the freedom and the joy of life, and I have looked on fetters, and knelt by the side of the young man whose hands were stained with his brother's blood, and amid it all I have said, "This is the harvest that comes of sowing wild oats."

Yes, there are dark, dishonored graves in potters' fields, where lie the buried hopes of fathers, the joy of mothers' hearts, the pride of brothers, and the love of sisters fair; and in the rank of tangled weeds that sprout and flourish there, feeding on the corruption of the untimely dead, we see the result of "sowing wild oats."

Young man, possessed of the grand opportunities of youthful life in this swift speeding age, can you, will you, lease your soul to Satan for him to raise a crop of "wild oats?" Will you sell your birthright for a summer's purchase? Will you, in the beastliness of lust, in the vortex of pleasures, in the red gleaming of the wine cup, in the deadly hallucination of narcotic drugs, in the poison of tobacco, in the pleasures of riot, in the foul-pestilence of disease, in the madness of the gambling table, will you drown all there is about you of purity and nobleness and principle and manliness, and become a poor, degraded, wretched thing?

Would you find your youth a fond delusion, your manhood a fruitless struggle and your old age a vain regret? Would you spend a weary, worthless life, and see your sun go down at noon? Would you feel that existence has been a mournful failure, never to be retrieved? Would you come before the Giver of your powers to receive His condemnation and His curse? Would you miss that glad and glorious immortality which is the heritage of all the sons of God? Would you come forth in the last harvest day to shame and everlasting contempt? Then "sow wild oats."

You cannot eradicate the crop. The adamantine chains that bind together cause



I WILL RESTORE TO YOU THE YEARS (Joel 2:25)

Oh, heart, be brave, Oh, spirit, worn and beaten,

Reach up and claim God's Word that will prove true,

And the years that the locust and the palmerworm have eaten;

These wasted years shall be restored to you.

Forget, forget the grief, the pain and sorrow,
The baffling frustration of the days,

For surely on some radiant tomorrow,

You will be walking up the sunlit ways.

And these, the seeming endless, bitter hours,

Will be as shadows blown across the grass,

Or as the brief, light-running April showers

That are forgotten when their footsteps pass.

Oh, lift your head, and shake away the tears,
God says, "I will restore to you the years."

—Grace Noll Crowell.

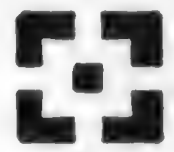
and effect will link you to the results of your actions here. Some things are already gone beyond recall. In God alone is there pardon for the past! In Christ alone is there salvation from the guilt already incurred. In the blood of sprinkling alone is there cleansing from the deep stains that now pollute your soul. In the Holy Spirit alone there is renovating power that shall revive and renew the wasting vigor of your moral life. In God's Word alone is there a lamp to guide your feet in your perplexed and dangerous path. In God's love and grace alone is there deliverance from all your iniquities. Rejecting these you will bind the millstone of sin about your neck as with chains of fate, and plunge hopeless in the dark billows of despair. Beware what you sow! "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7, 8).—Selected.

EVOLUTION IS ANTI-CHRISTIAN

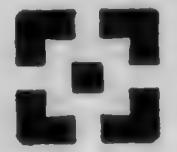
Evolution is the wedge which forces the door open to infidelity. "Man was not created," say evolutionists, "but is gradually evolving." If man is evolving, he is progressing. If man is progressing, any fall which he may have had was a fall upward. If man fell upward, he is becoming better. If man is becoming better, he is able to help himself. If man is able to help himself, he needs no other to save him. If he is able to save himself, there is no necessity of a Savior. If a Savior was not needed, God did not send His Son to die for us. If God did not send His Son to die for us, then Christ is not God's Son, and is not divine. Many do not reason beyond the first step, and so think themselves "evolutionists." But in order to understand the meaning of the theory of evolution, we must consider beyond the first supposition and see where such reasoning leads us. It makes God to be man and man to be God.—Exchange.

A FABLE

Said a wise old bee at the close of day, "This colony business doesn't pay. I put my honey in that old hive, that others may eat and live and thrive, and I do more work in a day I see, than some of the others in three. I toil and worry and save and hoard, and all I get is my room and board. It's me for a hive I can run myself, and me for the sweets of my hard-earned pelf." So the old bee flew to a meadow lone, and started a business of his own. He gave no thought to the buzzing clan, but all intent on his selfish plan, he lived the life of a hermit free—"Ah this is great," said the wise old bee. But the summer waned and the days grew drear, and the lone bee wailed as he dropped a tear, for the varmints gobbled his little store, his wax played out and his heart was sore, so he winged his way to the old home band, and took his meals at the Helping Hand. Alone our work is of little worth; together we are the lords of the earth.



BIBLE STUDY



TABERNACLE STUDIES

XLI. The Burnt Offering of the Atonement (Continued)

By the Bible Study Editor

The two bullocks of the burnt offering of atonement suggest a similarity of nature as well as a relationship. We are joined to Christ as one who is risen from the dead. We too are risen from the dead to walk in newness of life.

A Resurrection Life

There is a baptism for the believer that is related to the death of Jesus Christ. Of this Jesus spake to His disciples. Luke 12:50; Matt. 20:22; Mark 10:38. This was the death of the Sin Offering with all of the anguish that sorely tried our Lord. In this death the believer also has his part, "Now if we be dead with Christ we believe that we shall also live with him" (Rom. 6:8). "Ye are dead, and your life is hid with Christ in God" (Col. 3:4). It is this death into which the believer is baptized, by faith, for it is the death that was accomplished by our Lord on the cross. It is this baptism into death in which Paul is able to say, "I am crucified with Christ." It is a death which is constantly reckoned to the believer. It is not a death which is past, but is one which continues. It is the believer's experience to be constantly free from the husband that had dominion over him and is now dead through the body of Christ. There is to be no resurrection of that husband that died for sin. The goat of the sin offering died and was burned. The scapegoat was put away. Those that are baptized into the death of Jesus Christ remain in that baptism. It ends in death.

As a result of the death in, and with, Christ there is a resurrection of a new creature. But this resurrection is not a baptism nor is it a part of baptism; for the baptism of Jesus was His burden, while His resurrection was His joyous hope. He arose from the dead a new creature, in a glorified state in which He also ascended to be with God. Clothed with His glory garments He dieth no more; death hath no dominion over him. To enter into that death and to partake of that resurrection life is an experience that can only be accomplished in a spiritual experience, and by faith. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). This is the new spiritual creature that is related to, and like unto, the resurrected One; it is not the goat of the sin offering raised into new life from his baptism into death. It is the ram of the burnt offering that is risen to be presented in newness of life with the resurrected Lord.

Every believer has the experience of noting

the conflict between the flesh and spirit, between works and the faith which prompted the works. It is the conflict with that which still lives,—the flesh,—but which must be accounted dead. From the flesh there were no good works, and from the flesh that continues to live with the believer there can be no good works to justify him. Unless the flesh be accounted dead there will be a continual bondage unto sin. There is a continual conflict between the flesh and spirit. Gal. 5:17. There is a constant contrast between what one endeavors to do and that which one does. Because of this condition the apostle instructs believers to mortify the members, and also to mortify the deeds of the body. The new creature is all that can be accounted of faith and of righteousness and of a justifying character. That which is risen into newness of life with Christ is all that may be presented unto the Father as an offering that is well pleasing in His sight. This is the ram of the burnt offering presented with Christ, for it is Christ risen and living in the heart and life of the believer. This is the heavenly life that is born of God and which makes of the believer a son of the Father in heaven.

Some are inclined to classify the children of God, making one group of those whose walk is not so careful and as fruitful as it should be, and another group of those who have advanced more fully into the experiences of a life with Christ. Such classifications may be justifiable, experimentally, but such groupings are not justifiable according to the fact of Scripture.

The Unity of the New Life

Those who become children of God are born of God by the Holy Spirit. Christ was put to death in the flesh, but was quickened by the Spirit.—I Pet. 3:18. "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). It is the Spirit that quickeneth. II Cor. 3:16. There is but one Spirit of God,—the Holy Spirit. The only life that any believer may have is the life of the Holy Spirit, the life which the Lord promised to all believers. "I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever" (Jno. 14:16). This is the Holy Spirit who has made the believer to be like the Lord,—a burnt offering to be presented unto the Lord with Christ. This is the only Spirit in whom and after whom each believer may, or can, walk. There is no other

life for any believer and no other guide in truth and righteousness.

When the atonement was made with the blood of the sin offerings, it was completed by the offering of the rams of the burnt offerings, as a token of the acceptableness of the sin offering. Every soul who comes to God for the forgiveness of his sins through the sin offering of Christ is presented to God by the High Priest who is risen from the dead, and He presents that soul to God as a burnt offering with Himself. If this is not the case, then there is no value in the atoning power of the sin offering for that soul.

The virtues of the new life in Christ should not lie in the powers of appreciation of those who accept Christ, for then the virtues would be as various as the thoughts of individuals. Nor are the virtues dependent on the experiences of men. These vary according to the individuals. It must be that the benefits that come to those who believe on Jesus Christ and who live in Him come alone from the virtues which He gives. He that forgives the sins of all shall also present all to the Father by the virtue of His love and power of resurrection and in the perfection of His own righteousness. In these things He shall present every man faultless before the throne of His glory. All believers are presented together as one ram of Burnt Offering with Him who rose from the dead and gives to all of His Spirit of resurrection from the dead.

The Power of the New Life

The new life of the believer is a newness of spirit. He is born from above, as the Lord signified to Nicodemus. He is not born again in the flesh. It is the inner man that is renewed from day to day. II Cor. 4:16. The power of the new life is that of the Spirit who quickens the soul and dwells within with His power. For the believer is strengthened with might by His Spirit in the inner man.

This newness of life is not applied to the body. The body may become an instrument of righteousness, but is not righteous in itself. The nature of the flesh is sinful, and remains so. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." The flesh is not regenerated, neither quickened; it is put to death in the body of Christ. "The body is dead because of sin; but the Spirit is life because of righteousness." The body of the Christian remains an infirm and corrupt thing, save as it is used as an instrument to serve the Spirit in newness of life.

Let us keep to the significance of the

type, that the body is put to death for sin, and a new creature, like the resurrected Priest, is presented unto God as a Burnt Offering. It is a frequent claim that the body is quickened by His Spirit that dwells within. Rom. 8:11. But Rom. 8:10 states, "And if Christ be in you, the body is dead because of sin." Then he states, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is evident that Christ and the Holy Spirit are one. Christ dwells in the heart in the person of the Holy Spirit. Christ lives in each believer. He represents the crucified one for the sins of the flesh. The body is dead in Him. But it shall be quickened, by the Spirit that raised up Christ, at the time when Christ shall raise it up, in the day of resurrection.

It may be well to note the nature of the body in which Christ and the Holy Spirit dwell. We are not debtors to the flesh. V. 12. Through the Spirit the deeds of the body are to be mortified, in order to live. v. 13. We groan within ourselves waiting for the redemption of the body. v. 23. We have infirmities which the Spirit must help. v. 26. The Spirit does not quicken the body to remove the groans neither to increase the knowledge; for He adds groans of His own to those of our bodies and uses His own knowledge to make intercession for us. vs. 26, 27. Paul also tells the believers to mortify their members which are on the earth. Col. 3:5, ff. The offering of an acceptable sacrifice unto God must be, then, the renewed man of the Spirit, who is raised with Christ in newness of life. When Christ shall appear in glory we shall then be like him in the body of His resurrection.

Many Christians have found themselves in despair in not attaining to that state of grace in which they accomplish their Christian service with ease and in perfection of service. Such have been misguided by some who have been influenced by highly wrought spiritual conceptions and theories, and momentary experiences. Such hold more to the theory of their teachings than to the facts of experience. The facts of experience prove that the body is not quickened by the Spirit in present Christian experience. And the theory of such doctrine is based on the wrong application of the quickening power of the Spirit in the body.

In this presentation of the believer with Christ as a resurrected Priest, the body of Christ—the Church, is represented by a male offering, whereas His bride is spoken of in the feminine sense. In the Church there is no recognition of distinctions, such as male and female, bond or free, neither of racial differences. Those who stood with the Lamb on Mount Zion were called virgins, although they appeared as men, standing with the Lord. All such who have joined themselves to the Lord in the new life are equally related to Him, as the sons of God related to their Lord and Creator. Physical relationships cease to be recognized by Him. In heaven all such relationships are no longer recognized. The grave marks the cessation of physical ties, and the beginning of

eternal relationships. Personalities will not cease, but earthly obligations and particular relationships will no longer be recognized. We are joined to Him as one with Himself, in the rams of the Burnt Offering.

Union with the Glorified High Priest

Jesus Christ sits at the right hand of the Father. He exalted Him to His own right hand when He had finished the work of His humiliation. There is no name as great as His name. There is no principality as exalted as that which belongs to Him. There is no name as high as the name that is given to the Redeemer of men. Neither is there an organization or body that is as exalted as the Church of which Jesus Christ has been made the Head in His most exalted position. By the quickening of the Spirit in the new life the believers are made to sit together in heavenly places in Christ. We are already chosen in Christ to be with Him and to be holy and without blame before Him in love. The ages to come are only another epoch of the work of grace that has already begun. The spiritual union and the spiritual fellowship and glory is already manifest in the presence of the Father where our Lord has presented us with Himself. The rams of the Burnt offering are already in the aspect of glory and praise that is well pleasing unto the Father.

With the thought of our having been married to Him that is raised from the dead (Rom. 7), all that the husband is to the wife being fulfilled to us by our Lord, there should be a conscious glory in the heart of each believer. This is not an imaginary experience. Christ has come to make His abode with us. The Holy Spirit has come into the heart. We are made accepted in the Beloved. Our place is with Him in the presence of the Father, and there should rise from every heart the fruit of righteousness and the sweetness of a devout consecration and service that is not only a pleasure to God in heaven and to our Lord at His right hand, but a pleasure to

each child of God, and a blessing to those who share in our devotion. Such a union with Christ will be manifest even in the world as a life that is worthy, and one which should draw others into the fellowship of the faith of Christ, the Risen High Priest.

THE WORK OF GRACE

One of the most notoriously bad characters that ever lived in New York was Orville Gardner. He was the trainer of prize-fighters and companion of all sorts of hard characters. His reputation was so thoroughly bad that he was called "Awful Gardner." He had a little boy, whom he dearly loved, and this boy died. A short time after his boy's death, he was standing at the bar in a New York saloon, surrounded by a number of his boon companions. The night was sweltering, and he stepped outside the saloon to get a little fresh air. As he stood out there and looked up between the high buildings at the sky above his head, a star was shining down upon him, and as he stood looking at it, he said to himself, "I wonder where my little boy is to-night?" Then the thought came to him quick as a flash, "Wherever he is you will never see him again unless you change your life."

Touched by the Spirit of God, he hurried from the saloon to the room where his godly mother was. He went in and asked his mother to pray for him. They spent the whole night in prayer and toward morning "Awful Gardner" had found peace and gained the victory. He was the victim of an overwhelming appetite for drink, and had in his house a jug of whiskey at the time. He did not dare to keep it and did not know what to do with it. Finally he took it down to the river, got into a boat and rowed over to an island. He set the liquor on a rock and knelt down, and as he afterward said, "Fought that jug of whiskey for a long time," and God gave him perfect deliverance. But what should he do with the jug? He did not dare to break it, lest the fumes set him wild. He did not dare to leave it, lest someone else get it. Finally he dug a hole in the ground with his heel and buried it. He left the island a free man. "Awful Gardner" became a mighty preacher of the Gospel. He visited Sing Sing prison, and it was through listening to him preach that the young Irish convict, Jerry McAuley was set to thinking and praying, and resulted in his conversion, and eventually the founding of the Jerry McAuley Mission.—Illustrator.

"Burning without shining—zeal without knowledge. Shining without burning—light without love. God demands both: burning with love to God, shining with light to men."

Conscience is not simply the knowledge of what is right and wrong; it is the judgment seat of God in miniature. Every Christian carries the judgment seat inside of him, and day after day he stands before it.—F. B. Meyer.

Everything for God, and nothing for me: such is the motto of love.—Prof. Vinet.

COMING

He is coming! Perhaps in the morning
I may waken to see Him appear;
He is coming! Without any warning
I may suddenly know He is here;
But O how the delight of the dawning
Would be heightened by finding Him near.

He is coming! Perhaps in the noontide
He may loudly call out from the air;
And the graves of the sainted open wide,
As the bodies He watched with such care
Shall swiftly arise to seek His dear side,
All His wondrous glory to share.

He is coming! Perhaps in the twilight
When the work of the long day is done;
And the world is awaiting the starlight,
The great King in His glory may come,
And in His appearing, radiantly bright,
All the splendors of earth be outshone.

He is coming! Perhaps at the midnight;
It may be that His chariots so fair
May gloriously shine in His church's sight
With a radiance beyond all compare.
Then may I be watching by day, or night,
May I thus for His coming prepare.

—W. B. Hinson.

THE SUNDAY SCHOOL

THE PLACE WHERE THE FIRST MENNONITE SUNDAY SCHOOL WAS CONDUCTED BY A MENNONITE MINISTER

Some Other Near-by Small Beginnings, or Ventures, That Are Now Likewise Firmly Established and Widely Accepted as Proper Church Activities

By J. B. Moyer

So far as we know, no chronicler has thus far taken any special notice of this century-old building, with the exception, perhaps, of a few references to it that appeared somewhat incidentally, now and then, in a few of our church papers. The direct witnesses to what had once transpired here are now all in their graves; but some of the things which my mother, who was one of the direct witnesses, had often told in grateful memory of the one who manifested such unusual interest in all the children with whom he had contacted, have not yet been entirely forgotten by the writer of this article.

This building is known as a springhouse and is located in Fayette County, Pa., in the Masontown Mennonite church district within only a few miles of that church. At the lower entrance is a perennial spring. The room above, or the one just below the roof (which is much obscured by the dilapidated condition of the building of which our picture is a true facsimile), was equipped with facilities for ministering to the mental and spiritual needs of the young people of the community.

The writer had the privilege of visiting this sacred spot several years ago in company with Bro. A. J. Metzler of the Masontown church and Bro. H. H. Snively of Willow Street, Pa. The reader is indebted to the latter for the picture from which the engraving that is now before us has been made.

The account we shall give of what took place here and in some other near-by sections, many years ago, may be limited to a comparatively few sentences; but this brief statement of what once happened may open the way for comment, which is, after all, the main-spring of this article.

This altruistic "Soldier of the Cross" was Bishop Nicholas Johnson, one of my mother's uncles. His remains rest on a near-by hill, which was then a part of his farm, the same farm on which this old building stands and which is now in the hands of a non-Mennonite who may know nothing and care nothing about its former history. Such buildings are usually razed when they are of no further use, but perhaps this one has been so far providentially spared.

For the benefit of such as could not or

would not attend the public schools, Bro. Johnson gave scholastic instructions in this upper room on week days in the winter season. These instructions were, however, limited to the teaching of reading and writing, with the main motive, no doubt, of preparing the children for studying and interpreting the "Good Book." On Sunday afternoons he would gather his young flock in this room (which is now almost roofless) and give them specific Bible instruction. This appears to have been the first step taken by any Mennonite minister in an activity that has had a steady growth in our denomination during the last four or five decades; but only after it had been widely accepted as a proper church activity. Bishop Johnson began this pioneer work in giving regular and systematic Bible instruction in the year 1840.

Some years later John F. Funk, a young man who had received Mennonite training in his home community in Bucks county, Pa., went to Chicago and there he attended three Sunday schools each Sunday—superintending one, teaching a class in another, and being a student in the third. After Bro. Funk was ordained to the ministry and started to publish the first religious Mennonite paper, the Herald of Truth, he had opportunities through these two agencies to set forth the advantages of having Sunday schools in our own church. But many conscientious brethren had to be convinced before consenting to support what they once considered as too much of an innovation.

It would be a little hard to determine just what estimate Bro. Funk had put on Sunday schools in the latter part of his long life, for he once said in a public address that he was not quite sure that he did the right thing in helping to launch the Sunday school in our church. Probably he had taken notice somewhere of some irregularities that did not harmonize with his conception of religious practice. At any rate, the Sunday school, like all other religious agencies, is not always self-adjusting. It requires close supervision by the ministry, and sometimes it may also require mild reproof from them.

In years past a number of Sunday schools throughout the land had been started as organizations without any direct church spon-

sorship. But the Sunday school as a separate organization has no Biblical recognition for Jesus and the apostles always spoke of the church as the body that can properly function in the salvation of souls, and made no mention of any other group that might fill that place.

Some Sunday schools were also organized in churches as community affairs, having officials and teachers in them who had no church home. A specific case of that kind which we have in mind just now occurred in one of the churches of the Church of the Brethren, then known as the Dunkard church. An influential citizen of the community was chosen superintendent by the consent of the ministers of that church. He protested on the ground that he had never made a religious profession, but his protest was ignored by the audience, including the ministers. The writer was also chosen for one of the teachers, and his protest based on the same reason was likewise nullified by the same parties.

Coming now with this exhortation within the ranks of our own denomination, we want to confess that we had once accepted a call, a number of years ago, from the Sunday school officials for serving as a regular teacher of one of the classes in the Prairie Street Mennonite church at Elkhart, Ind. before we were a member of any church. We tendered our resignation, however, before the year was up and it was accepted. So far as we know, none of the members of that class turned out well for the church. Since teaching in the public schools had been our main profession, the Sunday school officials might have thought that we would be suitable for the place. But that kind of qualification has since been rightly classed as secondary. Only teachers who exemplify their Christianity and are exponents in faith, practice, and appearance, and in everything else that the church's discipline calls for, should be considered as having any of the primary qualifications. Since the church's activity is being manifested more and more through its Sunday school, the latter becomes a very responsible factor in religious service. And this makes the selection of teachers and other officials also increasingly serious.

Other Near-by Small Beginnings

Coming now to the second, or subtitle, of this article, we want to say that under the supervision of Bishop Nicholas Johnson, who was then nearly eighty-five years old, another movement was started near this old building, or more accurately, in this locality, which was more or less a venture at that time; but which is now firmly established and widely accepted as a proper church activity. This venture embodied the first evangelistic efforts recorded on Mennonite records, for spreading the Gospel through a series of meetings con-

tinuing from day to day for several weeks. These meetings, which resulted in a number of accessions to the church, extended from the middle of January to February 5, 1872, and were conducted at the Masontown church by Brethren John F. Funk and Daniel Brenne-man of Elkhart, Ind. The latter, who was then a minister in our church, became the founder of the Mennonite Brethren in Christ, following a breaking in fellowship not very long after these meetings were held.

We now look back to this and all other similar pioneer movements with much satisfaction, because they were then and still are the means of bringing a number of souls into the Kingdom. Further comments on this subject are perhaps unessential, for we have all witnessed the results of this movement in our church since it has been launched and fully endorsed.

Coming back again to our subtitle, we shall also relate another "near-by" incident that does not concern our own denomination directly; yet the particular thing which the person who was the main factor in this incident and others following, had advocated during his later life, has been one of the live issues in our own church. Somewhere in that immediate neighborhood a young minister of the Dunkard faith (now known as the Church of the Brethren) taught in one of the public schools in which my mother was a pupil. Because of his piety, some and perhaps all of his pupils, retained very pleasant memories of this young man. He manifested his interest in their spiritual welfare by ending each school week with a short sermon. Later, this minister, whose name was James Quinter, became the publisher of the first religious paper of that church, called the *Primitive Christian*. It was published at Huntington, Pa., and, after being merged with another paper called the *Brethren at Work*, published at Lanark, Ill., it took the name of *Gospel Messenger* which is now published at Elgin, Ill.

At the Annual Conference of that church at North Manchester, Ind., in 1888, Pre. Quinter's life passed out while he was on his knees, leading in the opening prayer at that meeting. During the active part of his life, James Quinter had stressed the importance of church schools, and he was one of its main promoters in that church. The subject of church schools has also been one of the vital issues in our own church.

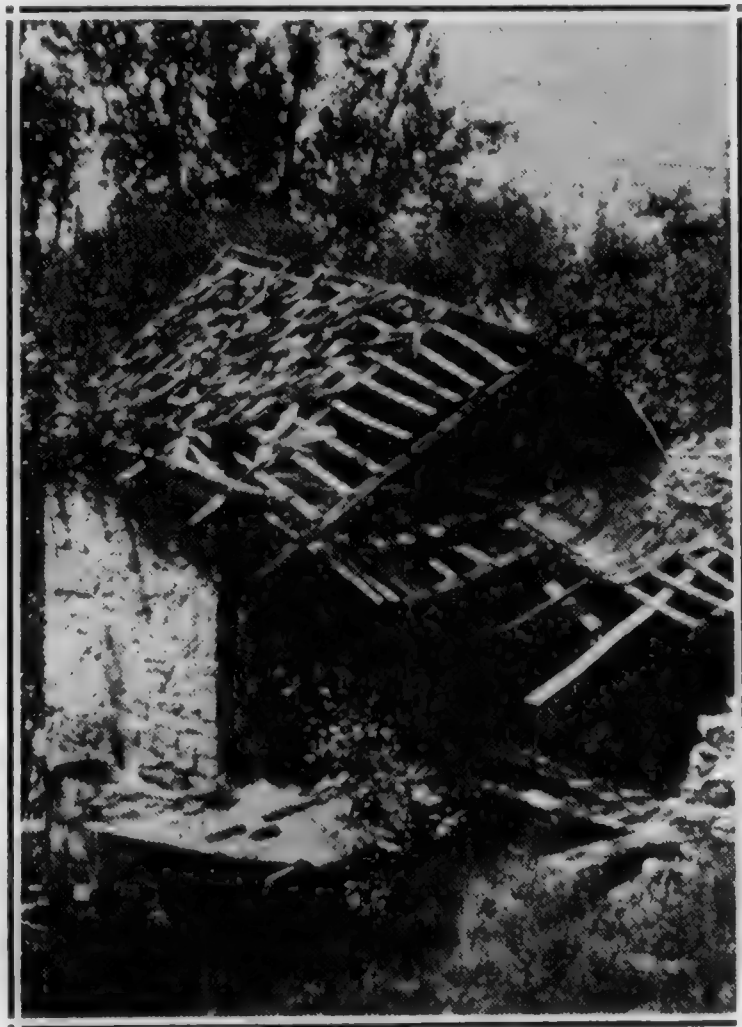
There is not, of course, much similarity between the teaching of those elementary subjects that took place in this old building, many years ago, and our church schools today; yet it might perhaps be listed as one of the small beginnings that is now quite firmly established and quite widely recognized as a suitable church activity.

The first denominational school started by the Dunkard people was launched at Ashland, Ohio, but was finally lost to the church because the majority of the largest stockholders were not willing to comply with some of the church's requirements relative to projects of that kind.

Our first denominational school, known then as the Elkhart Institute Association, materialized at Elkhart, Ind. The funds for erecting a suitable building with necessary

equipments and suitable and competent teachers were supplied by voluntary donations (some of which were quite large), and by issuing stock certificates. These shareholders could, because of their investments, determine the policy of the school. Some years later, after the Elkhart school building had been sold to the Mennonite Brethren in Christ, and new buildings had been erected at Goshen, Ind., it was proposed that the school be placed directly under church sponsorship; and that the certificate holders consider their shares of stock void. Just how willingly or grudgingly each shareholder made the sacrifice is perhaps not known; but, speaking for himself, the writer wants to say that, although he had a number of stock certificates in his possession, he was glad for the opportunity to consider them all null and void; and also cancel a goodly amount of unpaid interest on a note given by Goshen College in order that the plan might be put into effect. But just how can a school of that kind be securely put and completely kept under church control; and how perfectly has that noble plan been carried out thus far, is a question that is worth pondering.

We have, perhaps, only one infallible method for keeping anything under proper church control; but there are other ways that may appear innocent but still questionable. And since the organization and administrative functions of the Mennonite Church, taken as one united body, are analagous in many respects to that of our Federal Government, we



The Springhouse Where Bishop Johnson Conducted His First Sunday School

shall note some of these similarities for the purpose of testing some of these questionable methods.

The general sentiment of the Mennonite Church on any movement can be expressed either directly through its several district conferences, or indirectly through delegates appointed by them for such purpose. In that respect the several district conferences act somewhat like the several states when acting in behalf of the Federal Government.

While the sentiment of the several states, like that of our several district conferences, could be expressed in each of these states at

their own seat of government, it is most expedient, however, for them to elect people to represent them in another (bicameral) body which they have set up. But, if any of the states, or any of the districts into which it is divided, fails to elect representatives to this body, that place must remain vacant, for that body cannot fill any of its own vacant seats by electing some one from that or any other section for that purpose. Neither can this body elect additional members to itself. Neither can it permit some kindred organization to elect members and make them a part of that body. Neither can it appoint outside administrative officials and make them a part of itself. Neither can any member of that body appoint a proxy to fill his place if circumstances prevent his own personal presence. And neither can that body frame and adopt a constitution by which it is governed. Although it stands on a par with the several states in proposing amendments to it, they do not become effective until they are ratified by three fourths of the several states; because, in all these cases that we have mentioned, the states' prestige would be materially diluted and their supremacy unfavorably affected.

Our purpose in making these comparisons is to show that since these questionable methods are not admissible in the case given here, they could hardly be considered satisfactory when applied to any other similar body.

Just how far they have found their way already into our administrative (school) program is a question which we do not care to answer; but a partial, yet illuminating, answer to that question may be found in a certain report of the Indiana-Michigan Conference, relative to our church schools. This report was published in the *Gospel Herald* of July 28, 1932. Since one of our denominational schools is located in the conference district, this report merits careful and prayerful consideration.

We believe it would be best for our Board of Education (a unicameral body) to represent the several district conferences as fully and adequately as the (bicameral) body to which we have referred, represents the several states. But, if any district conference prefers not to be represented on the Board, it is impossible for the Board to represent the sentiment of that conference by electing some one for that place.

Conferences that elect delegates might also elect alternates, thereby avoiding "proxies" in case the delegate cannot attend any meeting of the Board.

Now, since the stockholders of our first denominational school have surrendered their respective shares, thereby transferring to the Church the franchise embodied in them, it is, no doubt, the Church's privilege and duty to safeguard herself against any plans that tend, in any way, to lessen her control.

As to the pioneer of these movements on which we have taken the privilege to comment, we can perhaps say nothing more about him, except that his ancestors were of Scotch-Irish origin; that his grandfather landed in Philadelphia, Pa., when he was only twelve years old and was bonded to a German family that paid for his passage across the Atlantic; that he afterwards married one of the daughters of this family; that one of

his sons, who was the father of Nicholas Johnson, migrated from the vicinity of Philadelphia to Rockingham County, Virginia, and from there to Fayette County, Pa.; and that

when Bishop Johnson realized that his end was near, he found much satisfaction in speaking of his hope in the life beyond.
Elkhart, Ind.

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

DANIEL (TEMPERANCE AND HEALTH).—Daniel Chapter 1

Lesson for August 11, 1935

Golden Text.—Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have of God?—I Cor. 6:19.

II Kings 20:18. While we may reach improper conclusions by inference, yet it seems to us that the above prophecy was fulfilled at the time of the exile following the destruction of Jerusalem by Nebuchadnezzar and that these young men were the descendants of Hezekiah who were to serve as eunuchs in the palace of the king of Babylon.

Verses 4, 5. Station is often an accident of fortune. The first-born in the king's household is in line for the throne through the accident of birth, regardless of his fitness for the position. The peoples of the ancient world recognized the fact that brains could be found anywhere and slaves and captives of war were often highly educated, but if that captive was fortunate enough to have royal blood flowing through his veins, it added to his chances in the court of the conqueror.

My idea as to what is best is based upon the training of my surroundings over all the years of my life. The man who is brought up in the company of alcoholic liquors will think them a necessity for himself, the tobacco user is sure that it is good for him, and the man who is a great meat eater is sure that he couldn't work on a vegetable diet. Experimental proofs to the contrary seldom convince the everyday man. Knowledge is a good thing, but there are some things which it were better if we never knew. The knowledge that was taught to these young men was apparently of the kind that helped them along in doing their best in the world. To be a keen student it is necessary to avoid excess of diet, and to have regular habits. And of all the helps that carry a man to the top, religious convictions that regulate every movement stand pre-eminent. We must not forget that Daniel's determination not to defile himself had a religious foundation. The king's food and viands had been offered to idols, and partaking thereof would have been idol worship and consequent spiritual defilement. If the heart were a separate thing, heart religion would be sufficient, but inasmuch as it is a part of my whole being, anything that the remainder of me does is affected by and affects my heart.

Names. Names are more than cognomens. They are a revelation of character. These four boys had the name of God in their names. The names given them in Babylon involved the name of the heathen gods. Why did Daniel keep his name of Daniel when the other three did not?

Verses 8-10. People with high ideals of life are lovely in character. Conscientious ob-

jectors, like Daniel, are generally highly respected by those who are over them. Daniel had tact and unfailing courtesy. Daniel not only did not intend to do any wrong, but neither was he minded to get the prince of the eunuchs into trouble, and he didn't.

Verses 11-16. The Test. Daniel and his three friends proved not only in the short period of ten days but throughout long lives that abstemious living was the best. This, no doubt, came later to the attention of the court, but Belshazzar proved that even a king will not learn from example if he has the mind that forgets God. Through all the generations since Adam it has been demonstrated beyond the possibility of refutation by sane minds that when drink goes in sense goes out. He who would excel must exercise rigid self-control.

The captives. There are circumstances in life that call out the best that is in us. When Victoria was told that she would some day be queen of England, it sobered her, and she remarked that she would have to prepare herself to be worthy of her station. But to the captive exile in a strange land there was no such incentive. The only incentive to be good that was left to these four young men was the sense of personal responsibility to God, but that was enough. All other incentives combined do not have as much force as this one, and few will stand long without this as the foundation incentive. In every place, under every condition of life, I must needs walk as one who must give account to God.

MARTHA (A HOME-MAKER).—Luke 10:38-42; John 11:1-44

Lesson for August 18

Golden Text.—Now Jesus loved Martha, and her sister, and Lazarus.—John 11:5.

The perfect home-maker has yet to be found. Every man that loves his wife thinks that she is the best of them all, but usually before he is married very long he can see that, perfect as she is, there is still room for improvement. If we only loved the perfect ones this would be a loveless world. Possibly if some one got the idea that she was perfect she would become so proud as to become unendurable. Women have their faults; God made them to match the men. But in the case of Martha, we have one whose many good qualities far outweighed her one weakness.

Verse 30. Martha apparently was the head of the home, and her brother and sister her guests. It was Martha who received Jesus into her home, and who waited upon Him. But we must not forget that she was also one who sat at His feet as an eager disciple. No wonder Jesus loved her. And let us not forget that in the statement of the inmates of that home, whom Jesus loved, Martha stands first.

Verse 40. Cumbered. Martha is not alone. She has millions of sisters. It is a common thing for a matron to be so unnerved in being hostess to honored visitors that she gets no pleasure out of their stay. And the mental distraction often requires several days for recovery. Nothing is good enough, and this spirit often ends in complaining. To rebuke the hostess is generally an unwise thing, but Jesus did it so sweetly that Martha did not take offense. Let us hope that she never again allowed her nerves to run away with her.

Verse 41. Cheerfulness during meals is a much greater aid to appetite and digestion than tempting desserts. The common family table is glorified if love is there. It is more than eating; it is the hour of fellowship. Love is the communion of hearts. Mary had learned that secret which Martha had yet to learn. Rev. 3:20. It is communion of soul with soul that makes for abiding affection. This is true between man and man and between man and God.

John 11:1-17. Much as the presence of Jesus is appreciated in the home at other times His presence is doubly desired when sickness enters the home. Does Jesus allow those whom He loves to get sick? He certainly does. And He doesn't send it as a punishment for sins committed. This sickness was for the glory of God. If I love Him I will want that to happen to me that will glorify Him. If it is sickness, I will gladly bear it. The sickness, death, and restoration of Lazarus worked out for the glory of God much more than a translation would have done. Some of the most comforting messages found in God's Word are found in the story of this lesson.

Verse 17-19. To rejoice with them that do rejoice and to weep with them that weep is a beautiful privilege accorded to us all. To rejoice at another's calamity would indicate a terribly cruel heart, but to weep with them indicates soul kinship.

Verses 20-25. Friends may console us, but there is none who can share our griefs and sorrows like Jesus. Martha left the crowd and fled to meet Him. The knowledge that there would be a resurrection is already revealed in the book of Job, the oldest book of the Bible; so the idea of the resurrection was not new, but the fact that this would be accomplished through the Son made flesh was the revelation of Christ Himself.

Verses 26-28. Martha did not doubt the divine Sonship of Jesus, and believing that, she believed everything He told her. To understand His words was possibly more than she could grasp at the time, but she believed, nevertheless, and a great peace came into her soul. A verbal confession strengthens heart belief. It would have been a great deal easier for Martha to have believed this if Lazarus had not died, but the fact that she believed at the darkest hour shows sublime faith.

Three times we are told that Jesus wept. Always His tears were for others. Tears for a sorrowing family, tears for a nation hastening to judgment, and tears over a lost world. When I shed penitential tears the tears of Jesus mingling with mine will wash my sins and heartaches away.

Lazarus came forth at His call; so will we all.

BARNABAS (A CONSECRATED MAN OF MEANS).—Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1 to 15:41; Gal. 2:13

Lesson for August 25, 1935

Golden Text.—He was a good man, and full of the Holy Ghost and of faith.—Acts 11:24.

Barnabas. The Greek word for this man is Son of Paraclesis. The Greek word translated Comforter in John's gospel is Paraclete. The word signifies one who stands by us and strengthens us in the hour of need. Thank God for the Spirit who is ever present to help, but thanks be also to God for persons of the type of Barnabas who are always standing by to give you the necessary lift to keep you going or to give you another start if you have stopped. Especially in these times when almost the only thing you hear are moans of despair it is like a drink of snow-water on a hot summer's day to have some one to cheer you up by saying, "Frogs aren't all dead yet."

Verse 37. That which you do from the heart, without consideration of reward in money or honor is the real index of character. There was no command that he should give the proceeds of this sale to the Lord's work; he just wanted to do so.

Acts 9:26-30. A pebble on the Continental Divide may change the course of a river; so the act of Barnabas in befriending Saul when all the others were afraid of him had more to do with the future usefulness of Paul than we will know this side of glory. But a timid man would have said, "Maybe Saul will not make good and I can't afford to risk my own reputation." The curse of God was upon Reuben because he refused to take a stand in the day of Israel's distress, but the thing that was the biggest blight on his life was his own instability. Gen. 49:4; Judges 5:16, 23. Don't be a Reuben, be a Barnabas.

Acts 11:19-21. The Great Commission had been given to the disciples, but though they had been Spirit-filled and greatly enlightened they had much to learn. And they were slow to learn. They didn't go towards the ends of the earth until they were driven there by persecution, and most of them spoke of the way only to fellow Jews. But your upbringing changes your angle of view on matters of religion as well as on politics.

Those Christians who had been brought up in Cyprus were not prejudiced against the Gentiles as were those from Jerusalem, so the Greeks received the Gospel also. Not only must you believe that the Gospel is for the people to whom you preach, but you must be sympathetic in spirit with the people if you want many to turn to the Lord. The man who does not like the colored race would be worse than a failure as a missionary among them.

Verses 22-24. The church at Jerusalem was wise in sending a man like Barnabas to Antioch. Who of all the twelve would have received the Greeks as whole-heartedly as did this man? A good man can see the good in others. I see in others what I am myself. Goodness sees goodness, and love thinketh no evil. Faith in man as well as faith in God is necessary in the messenger. The salesman of the Gospel story, as well as

the salesman of merchandise, must have faith in the willingness of the public to buy, in order to be a successful salesman.

Verses 25, 26. Saul had been sent home by the church at Jerusalem. It is hard to believe that Paul had become discouraged to the point of inaction at this time, yet the fact that Barnabas went to "seek" Saul would indicate that his work had not become known. It is another case where this remarkable man saw the fitness of Saul when no one else did and sought him and launched him into the work of The Great Apostle to the Gentiles.

If the word "Christian" was at first used as a term of reproach, it is doubtful if it was used more so that way then than now. To be a Christian is still a term of reproach among some of the ungodly. But for a man to live up to all that name implies will glorify God and win the respect of all right-thinking men.

Verses 27-30. Through persecution the Church in Jerusalem had reached the position of extreme poverty. The added famine would greatly aggravate the situation. If Barnabas is moved to give moral encouragement to the weak, it would be a strange thing indeed if he would refuse to help their physical need. No doubt the teaching of these two men explains the willingness of the church to help every man according to his ability, and why the gifts were sent under their custody.

PAUL (THE WORKER WITH HAND AND BRAIN).—Acts 20:33-35; Phil. 4:4-13

Lesson for September 1

Golden Text.—I have shewed you all things, how so labouring ye ought to support the weak.—Acts 20:35.

Acts 20:33-35. Every Jewish child was taught a trade so that he could make his living with his hands if necessity arose. The rabbis taught that if you didn't teach a child to work you taught him to be a thief. Perhaps this explains the large number of criminals among our juvenile population. Today many people hold that it is a crime to ask a child to work, and it is no uncommon thing for parents or employers of the young to be fined for allowing them to work. If you do not learn to work while you are growing up you will never learn it. People are naturally lazy, and if indolence isn't educated out of you in your youth you will want to be fed with a spoon all your life.

There are two groups of people in the world; the strong and the weak. The strong do the world's work; the weak are the parasites and the helpless. The helpless deserve your care; but of the parasites Paul says, "He who will not work, neither shall he eat." Contempt for work with the willingness to live from the proceeds of another's toil is a mental and moral disease much harder to cure than a cancer of the flesh.

To want that which belongs to another is covetousness; to labor to supply your own needs is manly independence; and to live to do good to others is godly altruism. Those who have added to the sum total of human weal have all belonged to the last class. Our Blessed Lord was the Great Example; Paul following hard in His footsteps. How close do we follow? Do you want to be happy?

Then learn to live for others. The enjoyments that come from self-indulgence are as much beneath the joys of service as the marshes of the Hooghly River are lower than the summits of the Himalayas, and equally unhealthy.

Phil. 4:4. It is every man's duty to be happy. If pretense is ever justifiable it is when you hide your sorrows under a smile. But it is possible to rejoice in the Lord regardless of circumstances.

Verse 5. The word moderation here is the same as the Greek word translated gentleness in II Cor. 10:1. Within its bounds lies the thought of an agreeable nature that enables others to work with you without irritation and friction. Of all the graces to covet this one is pre-eminent. In these days when there is so much friction and contention in the church it were well for us all to cultivate it.

Verse 6. Worry is like emery dust in the bearings of an airplane motor; you cannot fly long nor far that way; but prayer, supplication and thanksgiving are like the purest lubricant that enables you to run without wear or squeak, yea, to mount up with wings as eagles.

Verse 7. There is a great calm beneath the rock, no matter how the storm may rage on the mountain and plain. Psa. 61. In Christ there is a calm of heart and thought during the most troublous times. The passing storm may interest you but does not disturb your peace.

Verse 8. One of the most difficult things to learn is the mastery of your thoughts. It can possibly never be fully attained. But an excellent way is to do selective thinking, that is select subjects for thought and center your mind upon them. If you select thoughts within the scope of this verse it will ennoble your life and make of you a channel of blessing to others.

Verses 9-13. As a man thinketh in his heart so is he. The thought will eventually materialize in the deed. Paul not only thought noble thoughts, he lived them. And as these people looked upon him as their ideal he roused them to an imitation of his life. If you want your sons and daughters to become great get them to study the lives of the noble.

There is only one thing with which I should be dissatisfied, and that is my spiritual condition. With that I should not rest content until I awaken in His likeness. But with the circumstances of honor or shame, of plenty or poverty, I should be content with my lot as God wills it. The trouble is that we are so easily satisfied with spiritual conditions, but are very much out of sorts if we do not have plenty of earthly goods and honor. Put best things first.

Lancaster, Pa.

Opportunities do not come with their values stamped upon them. Everyone must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the chance of a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.—M. D. Babcock.

Educational

"THE FOOL HATH SAID"

By John Umble

The questions are sometimes asked, "Is there any real difference between our Mennonite Church schools and others? Is it not true that the same branches of knowledge are taught there as are taught in any other institution of similar rank in the educational field? Are not the facts of astronomy, botany, zoology, chemistry, and physics the same no matter where they are studied? Does any magic change occur in the philosophy of Plato, Kant, Hegel, Schopenhauer, James or Dewey when studied in our church schools? Is not the Bible the same book, no matter whether the instructor is a humanist or an orthodox Christian?"

More is involved in an intelligent answer to these questions than a simple affirmative or negative. The writer of this paper does not promise a complete answer. But consideration of a few experiences in the development of human knowledge may prove useful in clarifying our thinking on the question: "Is there any real difference between our Mennonite Church Schools and others?"

Before the Age of Science

Years ago, and not so very many years ago either, few men did any scientific thinking. Even scholars spent their time in such vain discussions as how many angels could stand on the point of a needle or whether an angel in going from one place to another would pass through intermediate space. The Church encouraged learning, it is true, especially classical scholarship, but laboratories for scientific research were practically unknown. If some individual with an inquiring mind conducted scientific experiments in the basement of his residence, he fell under suspicion of wizardry or witchcraft and jeopardized his life and liberty.

In those unthinking days accurate scientific knowledge was lacking on most subjects. The earth was flat; the sun made a complete circuit of the earth every day; the stars were fixed in a crystalline sphere that turned about the earth; the arteries were air chambers in the body; the principles of sanitation and disease prevention were unknown; the terrible epidemics of smallpox and the black plagues that periodically claimed thousands of lives were considered a scourge of God or an affliction of Satan; Christianity itself was a peculiar combination of ignorant superstition and of faith in God; even intelligent people believed in charms and magic; a Methodist convert wrote in the middle of the eighteenth century that she was facing the future with confidence because she had put her "trust in God" and had "sewed a twig of witch hazel in her under petticoat."

The Earth Not Flat!

Through the centuries many scientific notions had become strangely mixed with religious beliefs and concepts. Not to believe

them was considered atheistic or at least as questioning the truth of Holy Scripture. If anyone proposed that the earth was round, then it was said that he disbelieved the Bible, for had not the Apostle John seen "four angels standing on the four corners of the earth" (Rev. 7:1)? And did not both Job and David refer to the "foundations of the earth?" How could a ball floating in space have "foundations?" How could it have "corners?"

On various occasions in the subsequent history of science the same kind of misunderstanding between science and religion has arisen as arose in the case of the discovery that the earth was round. Hence it is important to notice just what elements entered into the misunderstanding when science made this startling discovery that the earth was not flat. **First**, Biblical statement. The Bible does mention the "four corners of the earth." **Second**, popular misconception based partially on misunderstanding of Biblical statement, partially on inadequate scientific information. Religious leaders thought (guessed) that the phrase, "four corners of the earth," proved that the earth was flat. **Third**, scientific discovery. Science asserted that the earth was round. The fact was proved beyond question. **Fourth**, rallying to the defense of Scripture. Religious leaders accused the scientists of attacking the truth of Scripture because science denied that the earth was flat as the Bible stated. Religious leaders saw no way to defend the Bible except to insist that the earth was flat. **Fifth**, prolonged controversy. Many men in both groups lost their faith in the Bible and their faith in God. **Sixth**, adjustment between men's knowledge of the incontrovertible facts of science and man's interpretation of the Word of God. Men at last owned that they had misinterpreted the phrase "four corners of the earth."

What Makes a Day?

Science and religion had an experience similar to the above when Galileo discovered that the earth revolved about the sun and not the sun about the earth, and that the turning of the earth caused day and night. Religious leaders again hurled the epithets: "atheist," "unbeliever," "Bible destroyer," at the scientist. They argued that the sun and moon must revolve about the earth. How otherwise could Joshua have commanded the sun and moon to stand still? What was the result of this controversy? The earth continued to turn on its axis once in twenty-four hours as it had been doing since creation. The sun saw the earth rolling around it in a wide orbit about once a year. The moon kept spinning around the earth about thirteen times in the same period. Religion had offered an unscientific explanation of the long day of Joshua based on a misconception of

the solar system. When science discovered the truth about planetary movement, a different explanation of the long day was in order. Such an explanation, harmonizing the scientific fact of the long day and the Biblical account in the book of Joshua has now been found. The "long day of Joshua" still stands as a fact in history, although the sun does not cause day and night by flying around the earth.

Newton's Discovery

One more example of this unnecessary and futile resistance to discovered scientific fact. When Newton announced his theory that the planets and all other heavenly bodies attracted each other, his theory was condemned as substituting physical force and natural law for the power of God. For was it not He who set the planets in their orbit and held them in their course? But scientists went on testing out the theory by long, patient observation. Finally one predicted that a certain comet would appear at a certain time years later and in a certain place in the heavens. His figures were corrected by Clairaut. The comet appeared at the time predicted and was retarded by the interfering attractions of Jupiter and Saturn as Clairaut had calculated. Where the comet seemed to be out of the predicted course it had passed near enough to two of the planets to be deflected toward them. This gave scientists another reason for believing in the law of gravitation, the principles of which are now generally accepted by Christian and non-Christian alike.

Here again a scientific discovery had not proved that God does not exist or that He does not control the universe. It simply had proved that God directs the universe in ways so complex and in a manner so marvelous that the mind of man has not been able to imagine anything so wonderful. In the very elements which He has created He has placed principles which bind all things, by so-called natural laws, to do His bidding—whether by clothing the earth with verdure or guiding the stars in their orbits. It may be asserted of the creation as Paul said of the Plan of Salvation—"How unsearchable are his judgments and his ways past finding out" (Rom. 11:33)!

"Discovery" of the Hittites

And right here it may be well to call attention to the fact that, sometimes, when science has discovered "truth," it did not turn out to be truth after all. Bible students are familiar with the Hittite controversy in the last century. When the higher critics made the Bible the subject of scientific study, they called attention to the error of Biblical literature in mentioning the Hittites. Said the "scholars," "Greece we know, Rome we know, and Assyria, Babylonia, Egypt and others, but mention of the Hittites as a great nation is a scientific error. History mentions no Hittites; there never were any Hittites. The Bible is mistaken." It is a matter of common knowledge, however, that after scientists had discovered the "truth" of the nonexistence of these Hittites, they discovered remains of a great Hittite civilization extending from Asia Minor to Egypt and Babylonia. And the Bible record once more

was proved true—it had been true all the time even while it was being proved (?) untrue by the scientists.

Effect of Controversy between Religion and Science

The sad fact with regard to the foregoing contacts between religion and science is that controversy was unnecessary, unprofitable and positively harmful. It was unwise for religion to insist, in the face of sound proof to the contrary: "The earth is flat." "The sun moves around the earth." "Mutual attraction has nothing to do with keeping the heavenly bodies in their courses." On the other hand it was unwise of scientists to hint that the Bible might not be true because the discovery of certain phenomena showed that the accepted interpretation of the Bible could not be true, or that the failure to discover certain facts (such as the existence of the Hittites) placed the Bible in the same class as Homer and other mythological literature. While churchmen wrangled and scientists doubted, souls were being confused in doubt and lost in skepticism. Many young people, and older ones too, lost their faith in God because of the refusal of good Christian people to abandon an unscientific position and because so-called scientists tried to use improperly digested facts to disprove the existence of a personal God, the God who has revealed Himself in the Holy Scriptures.

In the light of previous scientific discoveries and the consequent necessary readjustment of long-cherished theological interpretations and concepts, it may be well to remember that, whatever eventually proves to be true in regard to any past, present, or future theory, allegedly based on scientific discovery, such theory or theories cannot have any effect on the fact of the existence of God or on the fact of His creation, preservation, and personal guidance and direction of the universe. We may learn (as we have from previous scientific discoveries) more about God's super-intelligence, more about His all-controlling power, but the writer, for one, is confident that no scientific discovery, however revolutionary in character or appearance, can ever rule God out of existence or rob His children of His love and mercy.

Is There a Difference?

Now what does the foregoing account of the contacts between religion and science have to do with attending or not attending one of our church schools? Examination of each of the above incidents will show that there were two schools of thought in each case. The one school was always ready to say, "See there; that proves there is no God!" Or, "See! that proves that the Bible cannot be true!" The other school always maintained at first, "If that proves that the Bible is not true, then your so-called discovery is pure imagination." Then if some new idea was proved a fact, this other school said, "Well, since that is true, it does not disprove the Bible; it simply proves that our idea of God and of His method of working in the universe was too narrow and incomplete. God is much greater, wiser, more wonderful than we had previously imagined Him."

It is true that the same branches of knowledge are taught in our church schools as are

taught in others; but the philosophy underlying the instruction in our church schools is fundamentally opposed to that of some others. Our church schools begin with the idea, "In the beginning God." In many other schools the fundamental idea is, "In the beginning man."

In the godless schools the God of the Bible is not recognized. The universe is a mass of natural law, cosmic energy, physical force. Literature has value to the extent that it omits reference to God, to the ideal and to the supernatural! Such references are dismissed as "sentimental." History is the record of man's struggle with his environment and his fellowmen. God has no part in the affairs of men! Religion is the expression of man's desire for perfection and the belief in human perfectibility. Jesus, at best, was only the greatest moral Teacher that ever lived! Sociology discusses man as a social animal. Psychology is the study of how a man's mind runs. He has no control of it; his thoughts, his emotions, his volitions, so-called, are simply chemical reactions in his brain! Science shows how the universe runs of itself. It started off by itself one day when it decided to try the nebular hypothesis and has kept going ever since by evolution! Philosophy is an attempt to find some order or unity in all this meaningless mass of knowledge(?). It usually results either in pessimism or in another attempt to whitewash man to conceal the "dead men's bones."

This may seem a highly colored picture. There is plenty of evidence to show that it is a true one. What is the effect of four or eight years in such a school? The harm that is done sometimes remains a secret. Out of respect for his parents and friends the young graduate does not reveal the true nature of his new mental equipment(?). He suffers in silence. But the loss of faith is evidenced by spiritual coldness and lack of moral conviction. If he is tactful, he may be able to hide the loss of moral and social ideals that were a part of his Christian heritage. In any event his life is barren and empty.

Administrators Want Christian Teachers

Even school administrators, in hiring teachers, are beginning to discriminate against the graduates of some of the larger universities. Several years ago a school administrator in

EMPOWERING GRACE

Holy Spirit, point the way,
Lest in wayward paths we stray;
E'er be with us to abide,
As our Teacher and our Guide;
Thus be near our hearts to cheer,
Whatsoever may betide.

Holy Spirit, grace impart
Unto every mind and heart;
Grace to choose the way of right;
Victory win in every fight;
Thus to be indwelt by Thee,
Strengthened by Thy power and might.

Holy Spirit, now inspire
Hearts with passionate desire
Heralds of the Cross to be
Unto lost humanity;
Thus to go that men may know,
Christ's redemptive ministry.

—Fred Scott Shepard.

Illinois (a non-Christian) said, "I have a teacher in my system, an honor graduate from a large midwestern university, who, at twenty-four, feels there is nothing left to live for. She is a nuisance in my school system. She has nothing except knowledge to bring to her pupils."

An administrator in a midwestern state said to a graduate from one of our church schools, "We called you over for a conference because you come from a small denominational college. We are fed up on the sophistication of the graduates of our state university. The conference is satisfactory. You will receive your contract in a few days."

A graduate from one of our church schools, engaged in graduate study at a large university, fell into conversation with a fellow student and in the course of the conversation stated his religious beliefs and convictions. His friend fixed on him a look in which admiration was mingled with amazement and exclaimed, "And do you really believe that? Do you believe in a personal God, a personal Savior, whom you can consider a Friend, Guide, and Counsellor?"

The reply was an emphatic affirmative.

Then the other continued, "Why, man, I'd give anything if I could believe as you do."

A Great Gulf Fixed

Will it make any difference whether you attend one of our church schools or "some other just as good?" It made a world of difference to the two young men just mentioned. It may make a world of difference to you, to your parents, to your church, to your future home, and in your future destiny.

Is there any difference between the following statements?—

(a) "In the beginning God created the heaven and the earth (Gen. 1:1).

(b) "The fool hath said in his heart, There is no God" (Psalm 14:1; 53:1).

This is the difference between our Mennonite church schools and some others.

Goshen, Ind.

CONVERSATION

Let your conversation be without covetousness: . . . for . . . I will never leave thee.—Heb. 13:5.

How much of our time is spent in common intercourse, in homely, familiar talk! And there is an imminent danger of conversation becoming possessed by a spirit of "covetousness." But covetousness must be traced to something deeper. We find its germ and its interpreting secret in common egotism. It is really the expression of self-obtrusion and self-seeking. This basal egotism can reveal itself in other ways than covetousness; in smartness, in wit, in silence, in our very looks and gestures. And if we take this omnivorous egotism as lying at the back of the covetousness, the aggressive element in our life, we may see the power of the Scriptural word, "Let your conversation be without covetousness . . . for . . . I will never leave thee." We are to refrain from self-obtrusion because the Lord is one of the company.—J. H. Jowett.

Hard work is the sovereign remedy for sorrow or discouragement.—Grenville Kleiser.

HISTORIES OF LOCAL CHURCHES

XXXII. First Mennonite Church, Kitchener, Ont.

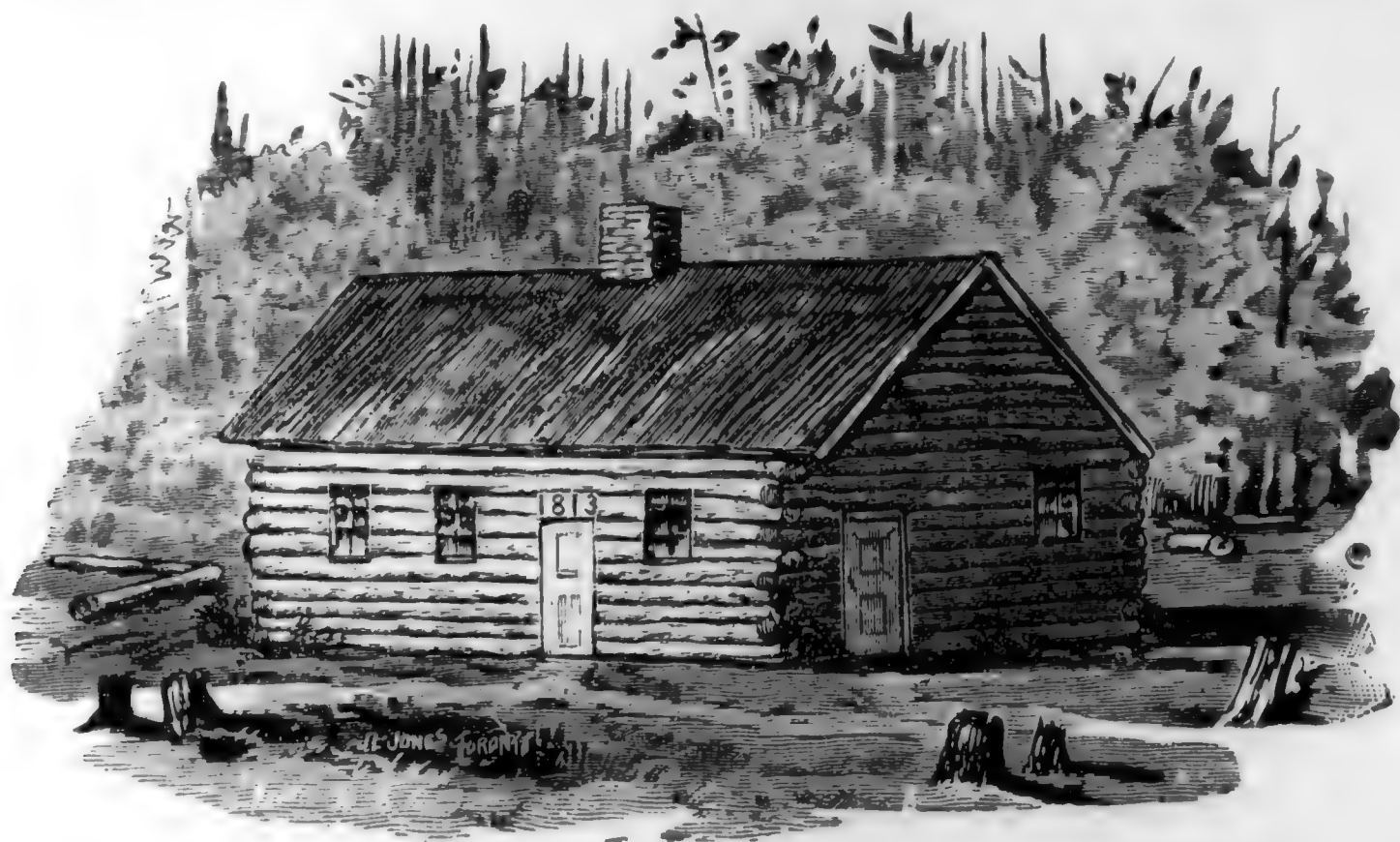
The following write-up, slightly altered, appeared in the Kitchener Daily Record in connection with the one hundredth anniversary of the erection of the frame church that preceded the present building. The article is of especial interest because the Mennonite General Conference will be held in Kitchener this year.

First Mennonite Church, King street east, Kitchener, Ontario, holds the distinction of being the first church in Waterloo county. Dating back 121 years—to 1813—First Mennonite Church means what its name implies.

Interest in the history of First Mennonite Church reaches beyond the confines of denominational persuasion in view of the fact it is the site of the first church and congregation of any denomination in the county. Early members of the congregation surveyed

persecution by both church and state to such an extent that many suffered torture and martyrdom because they adhered to their belief. In the latter part of the seventeenth and beginning of the eighteenth century, those destined to bring the Mennonite Church to the new world began migrating to Canada.

The history of the church has been written in blood, tears and tremendous financial losses that New Testament Christianity might continue without additions or subtractions.



THE FIRST MENNONITE CHURCH IN WATERLOO COUNTY, ONTARIO, CANADA
ERECTED IN 1813, AND KNOWN AS BENJ EBY'S

the trackless forests and began the work of transforming the wilderness into the beautiful panorama of today. Their industry, thrift, character and faith laid a solid foundation for this prosperous section of the Dominion.

Anniversary Services

Last winter special anniversary services were held in the church, celebrating the erection of the frame church which superseded the log building. The frame building was erected exactly a century ago. Some years later an annex was erected to accommodate the growing congregation.

A section of the frame church is still standing today, forming part of the wood working plant on Cedar street north, just off King street east.

Formed in Reformation

Beginning of the Mennonite Church dates back to the fifteenth and sixteenth centuries. The original Mennonites sprang from the religious upheaval known as the Reformation, and were followers of Menno, or more properly, Menno Simons. Menno was a natural born leader and through his leadership those who revolted against the abuses and autocracy of the established church were more or less united into one body.

The foundation of their belief was that the church should not interfere with matters of state and that the state should not interfere in matters of religion. The result of this was

Religious freedom has always been the dominant reason for Mennonite migrations.

Came in 1800

The first members arrived in Canada in the spring of 1800, Joseph Sherk and Samuel Betzner sharing the honor of being the first white settlers in Waterloo county.

Records are somewhat faint, but it seems that Joseph Bechtel was the first minister, being ordained in 1804. Services at the time were conducted in different homes. It was not until 1813 that the log church, shown

on this page by the kindness of Jos. M. Snyder, was built.

In 1807 Benjamin Eby arrived from Pennsylvania and soon became the religious and secular leader of the community. Samuel Eby was the first deacon.

The early relationship of these men with the Indians was excellent. They mutually trusted each other and the confidence was not betrayed.

Soon after the ordination of Benjamin Eby, land was secured in 1810 as a church site. The building was erected in 1813. Later Benjamin Eby was ordained bishop and became the outstanding pioneer in publishing, education and preaching. In the early days many Lutherans and others worshipped at the Mennonite Church. Editor Peterson of the Museum, states that Bishop Eby had as many as two thousand hearers besides the members in the log church and other churches in the district where he preached.

Bishop Eby died on June 28, 1853, and his passing was widely mourned. His influence in the community is shown by the fact that for years the village, now Kitchener, was known as "Ben Eby's." He was an organizer, establishing churches and schools, encouraged a press and factory and was an author of three books and compiled three others.

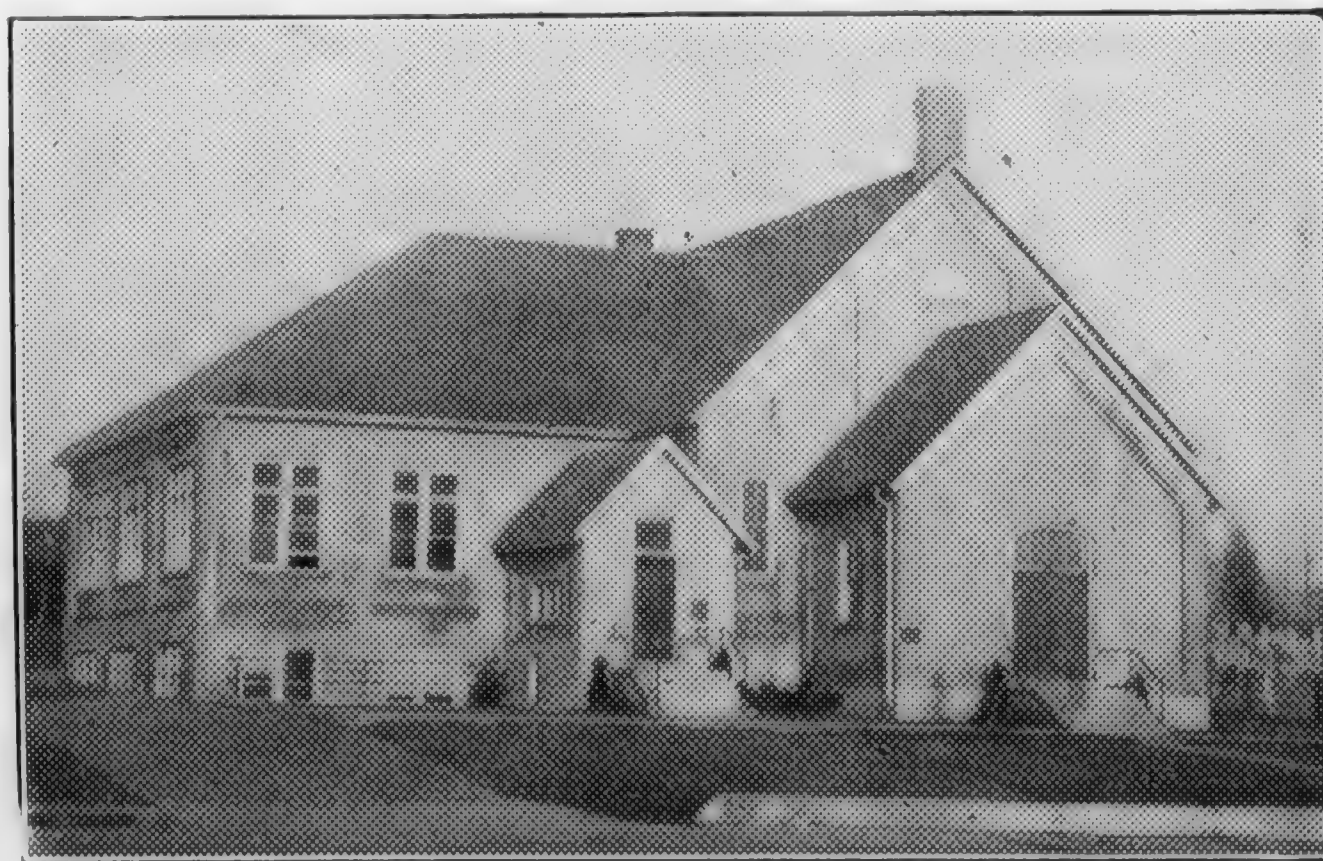
His successors, John Weber, David Sherk and Joseph Hagey preached and conducted the funeral, attended by more than 1,000 people.

In 1854 Christian Eby was ordained and continued the work as pastor. That his influence was great is evidenced by the fact that the church was long called "Christian Eby's." History also kept the names of the first trustees, namely, John Cressman and Jacob Snyder. The other ministers of the early period were Isaac Eby, Abram C. Weber and Moses Erb.

Offshoots Occur

Coming to what is known as the Middle Period, 1852-1902, the records show notable revivals, converts of which manned the church for thirty-five years. From this congregation several other Mennonite bodies, now under separate conferences, sprang.

Bishop Daniel Wismer was ordained in 1860. In 1878 Samuel Bowman was ordained, serving long and faithfully. He brought to



First Mennonite Church, Kitchener, Ontario

his new post the experience of many years of school teaching. Eli Hallman now a bishop in Texas, was ordained in 1897. The ministers serving the congregation from 1902 on: Jacob Woolner, David Wismer, Moses Bowman and Uriah Weber.

In 1902 the present brick building was built and the annex added in 1927. The commodious building is admirably serving the varied activities of the church although it is often too small to accommodate the crowds. It includes twelve separate rooms. During the latter years the following evangelists rendered notable service: Noah Stauffer, J. S. Coffman, D. H. Bender, J. E. Hartzler, E. J. Berky, A. D. Wenger, C. F. Derstine, A. C. Good, J. D. Miner, B. B. King, Maurice O'Connell, and others.

The present pastor, Bro. C. F. Derstine, has given ten years of active work to First Mennonite. Under his leadership the church has grown to its present proportions. George A. Weber serves in the office of deacon.

The church is doing considerable extension work beyond its own borders, of which the Summer Bible School with its four hundred enrollment is only one factor. The congregation also shares their pastor in editorial, educational and evangelistic work in the community, throughout Canada and the United States. The church houses the Ontario Mennonite Bible School, co-operating with the conference in its support. Other activities are the Sunday school, Young Peoples' Meeting, Sisters' Aid and Dorcas Circle Workers.

THE MOTION-PICTURE THEATER

By Edward Yoder

This paper was prepared and given as a chapel address at Goshen College during the past year. Bro. Yoder is Dean of Men and Professor of Greek and Latin at Goshen College.

In recent years the motion-picture industry in this country has received considerable publicity and criticism. The searchlight of investigation has been turned upon it, and particularly upon the influence it exerts on children and youth. Certain church organizations have engaged in militant crusades against the dirt and the filth which the movies are pouring into the stream of our national life. The movies have taken so large a place in the pattern of our nation's life today that thinking people are compelled to reckon with them not merely as a form of amusement, but as an educational force of the first magnitude. Many are seeking to form an intelligent opinion on the motion-picture question. Especially must schoolteachers and they who plan to become teachers inform themselves about the motion-picture system, a system which, with some justice, has been described as an informal educational system superimposed upon the formal system of education established by society for the training of the young. More particularly Christian teachers who are interested in teaching to children and youth Christian ideals in morals and in patterns of conduct, as well as giving mental and physical training, are in a special way interested in knowing what the movies are doing to the children of the nation. Christians who are engaged in or plan to engage in religious work want to know about the influences of the movie theater upon the people with whom they work.

Fortunately for those who wish to learn the facts about the influence of the movies upon children and young people, there are available now the findings of careful and extensive investigations on the subject. It is no longer necessary to depend on anyone's opinion or on subjective judgments about the movies and their effects, for the results of large scale studies are at hand for any who desire to know the facts. The investigations of which we speak were made from the years 1929 to 1933 at the request of the Motion Picture Research Council. They were supported by the Payne Fund, which is an organization interested in the radio, motion pictures, and reading in relation to children and

youth. The various phases of this subject were studied by psychologists and investigators from our leading universities—Yale, Chicago, Ohio State, Iowa, Pennsylvania State College, and others. Neither pains nor expense were spared in the effort to discover the facts as they are. Most of what is given further in this discussion is taken from the book by Henry James Forman: **Our Movie Made Children** (Macmillan and Company), published first in May, 1933, and reprinted five times within a year. This book is a summary in readable form of the findings of the various investigations that were made. It is possible in the brief time available to touch upon only the highest of the high spots of this book. What is given here, it is hoped, will be a stimulus to others to read the book through as soon as possible for themselves.

The author of this book is eminently fair and impartial in his discussion of the subject. He avoids being sensational and seems to understate rather than overstate the conclusions which he draws. We know, of course, that there is nothing evil in pictures that show motion. The motion picture is a mechanical device that has great possibilities for good as well as for ill, depending altogether upon the use that men make of it. The motion picture has untold educational possibilities which as yet have been little developed. The educational use of motion pictures, the taking and showing of natural life scenes, of wild life or the like, are not under discussion here. It is the motion picture theater business, the movies, in common parlance, organized and carried on primarily for profit, which has been investigated and reported upon in this book. Again it is freely admitted that really good pictures of educational value have been shown even by the commercial movie system. But here again it is hardly fair to base one's attitude toward the business as a whole on the exceptional pictures only. Rather one's judgment should be based upon a knowledge of the pattern of the movie industry as a whole. What are some of the outlines in this total pattern of the movies?

The first points in which the investigators

were interested were the questions as to who attends the movies, how large is the audience that sees the pictures week by week, and how are these people distributed by age groups? On this point the conclusion conservatively sets the figure 77,000,000 as the probable weekly audience at the movies. In other words, an average of three out of five of the total population of the nation attend movies every week. What is of more significance for this study is the large percentage of this audience who are children and adolescents. It has been calculated that 28,000,000, or a full thirty-seven percent of the American movie audience is composed of minors between the ages of five and twenty years. Of these it is further estimated that 11,000,000 are below the age of thirteen. The reason we are interested in these figures is because they show the extent to which the children are exposed to the influence of the movies, whatever it may be, whether good or bad. They leave no doubt that the movies affect children and adolescents more than they do adults, and definitely influence the total pattern of the nation's life in a marked way at its source.

Another point studied was the content of the movie menu that is set before these 77,000,000 weekly attendants. In this part of the study no selection was made; the investigators merely analyzed in different places the screen offerings as they came along over a period of time as representative samples of what movie audiences, especially the 28,000,000 children and adolescents, see on the screen from week to week. Only a few details of the findings can be noted here.

Out of five hundred feature pictures sampled in different years, the investigators found that between 75 and 80 per cent of all pictures were love, sex, crime, or mystery films. This fact probably explains why foreigners when they view this particular mirror of our national life so often conclude that America must be a highly erotic and criminal nation. To the children who view these pictures are given highly misleading impressions of what adult life consists of, when about one-half of the pictures have as their themes crime and sex. "To give crime and sex so large a representation in the motion picture is surely to threaten the morals and characters of our children and youth" (page 35). One analysis of 115 pictures netted this result: forty-three crimes are attempted, and 406 crimes are actually committed. This is not realism at all, a defense that is often made for showing crime in pictures, for even in crime-ridden America hardly so large a proportion of the people are criminals.

The occupations of the heroes and heroines in these pictures were found to be even more out of line with reality in actual society. There is not time to give detailed figures on this point. Of these same pictures analyzed 78 per cent contained liquor situations, and nearly one-half exhibited intoxication. The goals in the life of the characters in these pictures, "these baseless, rootless people of the screen are often as tawdry as they are themselves" (page 46). "Of a vast part of the movie output the conclusion is inescapable that loose, blatant and vulgar is the just description. . . . Whole chapters might be written, books, indeed, upon the pervasive

and insidious vulgarity of a large percentage of the movies that is vulgarizing the nation" (Page 51).

Another question the investigators studied was how much the children remember of what they see at the movies. Trained psychologists worked on this point and the findings were based upon more than 20,000 testings, involving 3,000 persons and including over 813,000 items of information. People sometimes console themselves by assuming that children quickly forget most of what they see on the screen. This guess is incorrect. The investigation here brought out the fact that young children do not get the plot as a whole nor the moral lesson, if any, which it seeks to work out. The details are impressed most vividly on their minds. "The realism with which children look at pictures as being true to life, registers impressions on their minds with special incisiveness" (page 60). The details impress them, and they are unable to make the "adult discount," that such things happen only in pictures. The theory that they instantly forget the irrelevant details of what they see in the movies is incorrect. It was also found that they retain more impressions and for longer periods of time than do adults. Children occasionally remember more after one month or even after three months than they could recall the day after seeing it. Also it was found that "all the way from the second grade to the second year of high school, children seem to remember best such items as sport, crime, acts of violence, general action, and titles" (page 65). Joining these facts with what was said before, "that seventy-five per cent of the movie output deals with love, sex, and crime, presenting often shoddy goals, pursued frequently by highly objectionable human beings" (page 66), it is evident what the results may be for the young. "Much has been done by way of safeguarding the purity and integrity of water supplies, of food and drugs. The motion picture presents itself as nothing less than a food universally and confusedly ingested by the human mind" (page 68). The purity of this mental pabulum is not safeguarded.

The effects of movies upon the sleep of children were studied scientifically by several investigators. They devised elaborate apparatus for measuring the soundness of sleep. The results are stated thus: "Though the variety of effect upon different individuals is considerable, boys, after seeing a movie, showed an average increase of about twenty-six per cent, and girls of about fourteen per cent greater hourly motility than in normal sleep" (page 82). By motility they mean the amount and kind of restlessness during sleep. Quoting further: "These investigators are not alarmists, nor does any such attitude enter in the slightest degree into their work. They give the considered and carefully calculated results of their findings. They paint no pictures. Yet every reader can so easily paint the picture for himself. Imagine the children from the age of six on, exposed to the flood of movies pouring across the screen, loaded chiefly with the well-known movie trinity of love, sex, and crime; with all the violence, vulgarity, and false values that so many movies have. It is a question whether this child will have become so excited as to lose

sleep for a week, or that the other child will be so drugged and exhausted by emotional fatigue that his sleep will be a kind of stupor. Whichever of the two happens, the price we pay is exorbitant" (page 88).

Other physical effects also of the movies were studied and measured. With a psychogalvanometer the intensity of emotional excitement was recorded. Here adolescents showed twice as much emotional excitement as adults and the youngest age group, children between six and eleven, registered three times as much emotional excitement as adults. Quoting from the conclusion here: "Seeing a motion picture is for young children a powerful emotional experience that affects their young brains and nerves with almost the force of an electric charge" (page 98). The measuring of the heart action of young people while seeing a movie, showed the pulse very commonly rising from 80 to 140, with even 180 and 192 actually recorded at exciting moments in the scene. Such experiences constitute in fact emotional and physical debauchery with deplorable effects upon health and mental hygiene. "Scenes causing terror and fright are sowing (in children) the seeds in the system for future neuroses and psychoses—nervous disorders" (page 104).

As to the horror and fright pictures, the emotional effect of these is extreme on many boys and girls. The findings here would tend to support the opinion of some that shock of this character is virtually the same as shell shock. Children do not make the so-called "adult discount" of what they see on the screen. "We know, too, that psychoanalysis abounds in cases of psychoses and neuroses traceable to fear and traumatic shocks in early childhood" (page 118). Children's attitudes on social and racial problems were also shown by tests to be very markedly influenced by pictures they had seen on the screen. As to the effect of the movies on the general conduct or the *mores* of children, we quote: "Imitation is to such an extent natural to children that we can scarcely conceive of non-imitative children. It forms a large part of their education. Movies, because of their concreteness, their visual vividness, now supplemented by the auditory channel, present numerous patterns for imitation. Dr. Blumer found imitation of the movies widespread among the young, not only in such harmless matters as dress and beautification, but in such other particulars as love-technique, flirtation, kissing, caressing, 'vamping,' 'necking.' Some of these things enter into the daydreams of adolescents, which as Dr. Blumer puts it, 'may stimulate impulses and whet appetites.' In this way movies tend to become a school of conduct for children and adolescents" (page 279).

The investigators also studied the question of how much juvenile delinquency and criminality is due to the influence of the movies. We again quote brief sentences from the concluding chapter: "In the matter of delinquency patterns both Blumer and Thrasher find not only that many young people sympathize with the criminal in motion pictures, but many, too, imitate mannerisms and ways of conduct. . . . Adolescent and youthful criminals give circumstantial accounts of their path to, and arrival at, criminality, and, right-

ly or wrongly, but very positively, they blame the movies for their downfall. In cases cited by both Blumer and Thrasher they tell of learning their criminal techniques from certain of the movies; Blumer's list alone includes thirty-one different techniques culled from autobiographic accounts of delinquents—all movie-acquired . . . altogether a considerable curriculum in crime. Similarly large percentages of girl inmates in an institution for sex delinquents rightly or wrongly attribute to the movies a leading place in stimulating cravings for an easy life, for luxury, for cabarets, roadhouses and wild parties, for having men make love to them and, ultimately, for their particular delinquency. Male delinquents, likewise, testify to using certain types of movies as excitements for arousing and stimulating the passions of girls" (pages 280, 281).

The brief facts here surveyed give necessarily an inadequate view of the conclusions which have been drawn by the investigators from their studies. The book itself should be carefully perused by everyone interested in children and child life. This book is itself a digested summary of a half dozen separate reports which are published in books of some size. The separate books are valuable for those who desire the detailed data made available by the investigators. All in all the reports demonstrate that the movies have a tremendous influence upon children and youth morally, physically, and intellectually. Much of this influence is bad and the motion-picture theater business has not been used for the social and moral welfare of its most diligent patrons—the children and young people of the nation. Whether the industry can in the future be brought under social control so as to serve useful social ends is a question the future alone will be able to answer. The history of the theater in general scarcely encourages one to think so. Many Christians regard it as a duty to patronize good pictures so as to help stimulate commercial demand for the better type of these. Others seek to influence local managers to show only the higher grade pictures, and in other ways to reform the business as a whole. Without passing judgment on those who work along such lines, we can well rejoice for whatever is accomplished thereby. At the same time when it has been scientifically demonstrated that the influence of a particular business is from fifty to seventy-five per cent pernicious, such a program of action makes one hesitate. Concern for one's personal influence and the wish to protest and give an unmistakable testimony against the system suggests another course of action.

The indictment which the results of these investigations have laid against the motion-picture theater is, to the conscientious Christian, really a terrible one. We recall from our reading in the Gospels the supreme value that Jesus placed upon child life and upon the individual child as such. Few times in His recorded teachings do we read words of such awful import as He spoke against the people who are instrumental in making a little child to offend, to stumble, or to be led astray. The Master's words are to the effect that it were better for such a person to have a millstone,—and not one of the small variety used

by women in the kitchen for grinding grain by hand, but a large one that was turned by a donkey,—that he should have one of these huge millstones hanged about his neck and be sunk into the depths of the ocean. The implication of these direful words has influenced Christian people generally to place a high esteem and regard upon child life. The modern emphasis upon child culture, education, and welfare was unknown in the ancient world. We can well imagine what Jesus would say of the men and women of today who promote for profit or for other cause the motion-picture theater with its unwholesome influence upon children and youth, leading some of the innocent ones into lives of crime and delinquency.

It is this view of the total pattern of the movies and their influence that has led many Christians of various denominations to practice total abstinence from theatergoing and to teach this standard as the ideal one for all. The testimony and experience of devoted and spiritual Christians have generally been that the commercial theater offerings contribute little or nothing to spiritual life and that habitual theatergoing is a hindrance to spirituality. And as they further view the evil effects of the movies upon many children and young people they feel the indictment is

serious enough to warrant the attitude of opposition to all attendance at such places of amusement. Some conscientious persons who think of these matters only in terms of themselves, may choose to see only such pictures as seem good and wholesome. Christians, however, cannot think about the movies or about any outward things only in terms of self, but must think of them in terms also of their own social and religious responsibility for others. Jesus at the same time that He spoke of the awfulness of offending the little child, also talked about cutting off one's hand or one's foot which may cause offence. Did He not mean to say by this that the Christian should voluntarily deprive himself of some advantages, wholesome advantages—yes, even educational advantages—that may after all in their total social consequences cause others to fall? Does not attendance at the motion-picture theaters, even to the extent of paying the admission charge to see good pictures, amount to the same as making a contribution to the promotion and support of a system which as a whole stands condemned today in the light and the spirit of what Jesus taught about the sacredness of child life? We are convinced that the answers here are affirmative.

Goshen, Ind.

PASSOVER REJOICINGS OF THE JEWS IN JERUSALEM

By Anis Ch. Haddad

This article presents interesting sidelights to the Sunday school lesson for August 4.

There is no other festival in the cycle of Jewish holy days that is more fittingly or more exuberantly celebrated in the Holy Land, and particularly in Jerusalem, than the Passover. Young and old alike throw into their observance of the time-honored religious customs a zest and gusto that willy-nilly relieves the festival of any tedium.

Passover commemorates the striking of a great blow for freedom, and it is one of the great harvest festivals at which, in ancient times, the Jews of the whole kingdom would come up to the capital to sacrifice. Today the tiny community of the Samaritans at Nablus, the modern Shechem, who form the only relic of a once powerful people, still perform the Passover sacrifice on Mount Gerizim, which they claim is the site of the Temple as opposed to Mount Moriah. The chief point of interest about the Passover is undoubtedly the service held in every Jewish house on the first evening of the festival.

Passover is a time of great preparation and rejoicing in the Jewish families. It is the beginning of the religious year. When the sun sets on the fourteenth day of April and the stars begin to appear everything is in readiness for the celebration. The great house cleaning is over; the members of the family are dressed in new clothes; and through the fastened doors and windows

in the Jewish quarter one hears on every side the high nasal swing of many voices reading Hebrew in concert.

Preparations for the feast commence about three days prior to that auspicious date. There is a general spring-cleaning, a scrupulous delving into each deep corner, for the forbidden remnants of the every day round of life—the crusts of bread and the other banned scraps that would make the celebration of the Passover an irreligious affair, were they to be left. Odd corners are thoroughly ransacked, the scrubbing brush, soap and a good deal of elbow effort are employed, and a final whitewash, inside and out, reduces chaos into a semblance of uniformity. Then the

household goes round with a candle to look for stray bits of leaven.

As he does so in the name of God, a piece of bread is laid in a conspicuous place, as, if he found nothing, it would be like taking God's name in vain. Sometimes a man is engaged to make a nominal purchase of everything fermented in the house or that might become so, such as vinegar, wine, syrup, and preserved fruits. He asks to have them left there till he calls for them. He calls after the seven days of Passover have expired and gives them back for the same sum. During the interval the articles in question do not belong, rabbinically, to the family.

When the father of the house is satisfied that the household has made itself presentable to make the formal feast, all is well—and the unleavened bread is introduced with all due respect. The unleavened bread occupies the central place of honor during the festivities, as naturally it should. For by virtue of the unleavened bread were the Jewish migrants from Egypt of old saved from the perils of starvation. Without yeast they were able to secure their daily need of sustenance.

In making the unleavened bread the modern Jew has a piece of muslin cloth put over the mouth of the jar in which the water is brought from the fountain, in case a crumb of common bread might accidentally float into the vessel. Nothing is ever said in spirit of I Corinthians 5:8.

I had been invited to a house on the outskirts of Jerusalem to eat the Passover with a Jewish family. It was full moon. The moonlight here is indescribable. I passed through the Jewish quarter. The streets were deserted, but I could hear cheerful festal sounds from the front rows of houses, and once, through a badly drawn curtain, I saw a number of people sitting around a brilliantly lit table, the men with caps on.

The moonlight was a green rain falling on everything. The shadows had a depth of softness that was exquisite to see, and on a piece of broken ground where some one was building a house I came across a solitary olive tree shining in the moonlight among piles of bricks and stones, its little leaves silvered all over as if covered with frost. I entered the house and was delighted to discover that I had not kept my host waiting. I was given a skullcap, and we went into the dining room, where the grandfather of the assembly took his seat at the head of the table.

The lover of folklore tells us that legends are more reliable data than recorded history for they are faithfully sent down from generations with a reverence that precludes the thought of falsification. The legend recited on this night concerning the Exodus of the Israelites from Egypt when the great Rameses II still ruled, must be ample confirmation of the Bible narrative. The legend is told by the father of the house for the benefit of the children. "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto



The Jews of Jerusalem Clad in Their Festal Robes

him, By strength of hand the Lord brought us out from Egypt, from the house of bondage" (Ex. 13:14). Indeed the whole quaint service full of ceremony and symbolism, is arranged in the interest of the little ones.

It was an interesting scene. I had not realized that it was a family meal as well as a service. In the intervals of prayer and praise the members of the family laughed and chatted together as if at a dinner table. One understood, however, the events of the Lord's supper better—how it was natural that conversation between Christ and His disciples should take place as the feast proceeded.

I found my idea of the ceremony was absolutely wrong. I had a sort of idea that they had a lamb roasted which they eat in great haste to typify the flight from Egypt—as the modern Samaritans do. To start with there is no lamb, and never has been since the destruction of the Temple. Again, instead of their being in haste, it is exactly the reverse, they protract the meal as long as possible, and they are to lean in their chairs while they eat, to signify first that they are now in bondage to no man, but are free to enjoy their time; and secondly, that they do not rely on their own strength, but lean on the power of God. The table is laid with usual dishes. There are the flat cakes of unleavened bread which are eaten throughout the week in place of the ordinary loaf and taste like water-lunch biscuits.

The father then explained the setting of the table: The shankbone of lamb, the relic of the paschal sacrifice; the roasted egg, symbolic of the daily temple offering; the plate of "haroseth" made of apples, almonds, raisins, chopped cinnamon and wine, said to represent the clay from which the children of Israel made bricks; the bitter herbs and the dish of vinegar, symbolic of the years of bondage in Egypt; the ceremonious dipping of little fingers into the wine glass to jerk out ten drops of liquors representing the ten plagues inflicted by Moses upon the wicked Egyptians.

The service does in fact incorporate much orientalism which may make it less of a novelty in the East than it is to western Jewry. Thus the dish of salt water into which a strip of parsley is dipped is variously described as a "wholesome orientalism" and as typical of the Red Sea over which Moses led his people. A further essential element of the banquet is sufficient wine to drink, four glasses filled at different intervals during the ceremony, to signify the four promises in Exodus 6:6 and first ten words of verse 7.

A formula still preserved in Aramaic is recited as follows: "Let all who are hungry come in and eat. Let all who require come in and celebrate the Passover." To show that this invitation is sincerely meant an extra wine glass is filled for the prospective stranger. But I heard from others another more beautiful explanation of Elijah's glass. It is said that when the door is opened to permit any one who so cared to take advantage of the invitation, the prophet himself, a wandering angel, invisibly enters and sips from the wine glass! The question of how he is able to visit some millions of Jewish homes on the same evening belongs to the realm of miracles! The custom of opening the door which

is a relic of the old banqueting customs of the Hebrews on great occasions when the doors were opened before a meal to permit of the entry of the needy or the stranger, and were again opened at the termination of the meal when the guests thereupon departed, has been observed uninterrupted by some people.

The head of the house, reclining easily against a great pile of cushions, looked round on his children and grandchildren and began the ceremony that celebrates the escape of Israel from Egypt. All over the world this strange race which has retained its sense of difference throughout the centuries, was performing exactly the same ceremony. He commenced after the first cup of wine to explain the meaning of the assembly, and to give a short sermon. "What mean these things? It is our duty at such a time to show kindness to strangers and not to copy the Egyptians, who first showed kindness to Joseph and afterwards oppressed his descendants. Also we must not, like Pharaoh, be good to the women and harm the men, but show kindness to all strangers, remembering that we were once strangers in a foreign land."

A maidservant came round with a bowl and a jug. She poured water over our hands. Parsley dipped in vinegar was distributed. The head of the household broke the middle unleavened cake on the dish before him and concealed half of it, leaving the other half covered with a napkin. These words came into my mind. "And as they did eat, Jesus took the bread and blessed, and brake it, and gave to them and said, Take eat: this is my body." Shining from the solemn ordinance of the Old Testament was the Holy Eucharist that on this night, nineteen centuries ago, and within a mile of the place where we were sitting had been instituted by the Priest who was also the Sacrifice.

The people at the table began to whisper together, asking who was the youngest. Presently a girl of about thirteen years stood up and asked her grandfather, "Why is this night distinguished from all other nights?" Then the aged man repeated the ancient story of the Passover that has been kept green in the memory of Israel and of the Jews since Moses led the way out of Egypt. When he had ended, the first of the Hallelujah Psalms was sung: "Blessed art Thou, O Eternal, who redeemeth Israel," chanted the master of the house, "Blessed art thou O Eternal, our God; King of the Universe, Creator of the fruit of the wine." We lifted our glasses and drank the second cup of diluted wine.

"Verily I say unto you," said Christ at the Last Supper, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Once more water was poured over our hands, and the host gave to each of us a piece of the broken unleavened bread, which we ate with this blessing:

"Blessed art Thou, O Eternal, our God, King of the Universe, who bringeth forth bread from the earth. Blessed art Thou our God, King of the Universe, who both sanctified us with Thy commandments and commanded us to eat unleavened bread."

The host next took the bitter herbs, the green tops of horse-radish and after dipping

them in the "haroseth" gave some to each guest. Again we ate unleavened bread, but this time with bitter herbs. Then followed an excellent dinner. At the end of it the host took the broken cake and handed a small portion to each guest. He said grace, and we drank the third cup of wine.

As the door of the house was flung open the host uttered this significant appeal to God:

"Pour out Thy wrath upon the heathen that know Thee not and upon the kingdoms that call not upon Thy name. They have devoured Jacob and laid waste his dwelling place. Pour out upon them Thine indignation and let Thy wrathful anger overtake them. Pursue them in anger and destroy them from under the heavens of the Lord." The fourth cup of wine was then filled, and, after singing the Hallelujah, was emptied.

Since the Middle Ages when Passover was constantly the occasion, for the Jews, of terror, of pillage and massacre, certain passages from the Book of Jeremiah calling down vengeance on the wicked have been recited at this point of the service, in prayer to God for His protection. The opening of the door, however, is an older custom and is not kept to give effect to the prayer but for the reasons given.

I said, "Good-night," to the kindly folk who had admitted me, a Christian and a stranger, to this intimate glimpse of an ancient faith. It was to me a sight worth seeing, and the Gospels gained in force and clearness. I walked out into the moonlight night. I remembered the story that when Christ instituted the mystery of the Eucharist He was holding in one hand the chain of the Old Covenant, which ended in Him, and in the other the first link of an unbroken chain reaching unto eternity.

Jerusalem, Palestine.

THE GUIDING HAND

When Stanley was about to cross Africa for the first time, many of the strong men of his party burst into tears as they set out. They were not cowardly, but they were overcome by the thought of the terrific hardships which they knew lay before them.

Every human life is a journey as difficult and perilous; and we might well shrink from it, had we no Guide. What absolute madness it is to set out alone!

I have read the story of a conceited young captain who would not wait off the shore for a pilot to come on board, to take him through the narrows of the harbor. "I am my own pilot," was the proud reply to all remonstrances, and he promised to be in the harbor by daybreak. He was cast ashore, dead, amid the fragments of his wrecked vessel. Such has been the fate of many a man who would be his own pilot amid the rocks and shoals of life.

When travelers climb dangerous places in the Alps, they are fastened to their guide. They have become a part of him. They may slip and fall, but he will not. So may we be bound to our omnipotent Guide; and, thus united with wisdom and security, we may travel through life without a tremor of fear.—Amos R. Wells, in "Exchange."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Lukewarmness is a very common disease in the professed church of Christ. You can discern the heat of a stove if the flies do not light on it. You can discern the spiritual temperature by the presence or absence of worldly thoughts of covetousness, vanity in dress or attainment, lust for worldly pleasure, etc. When Christian people think more of the show of their works and Church service than they care for the progress of inward grace in the lives of the people, it is evident that the flies of worldliness are swarming into their hearts and their spiritual temperature is "neither cold nor hot." The peril of this state lies more in its deceptiveness than in anything else. The terrible loss occasioned to those who do not know their lost condition is a sad thing. The loss of their power for good to others is a means of bringing reproach to the cause of Christ.

The minister and the congregations who receive his service have a very important relationship with one another. The danger on the one hand of the minister demanding his rights and losing his power and influence with the Lord and the people, while the people on the other hand become indifferent to the needs of the minister and their duty to help him in the great work to which the Lord has called, is equally great. To grasp the true spirit of service, the congregation will gladly respond in the spirit of loving service to see that their minister is not hampered from the highest usefulness because of secular cares, while the minister will willingly spend and be spent for the cause with all his heart.

The Rural Field has many neglected spots in it. The pathetic part of this is that the very condition into which sin has brought these neglected people make them undesirable for the intimate association of clean and truth-loving people. It is only when we go with the re-inforcements of the Gospel and its power to save, that we can go with gladness to the rescue. Sometimes we may have more zeal for our customs of natural affairs in life than we have for the change that is to take place in the hearts of the people among whom we labor. Blessed is the vision that is content to let the people alone in the simple methods of their customs of doing things when they do not affect the vital conditions of spiritual life. What does it matter if the table and chairs are made of boxes, if those who use them have been transformed into the life of grace which bears the fruit of the Spirit? How much better for us if we could forego some of our elaborate furnishings for the sake of the cause, if thereby we could affect a larger return in the spiritual growth of individuals!

Miracles do not all belong to the past. But we may learn much from the past concerning the work of God for the present. The study of miracles will not only impress the mind of the curious, but will enable young and old to comprehend the greatness and goodness of God.

PERILS OF LUKEWARMNESS.—Rev. 3:14-22

Topic for August 11

MOTTO

"Be zealous."

MEDITATIONS ON THE TOPIC

I. **Lukewarmness** is a figurative expression to indicate the spiritual state in which zeal is in a state of indifference. When people's zeal is cold they know that they have no standing with God. When their zeal is hot they have a condition acceptable before God. But when they are neither cold nor hot, they are in danger of supposing that they are not so bad, even if they are not so good, and thus deceive themselves into thinking that they will pass as acceptable in the judgment. It is plainly evident that they cannot stand in the judgment from the words of the Lord when He says, "I will spue thee out of my mouth."

The dangerous influence is the influence that is neither cold nor hot. The moral man, who does not indulge in gross sins, and walks in a show of respectability, without accepting the Gospel, is a man of dangerous influence. He not only deceives himself, but makes an impression upon others that deceives them also. The supposition that his self-righteousness is sufficient to save him will lull him to sleep with a false hope, and imperil his soul to the judgments that await all those who reject Christ.

The religious professors, who, while professing to belong to Christ, are yet indulging in worldly-minded thoughts and conduct, are on dangerous ground. Although not ready to take a plunge into the greater sins and the degradations which the worst of people would, they will pride themselves in not being the worst nor the best. Backslidden in heart, they put on a face and answer, "I am all right." Because they have done much for the cause of religion they imagine they have a large credit before God.

But God is not satisfied with any individual or church divided in affection. It is impossible to serve God and mammon. We cannot be unequally yoked with unbelievers if we are to maintain our standing with God. We cannot drink of the cup of the Lord and the cup of devils. Without a forsaking of all that we have, we cannot be His disciples. To reserve a right to do as we please in any matter is to deny the wisdom and love of God and to forfeit our right to be His children.

II. **The Text.**—Rev. 3:14-22.—This is Christ's message to the church of the Laodiceans. They were a lukewarm Church whom Christ would spue out of His mouth. They boasted of their riches, and did not know how really poor they were in the sight of Christ. He counsels them to buy true riches and clothing and eyesalve and invites His chastened ones to repent zealously. He stands at their heart's door knocking and ready to enter at the opening of the door.

III. Suggestions for Junior Programs.

Try to impart the condition of the lukewarm professor by the use of suggested lessons from parables and proverbs. Assign these to wideawake boys and girls to bring out the truth. Make the topics under Number 3 as life-like as possible by use of living illustrations. It is those who cease to go to the house of God and cease reading and meditation on the Word who grow lukewarm. Many Christians who continue working get away from the Spirit of the Lord by neglect of the truth of the Word. They think they are doing much when they are really doing very little in the right spirit. Childhood zeal for the right is cooled by acts of disobedience to their parents. No amount of good doings can atone for the act of disobedience. Repentance is the only zeal that can restore us to a right place with parents or with God.

The figure of Christ knocking at the door is a beautiful one and can be effectively used with boys and girls as well as the elders as the call of God to our backsliding hearts. We are made warmer through prayer and fellowship with Christ.

OUTLINE STUDY

I. The Character of Perils that Come to the Lukewarm.

1. Overthrow in time of storm.—Matt. 7:26, 27.
2. Many stripes in the day of reckoning.—Luke 12:47.
3. Cursed in the day of judgment.—Matt. 25:41-46.
4. No escape.—Heb. 2:3; 12:25.
5. Rejection.—Rev. 3:16.
6. Shut out.—Luke 13:24-30; Matt. 25:13.
7. Surprise in judgment.—I Thess. 5:2, 3.
8. Shame.—Rev. 16:15.
9. Candlestick removed.—Rev. 2:4, 5.
10. Blindness to the real conditions.—Rev. 3:17; Matt. 7:21-23; Luke 13:26-28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Earnestly," "Zealous," etc.
2. The Ways of the Lukewarm.
 - a. The field of the slothful.—See Prov. 24:30-34.
 - b. The heart of the worldly.—Matt. 13:22; Luke 8:14.
 - c. Like the unfaithful servant.—Luke 12:42-46.
3. Avoiding the Danger of Lukewarmness.
 - a. By earnest attention to the truth.
 - b. By obedience to parents and teachers.
 - c. By responding to the call of God.
 - d. By diligence in the work of God.
 - e. If we are cooling get near to the heat.
 - f. If we are warm stay close to the Lord.

For Seniors.

1. Lukewarm Perils to the Individual.
2. Lukewarm Perils to the Church.
3. Lukewarm Perils to the World.
4. God's Counsel to the Lukewarm.

PERSONAL THOUGHT

Have I registered my spiritual temperature with God's thermometer?

SEED THOUGHTS

There are not many parking spaces on the road to heaven.—Sel.

God calls men when they are busy, Satan when they are idle.—Sel.

Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes:
Watch and pray.

Gird thy heavenly armour on,
Wear it ever night and day;
Near thee lurks the evil one;
Watch and pray.

Hear the victors who o'ercame;
Still they watch each warrior's way;
All with one clear voice exclaim,
"Watch and pray."

Hear above all these thy Lord,
Him thou lovest to obey;
Hide within thy heart His Word,
"Watch and pray."

Watch as if on that alone
Hung the issue of the day;
Pray that help may be sent down;
Watch and pray.—Charlotte Elliott.

CHAPTER STUDY—CHURCH RELATIONSHIPS.—I Cor. 9

Topic for August 18

MOTTO

"For the gospel's sake."

MEDITATIONS ON THE CHAPTER

I. The Chapter, I Cor. 9, is an application of the discussion begun in the preceding chapter. The question of one's conduct is not always determined by our ability to see no harm in an act, or whether we have a legal right to do it; but by our consideration of the welfare of those who are weak or cannot understand things as we do.

As a truly authorized apostle, Paul had as much right to receive support from the Corinthian Church as any one else who preached the Gospel to them. He shows by the plan of God under the law and by the reasonableness of the matter that the workman is worthy of his meat. Just so it is God's ordained plan that those who preach the Gospel should live of the Gospel. But even so there is a law of the Gospel that supersedes the law of legal powers. This is the law of loving sacrifice for the welfare of the cause of Christ. As an apostle, Paul saw that the spirit of his service should be to do a free service without thought of wages. If he did his service for wages and from a sense of necessity, he would have no room for rejoicing. But if he did it freely, and made himself a willing servant to all that he might gain more souls, he would have a true cause of rejoicing and a real reward from God.

In this spirit of service, Paul adapted himself to the class of hearers in a way to win them for Christ. He did not use his legal rights, nor act from selfish motives. He labored to win the prize at the end of the race rather than the benefits along the way. He kept his body under as those do who strive for earthly crowns, having the higher crown in view. Otherwise he would be cast away, even after he had preached to others.

II. The Text has been discussed in the meditation.

III. Suggestions for Junior Programs.—This will be an opportune time to lead out the minds of the junior to see the loving

service of the minister for the flock. This will be doubly striking if the ministry is an example of what Paul sets forth in the chapter. The same spirit that is in the minister to warn and to comfort and to help the people, should be in the congregation also. They ought to feel like doing something to help their minister to be of still greater service. If he needs any help, and he does, each brother and sister should be ready to give it. Our prayers should be earnest and thoughtful for the welfare of others. We should not forget our minister when we pray but ask God to bless him and make his ministry fruitful. If his loving sacrifice has made it impossible to provide for his bread and clothing and comforts, there are ways to share the things God gives with him so that neither he nor we will lack, and that his heart may bless God for his thoughtful flock. Words of appreciation for his work (not flattery) will help him to take courage to do still more. But greater than this will be the life of obedience and fruitfulness that he sees in his congregation.

OUTLINE STUDY

SUBJECT: Loving Sacrifice for the Cause of the Gospel.

I. Legal Powers of an Apostle.

1. In harmony with arguments in chapter 8.—9:1, 2.
 - a. There is a knowledge side and a love side (see 8:1).
 - b. Here there is a legal side and a glory side also.
2. Paul is truly an apostle.—vv. 1, 2.
3. He has apostolic powers.—vv. 3-14.
 - a. A right to get married.—v. 5.
 - b. A right to forbear working for a living.—v. 6.
 - c. A right to be supported by the Church.—vv. 7-12.

II. The Glory of the Apostle.—vv. 15-27.

1. Not to use all his rights.—vv. 12-14.
2. He is not writing the facts to ask for support.—v. 15.
3. Willing service brings the reward.—v. 17.
4. Legal service brings only obligation.—vv. 16, 17.
5. A gospel without charge.—v. 18.
6. Free to make himself a servant for gain to the cause.—vv. 19-23.
7. Illustrated by the games.—vv. 24-27.
 - a. Temperate in all things.
 - b. So Paul keeps under his body.
 - c. Lest the prize be lost and he be rejected.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Helping Our Ministers.
 - a. What they do for us.
 - b. Time they spend to serve us.
 - c. Lend them a helping hand—
 - In prayers.
 - In material substance.
 - In words of encouragement.
 - In obedience to their teaching.

For Seniors.

1. Our Duty toward the Ministry.
2. The Spirit of the Minister's Service.
3. Making the Gospel without Charge.
4. The Glory of a Free Ministry.

PERSONAL THOUGHT

For the sake of furthering the Gospel, we should place ourselves upon the altar of service, whether a minister or a lay member.

SEED THOUGHTS

The sweetest life is ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be

always doing his own will and seeking to please himself.—E. H. Bickersteth.

Contempt of all outward things which come into competition with duty, fulfills the ideal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself, is essential to the elevation of human nature, is no illusion of ardent youth, nor outburst of blind enthusiasm.—W. E. Channing.

Self-denial must reach beyond gross and undoubted sins.—Maclaren.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.—A. J. Gordon.

Self-denial is the natural and inevitable outcome of pure love. Every step of Christ's life on earth was marked by the surrender of Himself for the good of others.—Sel.

Lord of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford.

—Edward Osler, 1836.

To put a money price on the Gospel, would be to make it impossible for many to hear and receive it. The Gospel is for all men. The only way that all men may have the benefit of the Gospel is to offer it universally free. The saying of Paul, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8), does not mean that he took wages for his service; that is, was paid money for his preaching the Gospel, but that he accepted from congregations what represented their wages, that he might serve the Corinthians. He accepted help when it was needed. He testified that he labored with his hands not only to support himself, but at times his collaborators as well. Acts 20:34. It is honorable, healthful, and Scriptural for a minister to labor with his hands to support himself and his family.—Bible Doctrine.

RURAL EVANGELISM.—Matt. 14:15-24

Topic for August 25

MOTTO

"Feed my sheep."

MEDITATIONS ON THE TOPIC

I. The Gospel in the Rural Fields.—Christ was anointed to preach the Gospel to the poor. Luke 4:18. The hierarchy of the Jews had left a great field of souls in deep need. It was the great common class of people. To these our Lord was particularly called, and to these His ministry was largely devoted. And it is the Lord's plan that all classes of people should receive their due attention with the spiritual food which souls need.

What was true in the days of Christ is also true today. The system of church work is such that large territories in the rural fields have become an outcast and neglected people spiritually. Those who have the spirit of the Good Shepherd will feel their call to this field in some form of service. If the kind of system in our congregations shuts out the poor because they cannot feel a welcome among us, it is high time that we change our system and make it to include the great common class for whom the Savior spent many hours of His earthly ministry and laid down His life that they might enjoy eternal life.

The failure of the Church to continue functioning in the neglected field brings a great need into the lives of the rising generation. Here we find youth grown up without a knowledge of the Word, even to the beginning of new families without Christ as the Head. Little children are left without training and instruction that leads them to God and are doomed to grow up in increasing degradation because of the life of their elders.

Special sacrifice and special service are necessary to seek that which is lost and bring it back to the fold of safety.

II. **The Text—Matt. 14:14-24.**—The multitudes who followed Christ into a desert place were not rejected. Christ was moved with compassion, and He provided for their soul and bodily needs.

III. **Suggestions for Junior Programs.**—Boys and girls who enjoy the blessings of the Gospel service and the teaching of the Bible in Sunday school and young people's meeting should have a feeling for the boys and girls who do not have this privilege. This will be an opportune time to discuss this matter with them and to consider what may be done to share with them these Gospel privileges. Would we welcome boys and girls with poor clothes and different ways and let them sit in the class with us to learn of the Bible and of the Savior? Would we be humble enough to go to them in their homes and not feel like making light of their poverty? Could we bear with the evils of their lives until they could be taught the good and the true way of life?

Discuss ways to help bring to them what we enjoy. Develop the outline suggestions along this line, teachers, preachers, Bibles, books and papers with good reading, food and clothing for the needy, prayers for all.

OUTLINE STUDY

I. Opportunities for Rural Evangelism.

1. Preaching the Gospel.—Mark 16:15.
2. Teaching the Bible.—I Tim. 4:13; II Tim. 2:15.
In Sunday school.
In Bible conference.
Bible schools.
3. In personal work.—Mark 5:19; Acts 28:8, 9, 30, 31.
By ministers.
By others.
4. Exemplary living.—I Tim. 4:12.
5. By intercession.—Eph. 6:18.
6. By distribution of literature.—Eccl. 12:9-14.

II. The Extent of Rural Evangelism.

1. Where they are not shepherded.—Matt. 9:36-38.
2. Where Christ is not named.—Rom. 15:20, 21.
3. Where the people are poor.—Luke 4:18, 19.
4. Where parents neglect the youth.—Eph. 6:1-4; Col. 3:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Help."
2. Helping in the Rural Fields.
a. With teachers and preachers.
b. With Bibles and good reading.
c. With prayers for workers and people.
d. With food and clothes for the needy.

For Seniors.

1. The Nature of the Need.
2. Meeting the Need.
3. Consecration of Workers for This Need.
4. Preparation for the Work.

PERSONAL THOUGHT

All the people belong to Christ who redeemed them. Shall we do what we can to bring the things of Christ to them? Will we feed His sheep?

SEED THOUGHTS

The measure of the Church's successful missionary effort reveals the moral biography of her individual membership.—Sel.

Heirs of the kingdom of Jesus the Lord,
Go tell the world of His love;
Publish the blessings that flow from His Word,
Go tell the world of His love.

—Abbie Mills.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favoured class or hue.
God loved the world. Do you?

—Grace E. Uhlner.

Thousands and thousands of boys and girls are growing up without Sunday school training, while their fathers and mothers hear no Gospel preaching. It seems that nobody cares for their souls. Practically every church community has lying within its reach a rural mission field populated by a scattered and neglected people; or perchance it may be a crowded and oppressed village.—J. R. Mumaw, in Mennonite Year Book and Directory.

MIRACLES OF MOSES (Jr.).—Ex. 4

Topic for September 1

MOTTO

"Like unto Moses" (Deut. 18:18).
"Hear ye him" (Matt. 17:5).

MEDITATIONS ON THE TOPIC

I. **Miracles of Moses.**—"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel" (Deut. 34:10-12).

God has ever had ways in which to make known His mighty power and His grace to the children of men. Moses was an instrument whom God used in his day to manifest the lessons that the men of that time and the succeeding generations needed. He was not only used to lead and instruct Israel, but was used of God to instruct the nations and to pave the way for the coming of the Lord Jesus Christ of whom it may be truthfully said that He was a prophet like unto Moses. His coming into the world marked the setting aside of the Old Covenant for the New. Now all are to hear the Christ, the beloved Son of God. To reject Him is to cut oneself off from the hope of eternal life.

The miracles of Moses before Pharaoh and the Egyptians were in answer to Pharaoh's haughty question, "Who is the Lord, that I should obey his voice and let Israel go?" The miracles of Moses before Israel in the wilderness and on the journey to Canaan, were to teach them that "man liveth not by bread only, but by every word that proceedeth out of the mouth of God" (Deut. 8:3). If we observe these miracles from these viewpoints we shall receive valuable insight into the works of God and the divine wisdom in the work of miracles.

II. **The Text.—Ex. 4.**—In this passage God calls Moses from herding sheep to the task of leading Israel. He reveals to Moses

some of the signs that he is to use with both Israel and the Egyptians. At the excuses of Moses, God rebukes him and reveals how that He will enable him to be an effective leader.

III. **Suggestions for Junior Programs.**—Give some attention to the record of miracles that they may be correctly related. Assign the different miracles for special study to different individuals. From the leading purposes of God in the working of miracles lead the boys and girls to see how God taught the lessons which He had purposed and accomplished the end for which He had sent His Word and showed the signs. Let some adult with a clear insight and an aptness to teach lead a discussion of the miracles and bring out the leading lessons taught through them.

OUTLINE STUDY

I. Miracles before Pharaoh and the Egyptians.

1. A rod turned to a serpent.—Ex. 4:3, 4, 30.
2. Leprosy formed and healed.—Ex. 4:6, 7, 30.
3. Blood.—Ex. 7:14-25.
4. Frogs.—Ex. 8:1-15.
5. Lice.—Ex. 8:16-19.
6. Flies.—Ex. 8:20.
7. Murrain of cattle.—Ex. 9:1-7.
8. Boils.—Ex. 9:8-12.
9. Hail.—Ex. 9:18-24.
10. Locusts.—Ex. 10:1-20.
11. Darkness.—Ex. 10:21-23.
12. Death of firstborn.—Ex. 11:4-7; 12:17, 29, 30.

II. Before Israel.

1. Dividing the sea.—Ex. 14:21, 22.
2. Sea going back.—Ex. 14:26-28.
3. Waters of Marah made sweet.—Ex. 15:25.
4. Water from the rock.—Ex. 17:5, 7.
5. Water from the rock in Kadesh.—Num. 20:8-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Moses."
2. Miracles of Moses.
a. Take up such miracles for discussion as may be suitable for different ones of the juniors to prepare brief discussions.
b. Let some prepare a discussion of lessons for us from the miracles of Moses.

For Seniors.

1. Why God Used Moses as the Instrument of Miracles.
2. Miracles in Which Moses Had no Active Hand Except by Prophecy.
3. Lessons from the Career of Moses.

PERSONAL THOUGHT

As God seeks to teach us the great facts of His being and power, do we respond as good pupils in the school of life?

SEED THOUGHTS

I will open my mouth in a parable: I will utter dark sayings of old which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children.

(Continued on page 256)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE OUTSTRETCHED HANDS OF ETHIOPIA AND THE ROMAN EAGLE

Ethiopia shall soon stretch out her hands unto God.—Psalm 68:31.

This prophecy concerns the land of Cush, the Hebrew word for Ethiopia, as given to it by the Greeks and Romans. Cush was the son of Ham, and his people occupied, and still do, the land south of Egypt. This is one of the old nations of the world. It has survived many nations in its mountain fastnesses. This nation is frequently mentioned in the Bible. Just now it is on the front pages of the daily newspapers, on account of its struggle with the Roman Eagle—Italy.

There is every indication that Italy has sinister motives. Whenever an individual or a nation refuses an impartial group of men to arbitrate a difficulty, there is an indication that something is wrong. In this case, there are imperialistic motives. No doubt Italy has some difficulties with Ethiopia, but that harassed land has offered the League of Nations the right to settle the difficulty. England understands the motives of Italy clearly, for she offered Italy British Somaliland, if she would cease to persist in having a part of Ethiopia. This was indeed a generous offer from that powerful nation. This was a fine gesture for peace. In spite of all these opportunities of settling the difficulty Italy is speeding up her military preparations to conquer Ethiopia, under the guise of seeking to set free some of the slaves still used by that people. She also says that Ethiopia needs to be civilized. As to freedom, there is about as much freedom in Ethiopia today as there is in Fascist Italy. As to civilizing Ethiopia, we seriously wonder whether there is much difference between the two, when one considers Italy's going into a primitive nation to subdue it because of greed for gold, desire for possession, and expansion, and that with all the diabolical engines of destruction to maim and kill men, women, and helpless children.

It may interest us as to what Dr. R. V. Bingham, Director of the Soudan Mission Board, which board operates also in Ethiopia, thinks about the situation. He has traveled all over that country, and knows the King, people, and situation.

We know our friends will understand our feeling when we say that with our old friend ever before us and our desire to aid in every possible way there, we have been especially burdened about Ethiopia. Italy has been deliberately making her plans to conquer the country. Any veil that may have been upon her preparations has now been cast aside. What is our attitude to that great land in this hour of trial? Its King has welcomed our missionaries and given us every encouragement to aid him in seeking the enlightenment and uplifting of his people. He stands pledged to the abolition of slavery within twenty years. He is a God-fearing man. In the official language of the country he, himself, printed for the Bible Society the first Bible, and yet he stands seeing a nation with tremendous resources of men, money, and munitions deliberately preparing to rob him and his people of their rights. With their limited resources they are preparing for defense.

What should we do? First—we seek to keep first things first. Our missionaries have gone in, primarily, to give the people the Gospel. To

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

that we have added the further commission of our Lord, when the Gospel was first sent forth, of healing the sick and cleansing the leper. Should war break out they have hardly any one other than the missionaries to bind up their wounded and to minister in the sphere where the modern army places a Red Cross and Medical Corps. We are quite sure that our missionaries will feel that to preach and do nothing else when the people to whom they have gone to carry salvation and blessing are being slaughtered and wounded, would be taking an attitude of indifference to their call and mission. We shall certainly, while continuing every opportunity of witness bearing, seek to help the people otherwise. We have nothing to do with handling the sword and gun, but we do have to do with the ministry of love to a sorely harassed and tired people. With a nation fallen among thieves and sorely wounded, Christ would not have us with Pharisee and Scribe pass by on the other side of the road.

MICHIGAN SENATE VOTES AGAINST CHURCH GAMBLING

Provide things honest in the sight of all men.—The Apostle Paul.

What a travesty for the professed Christian Church, when men in legislative halls and commercial journals have to point out to the Church the proper way to conduct her business! Shame, indeed, shame! Recently a bill was designed in the State of Michigan to permit churches and veterans' and fraternal organizations to conduct games of chance, notwithstanding the criminal code in the State of Michigan. It was only the oratory and proper appeal of the venerable Senator Denias Dawe, a physician from the city of Monroe, that kept the bill from being passed. When he had finished a bill which would otherwise have passed failed. Enough votes had been gotten in the original poll, but after listening to his fervent appeal, only eleven voted for it. This is but a part of what he said:

It will be a shame and a disgrace for any man to vote for this bill. I am surprised and grieved that the church founded by Jesus Christ, should come to this legislature asking us for such a bill. When Christ walked on this earth he went into the temple and drove out the money changers, saying "My Father's house is a house of prayer and ye have made it a den of thieves." How far have we departed from His teachings! Every day we invite to this senate a minister of the Gospel who stands on the rostrum and prays for us. How many times have we heard spoken there the words, "Our Father who art in Heaven; hallowed be thy name—thy will be done—lead us not into temptation."

"Lead us not into temptation!" And then we are asked to vote so that the church of God may legally go into the gambling business!

The Chicago Journal of Commerce in a ringing editorial lately spoke a stinging re-

buke to many churches, as to the way they raise their money and made an appeal for more Christian methods. In the editorial they quoted Pastor Renick, Baptist, of Pennsylvania, whose church wanted to conduct a bazaar to raise money:

"The good Lord has no need to call in the fools, flirts and loafers of the city to dicker over rag dolls and India rubber babies to raise money for the church. The church is not a house of merchandise, a bureau of amusements, or a social club wherein to hold suppers, entertainments, fairs, festivals, concerts or theatricals. How would it sound to read that Moses instituted a great carnival to draw the heathen to the camp to get means to build the tabernacle of the Lord?"

"What would we think of Paul giving suggestions to the good saints of Corinth that they get some amateur theatricals to raise money for the poor saints in Jerusalem? What would we think of an exhortation to Lydia to stir up the godly women of Philippi to get up a grand baby show? What part of the Bible tells us of St. Matthew suggesting grab-bags, fish-ponds, ring-cakes, egg suppers, apron parties or a milk-maid drill in order to replenish the church treasury?"

We forbear comment on this impressive deliverance of Parson Renick and turn the matter over to literally thousands of modern church organizations, known as Christian, in all parts of the world. The questions raised are these:

Are the modern, present-day methods employed to keep church organizations out of the "red" justifiable? If our spiritual welfare both here and in the hereafter is of the transcendent importance that we are led to believe, why should we not be willing to go down into our pockets for the price of first-class accommodations in our journey on the way?

It is indeed a sorry situation, when state legislators, and editors of journals of commerce have more conscience than churchmen. May the Lord awaken the Church to the sense of her responsibility to be the "Light of the World." No wonder that Jesus Christ said, "If therefore the light that is in thee be darkness, how great is that darkness!" In other words, when men professing to have light, to be the way-showers, fail in their responsible task of guiding men, how dangerous they become to the mass of humanity! They make others many fold more the children of hell, than they are themselves. What a travesty, the Church gambling! Men of the world calling her to account! Thanks to Dr. Dawe, and the Editor of the Chicago Journal of Commerce.

THE BRUTALITY OF FASCISM AND COMMUNISM

In the last days perilous times shall come. For men shall be . . . fierce.—The Apostle Paul.

Both the witness of the Prophetic Word, and the records of Fascism and Communism in but two countries agree and tell the same sordid story of man's brutality, of man's inhumanity to man. Everywhere, as well as in these two lands one sees an increasing fierceness. The brute in man is rising to the top. It was but a few years ago when "Sunshine Prophets" and "Rainbow Theologians" were telling us from the housetops, how the world was getting better every day in every way, and that the millennium was but in the offing—just around the corner. But it is strange

how quiet these men are today. With Italy and Japan on a rampage to increase territory, regardless of the cost in human life, with the bloody record of both Russia and Germany before us, with the United States nearly conquered by the criminal element, with disturbed conditions all over the world, the word "perilous" is proper, and the word "fierce" not overdrawn.

The "New York Times" recently published the results of an analysis made by the Vienna "Telegraf" of official German figures showing the toll of life and liberty during one year of Nazi rule from June 30, 1933, to June 30, 1934. According to this analysis 212 heads "rolled in the sand"—the Nazi phrase for beheadings. More than 13,000 refugees were deprived of their nationality, and 12,863 persons were sterilized. Germans served enough time in prison to average one day for each adult in the country, and prison sentences averaged one for every 203rd German. The statistics comprise only legal penalties inflicted by courts and do not take account of extra-legal acts of violence, such as the killings in the "blood purge" and the case of 184 persons "shot while attempting to escape." They exclude also the many so-called suicides in concentration camps, and the 49,000 sent to such camps are not included in the prison figures.

As to Soviet Russia, Henri Bero, French socialist, reports the number executed, so far as known, since the Soviet regime came into power: 28 bishops and higher clergy; 6,778 priests, 6,585 school-teachers, 8,800 doctors, 51,850 army officers, 200,850 policemen and other officials, and 11,488,520 peasants and artisans. These make the staggering total of 11,726,746 people put to death since the Soviet regime came into power! Nearly two million more dead than the total killed in the World War.

MORE THAN A MILLION GAIN IN CHURCH MEMBERSHIP

And the Lord added to the church daily such as should be saved.—Acts of the Apostles.

Membership records have their value. The Apostolic Church must have done some counting, since it is stated that 3000 souls were baptized, and 5000 souls were added to the Church. On the other hand, records have their weakness, mainly, because they do not tell the whole truth. Not all that are added to the visible Church, are enrolled in the Lamb's Book of Life. However, there is a value in church records, since they are some index as to what is going on.

Many of us are glad that the Christian Herald takes an annual census of the total church membership in the United States. This year (1935) they tell us that the membership is 62,035,688, an increase in one year of 1,223,164 members. This is larger than the total population of Delaware, Nevada, Vermont, and Wyoming combined. It is the largest increase since 1930. There are 207 religious bodies in the United States. Fifty of the larger religious bodies had 60,635,688 of these members, while 157 religious organizations had only 1,404,698 members.

The Roman Catholic Church continued to lead in membership, with 20,398,509 members. The Baptists, with 10,027,929 adherents, remained the largest Protestant denomination, and the Methodists were second with 8,976,492. Among the gains reported for the year were Methodists, 210,475; Roman Catholics, 198,915; Baptists, 161,720; Lutherans, 101,118; Disciples of Christ, 29,282; Presbyterians, 21,764, and Protestant Episcopalians, 22,159.

The total contributions, according to Dr. George Linn Keiffer, for all purposes made by Church members in 1934 amounted to around \$300,000,000, a per capita contribution of \$12.07. According to these figures the churches have maintained their standing and credit all through the years of the depression as no other business or social organization has done. These figures only include the recorded contributions. Millions are given without being recorded.

The following abbreviated membership list will be worth filing:

Membership 1934	
Roman Catholics	20,398,509
Baptists (18 bodies)	10,027,929
Methodists (19 bodies)	8,976,492
Lutherans (17 bodies plus)	4,482,212
Jewish Congregations	4,081,242
Presbyterians (9 bodies)	2,696,639
Protestant Episcopal Church	1,898,549
Disciples of Christ	1,596,054
Congregational and Christian	1,020,894
Orthodox (Eastern) (7 bodies)	988,440
Evangelical and Reformed	914,377
Latter-Day Saints (2 bodies)	747,320
Churches of Christ	433,714
United Brethren (3 bodies)	424,839
Reformed (3 bodies)	284,481
Evangelical (2 bodies)	256,533
Salvation Army	252,100
Intl. Church of Four Square Gospel	250,000
Church of Christ, Scientist	202,098
Church of God in Christ	200,470
Brethren (5 bodies)	190,617
Adventists (5 bodies)	183,992
Assemblies of God	158,908
Polish Natl. Catholic Church	150,000
Church of the Nazarene	119,907
Mennonites (16 bodies plus)	109,919
Friends (4 bodies)	107,476
Church of Armenia in America	100,000
Church of God (Anderson, Ind.)	82,208
Unitarians	66,352
Federated Churches	59,977
Scandinavian Ev. (3 bodies)	53,199
Universalists	51,873

Total Religious Bodies and Groups (Membership Over 50,000) 61,567,320

Total Religious Bodies and Groups (Membership Under 50,000) 468,368

Grand Total 62,035,688
U. S. Population (July 1, 1934) 126,425,000

One of the startling things that the survey reveals is that the Church is growing in membership, its opportunities multiplying, but its leadership is diminishing. The number of ministers in training has gone down 31.2 per cent. This is startling. There are two outstanding reasons for this. The one is the materialistic emphasis in our lives as Christians, in our homes, and schools. The other is the liberal and modernistic attitude of many schools and pulpits. These two quench the fires of sacrifice and devotion. There is no challenge in a mutilated Bible. There is no appeal in a merely human Christ. No sacrificial spirit of service will flow from a civilization that puts the American dollar to the forefront.

OUR BIG SISTER NATION'S BIRTHDAY

I always think of Canada as our big sister nation, and Mexico as our little sister nation, since five Mexicos could be put within Canada's vast area of 3,690,643 square miles.

I wonder how many Americans know that Canada celebrates her birthday just three days before we celebrate ours, on July 1. And I wonder, too, how many Americans know what Canada celebrates when she does have a birthday.

This year's anniversary was Canada's sixty-eighth observance of the confederation of her ten provinces into a united nation. These provinces, corresponding to our States, are Nova Scotia, New Brunswick, Quebec, Prince Edward Islands, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, and the Yukon.

Their combined population the year of the confederation, 1867, was three million. Now it is over ten million.

To me, rejoicing in another nation's prosperity is the best kind of internationalism but we cannot rejoice in the good things of another nation unless we know something

about her history, her people, and her traditions.

Her national emblem, the maple leaf, tells immediately one physical fact about Canada. It is a land of trees, and especially of maple trees.

Lumbering is one of her chief industries, and Rudyard Kipling takes note of this in his wonderful patriotic poem on the flowers of lands in the British Confederation.

In honor of Canada he writes of her spring flowers, the bloodroot, as follows:

Green against the draggled drift, faint and frail and first—

Buy my northern bloodroot and I'll know where you were nursed.

Robin down the logging road whistles, "Come to me!"

Spring has found the maple grove, the sap is running free;

All the winds of Canada call the ploughing-rain. Take the flower and turn the hour and call your love again.

Her trees are cut to make wood pulp, which is turned into paper. She produces one-third of the world's total news print, as well as great quantities of finer paper.

The value of her primary forest products, unfinished timber, and turpentine is now about two hundred and fifty million dollars each year.

She has made such wonderful material progress in these sixty-eight years of her national life as to be very aptly called by a recent writer in the "World's Work" the New-World Power.

The natural resources of her ten provinces fall into five major divisions: Fisheries, mines, forests, water power, and farm lands. Of all the countries in the world she stands first in the production of nickel and asbestos, second in cobalt, third in gold and silver, fourth in lead and copper, and sixth in zinc.

Canada has increased the value of her manufactured products from two hundred and twenty million dollars in 1870, the year of her first census, to over four billion dollars a year now.

She now ranks fifth among the nations of the world in export business, and that she is our big sister in trade is proved by the fact that she takes more of our exports than any other nation—about 20 per cent of them.

During the last thirty years her wheat acreage has quadrupled.

The writer referred to already, Professor W. W. McLaren, of Williams College, gives the following reasons for her phenomenal economic growth: Her vast natural resources, the sturdy pioneer spirit of her people, the tremendous technological progress of recent years, and the protective tariff policy practiced by both of her political parties.

Canada's great record of progress should make her latest birthday a happy one as she faces the future.

Her three best-known poets are Archibald Lampman, Duncan Campbell Scott (still living), and Bliss Carman, who died on our shore recently. Arthur Stringer, another of her charming living poets and novelists, lives in our land and honors it with his presence and with his work of outstanding high moral qualities.

Canadian people are God-fearing people, and many of them will offer prayer to God on Dominion Day for His continued guidance and blessing on the future years. They will give fervent thanks also for His past mercies and blessings.

Our common ideals as sister peoples, if held to by both of us, will keep us forever in the happy relationship of friendly sister nations. What are these common ideals that are very appropriate also for all of us Americans to reflect upon our own Patriot's Day?

Are they not genuine liberty of the individual, law as the basis of change in our political systems, and devotion to the Light of God as the sure guide of the souls of a people?—Norman C. Schlichter, Selected.

REV S M GRUBB
2956 N 12TH ST
PHILADELPHIA
PENNA

X

Christian Monitor, August, 1935

Y. P. M. TOPICS

(Continued from page 253)

dren: that they might set their hope in God; and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God. Psa. 78:2-8.

If God calls us, consider it a great honor. Consider it a great privilege to have partnership with Him in anything. Do it cheerfully, gladly. Do it with all your heart and He will bless you. Don't let false modesty, or insincerity, self-interest, or any personal consideration turn you aside from the path of duty and sacrifice. If we listen for God's voice, we shall hear the call; and if He calls and sends us, there will be no such thing as failure, but success all along the line. Moses had glorious success because he went forward and did what God called him to do.—D. L. Moody.

The Grave of Moses

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sheep
Of him He loved so well.—C. F. Alexander.

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc.

A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required

Use for sunburns, chafed skin, insect bites, etc.

Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household.

Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to

E. J. BERKEY, Oronogo, Mo.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

JOHN L. HORST, Editor

ANNA L. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study

Vineland, Ont.

C. F. DERSTINE, World News

Kitchener, Ont.

J. R. SHANK, Y. P. M.

Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.



Convenient "Home" Assortment No. 15

WITH SCRIPTURE TEXTS—BEAUTIFUL "BLUE BIRD" BOX

A most delightful, brand-new assortment of 12 gorgeous parchment folders. A new and unique process of offset printing from glass and stone plates gives a heretofore unknown delicacy of color tints and most pleasing effects. A selection of unusual sentiments is used. Such greetings as—God Holds Your Hand; To Greet You on Your Birthday; Baby Congratulations; In Sympathy; Your Anniversary; Sailing Along to the Port of Good Health; Thinking of You, as well as several others make this assortment by far the finest we have ever offered. Choice Scripture text added on each folder. Come in a striking gift box with design in many colors. This lovely assortment of 12 folders and envelopes is certainly worth 80c. Our price 50c.

Just Out Beautiful Pictorial Book Ends Brand New

Here's the result of long and earnest effort! Non-breakable book ends of finest sheet steel. You can't imagine their beauty from this meager illustration. Order a pair.

THEY ARE GUARANTEED TO PLEASE OR MONEY CHEERFULLY REFUNDED



No. 1

No. 2

No. 3

No. 1 and No. 2 will lend an additional religious influence in the home. Each pair boxed separately.

The embossed cathedral arch serves as a frame to a beautiful colored picture, hand mounted. Finished in bronze. Outer edges trimmed in gold. Very artistic. Fresh, new and modern as tomorrow. We believe people are tired of the old-fashioned, heavy, cast objects commonly sold for book ends.

Order by number

Pair No. 1—Christ in Gethsemane

Pair No. 2—The Good Shepherd

Pair No. 3—The Old Dutch Mill

Worth twice this surprising low price of 50 cents a pair

Mennonite Publishing House, Scottdale, Pa.

BECAUSE WE ARE DIFFERENT

According to the fable, the mountain said to the squirrel, "You cannot bear great forests on your back." The squirrel retorted, "Neither can you crack a nut!" Gifts have their advantages. But that is no reason why one person should call another hard names.

Every human being is different from every other human being. Each has some peculiar

gift which makes him different from every other. What a queer world this would be if all were exactly alike!

Yet how uncharitable we are, how lacking in courtesy and respect, in our attitude toward the peculiarities of others! In a world where all are differently endowed we need more and more to live in the atmosphere of the 13th chapter of First Corinthians.—Forward.

Christian Monitor

SEPTEMBER, 1935

Banwasa

By Mary Esch

Worthy Qualities of Christian Fathers and Mothers

By Nettie M. Kropf

A Right Spirit

By Stella Kauffman

Beauty for Ashes

Ada M. Zimmerman

Christ's Fullness Meeting Man's Needs

By J. D. Mininger

A Word in Season

By Sadie A. Hartzler

The Mennonite Church at Boyertown, Pennsylvania

By Mary Latshaw Bower

In Ancient Antioch, the Abode of the First Christians

By Anis Ch. Haddad

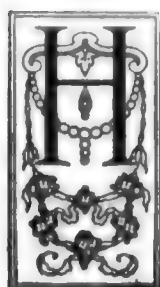
The Teaching Task of the Church

By Paul Erb

BANWASA

By Mary Esch

This is a true story of a little girl who came to the Mission Hospital at Dhamtari about fifteen years ago. At the present time she is married and has a lovely home and family of her own. The hair never grew out on the back of her head, but no one can see the terrible scar which she carries, for the rest of her abundant black hair completely covers it.



UT gow [Get away] don't hang around here, you worm-eaten daughter of Shaitan [Satan]." With that the grizzled old toothless hag threw a stick of wood at what looked like a bundle of rags dumped on her doorstep. The bundle moved with a little whimper and slowly rose, revealing as bedraggled a specimen of childhood as has ever been seen. A tousled, tangled mat of hair seemed to cover her head, but as she moved away, tottering from lack of food, the back of her head became visible, which revealed a large open wound, filled with maggots. With a few more words of encouragement from the old woman, the child left the village and went out onto the red, dusty highway, too tired to cry and too hungry to walk fast.

It had always been the same. No one wanted her; she had never known a mother, in fact, she scarcely knew what the word meant. She could hardly have been over six summers old. Her father had died, and her uncle, after having caused the terrible sore on her head with a piece of dirty charcoal which he had thrown at her, drove her out of the house. Since then she had eaten the waste stuff which the women would throw to the dogs, she would drink the water which had dripped from the jars as the bucket came up from the well and slopped over on the stone curbing, and, like a tired little animal, she would crouch in the corner of a field at night and sleep—a little bag of skin and bones, hated and forlorn.

* * * *

Little Ramoti was very sick and her mother and father stood anxiously by her bed. It was only a few days ago that she had been so happy, playing in the sand in front of their little home, and had run to meet her daddy as he came from the work on the new hospital which was being built for he was a carpenter for the mission. He would lift her up on his shoulder and carry her, laughing and kicking, to the house, and there, as her mother would get supper, she would tell him all the exciting things that could happen in one day to a little girl of six years. The Memsahib at the school had patted her on the head and given her sweets; the Missy's little dog had played with her on the way home, and after supper when she had said the little prayer which the Memsahib had taught her, for they were Christians, she would curl up in her father's lap and go to sleep to the low musical thub-thub of the drums in the next village, looking up at the warm soft stars in the black Indian sky which seemed to twinkle "good-night" to her.

But one day when Ramoti's father returned, Ramoti was nowhere to be seen. He hurried to the house and was met by Bung-hin, her mother, who said that Ramoti had complained of a headache in the afternoon, and so she had put her to bed. But it was

not only a headache for, in the night she woke up and moaned because she ached all over. Her head was burning with fever, and her breath came in gasps. Terrified, her little mother did all she knew how and finally sent Ramoti's father for the Doctor Sahib. In a few minutes, which seemed hours to Bung-hin, the Doctor was there, but he shook his head. The little throat had closed, and though he did everything in his power, the little frame shuddered a few times and lay still.

Words of comfort seemed useless to the little woman, and she refused to see anyone, but clung to her husband and sobbed, big, heart-rending sobs. Oh, how could God whom the missionaries always said was so kind, take the most precious thing she had?



GOD'S KEY

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden thing to
light.

He keeps the key.

Is there some door closed by the Father's
Hand

Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the
door

He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered not as you had thought
'twould be?

God will make clear His purpose by-and-by.
He keeps the key.

Have patience with your God, your patient
God,

All wise, all knowing, no long tarrier He,
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key.
That He at last when just He sees 'tis best
Will give it thee. Anon.



It was all that the father could do to keep the sobs from his own throat but he held her gently and, drying her tears with his clumsy hands, tried to console her.

"Little wife, God has given and God has taken away. God is good and He will not forget us." Soothed and comforted by these words, she slept at last, but the days and weeks that followed found her every day at the little grave in the Christian cemetery weeping softly. No more did the villagers hear her bright laugh and songs, for she seemed to have lost her very heart.

The missionary memsahib did all she could to cheer the little woman, and as a last resort suggested that she should come to the hospital and help her while she cared for the women and children who came in to be

treated, for she felt that if Bung-hin could see another's pain her own would be lightened. So every day Bung-hin went to the hospital and automatically went through the gestures of helping the nurse tie bandages and fill syringes. But her heart still felt like lead.

* * * *

The hospital evangelist wearily bicycled his way along the hot dusty road from the little village where he had just taught the Sunday school lesson about the Good Samaritan to a group of naked little brown boys and girls who did not understand anyway. What was the use? He noticed the crows gathering in a little group at the side of the road, cawing and screeching. The man stopped and dismounted amid the whirling of black wings. To his astonishment the heap of trash over which the crows had gathered moved, and a faint moan reached his ears. Bending down he lifted the little bundle of skin and bones and gasped at the unsightly sore on the back of the little girl's head. He carefully placed her on the carrier of his bicycle and, steadying her with one hand, brought her to the hospital.

He gently carried her onto the hospital veranda and handed her to the nurse, who pityingly looked at the emaciated little form and carried her into the doctor's office. A few minutes later she was called away and the doctor called Bung-hin in to hold the child while he cleaned out the awful wound on her head. Great tears welled up in Bung-hin's eyes as the child moaned a little when the doctor, seemingly ruthlessly, swabbed out the sore and put antiseptic on it.

"Bung-hin, I'll say that babe hasn't had anything fit to eat for a week and hasn't had a bath for a year. The nurse is busy, so can you see to it that she gets cleaned and fed? Now remember, not too much for she scarcely has a stomach any more."

Bung-hin nodded through her tears and carried the dirty, repulsive little creature to the ward. Her heart, hardened by months of aching, softened a little as she watched how eagerly the little mouth drank in the warm milk. Gently she washed the filthy little body and head, and laid her in a warm, clean bed, in which the little form seemed completely lost.

Something happened to Bung-hin that afternoon. Her work seemed lighter, and she actually sang as she sterilized the bandages. Every few minutes she went to the ward and glanced at the little figure sleeping in the big bed. It was such a little figure with arms and legs so unlike the plump little limbs of Ramoti, for Bung-hin had been thinking of Ramoti all afternoon.

When the big carpenter stopped at the hospital on the way home to get his wife, he found her feeding a little figure in a white hospital gown and a bandaged head. The little girl seemed to shrink to nothing when she saw the big man in the doorway, for men had never been kind to her. But in a few minutes his kindly questions had set her little heart at ease.

"Your name, little one?"

"Banwasa, sir."

(Continued on page 269)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., SEPTEMBER, 1935

No. 9

A RIGHT SPIRIT

By Stella Kauffman



LYING there on his narrow hospital bed day after day with only the long restless nights between, Tom Hunter wished that he would never need to think again. Ever since he had come to consciousness with the heavy odor of ether about him, he had lain there with troubled thoughts running through his throbbing brain. Again and again the same questions repeated themselves in his weary mind until their torment seemed almost as severe as the aching of his broken body.

Oftentimes in his mind's wondering Tom Hunter found different answers to the questions that troubled him, but there was one question that always brought the same answer. It was as if the answer came from some source outside himself. During his suffering while he lay there in darkness with his wounded eyes bandaged and with his broken legs supported above his bed, the same questions kept turning over and over in his mind. Why must he suffer? Why had his body been broken and his life nearly taken from him? From his first conscious moments Tom Hunter knew that God had taken this way to change his will.

This afternoon for the first time his eyes were to be unbandaged during visitors' hour. His mother was coming, and Kay Tilton would come after she was gone. He was actually to see them again with his own eyes. Sometimes he had wondered if they would look the same as he remembered them—mother with the kindness in her eyes and her graying hair still curling around her face; and Kay laughing down her straight, freckled nose with her mouth always smiling.

Although he often thought of his mother as he lay there, it was Kay who had been most constantly in his thoughts. After the accident he had feared at first that something terrible had happened to her and even when his nurses told him she was uninjured he had still been unassured. But then one day they allowed her to come in for five minutes. He had lain there struggling to keep his pain from her eyes, for it seemed cruel that she must even look at him lying there, bandaged and helpless. Then as she came in he heard her smothered sob. He had meant to be brave, but here Kay, who was always smiling and gay, was crying.

"Kay," he begged, "don't pity me."

"O Tom, I can't believe it's true. Why must you suffer so?"

They had told her he was paralyzed, that perhaps he would always be so unless the next operation was a success. What could she do to give him courage, to help him? If she had ever doubted before that she loved him, all her doubts fled from her now. Womanlike her whole heart went out to comfort him in his suffering.

To Tom she had unconsciously put the question he had answered over and over again.

"I'm suffering, Kay, because God had to punish me."

"Don't say that, Tom. God did not need to punish you. If you deserve this what should have happened to me?"

"You don't understand, Kay. I've been stubborn, and this is what it took to make me see my willfulness."

"Tom," Kay said, sensing his troubled mind, "don't tell me about it now. I want to tell you how much I wanted to come before."

And so their few minutes had gone, and he had not told her what he had decided while lying there on his bed. It would be so hard to tell her. How could he say what would destroy their friendship?

Then just before the nurse had come to end their visit Kay had pledged a faithfulness that plunged him even further into his wretchedness.

"Tom," she had said, "I want you to know that no matter what happens, I'm sticking to you. Nothing will make any difference to me."

Again and again after Kay was gone Tom thought of those words and what they must mean. Kay loved him, would stick by him even if he was crippled, even if he never walked. What he thought he desired he could have for the taking. Her devotion was unselfish, beautiful, and he loved her. But now he must put God above his love for Kay. Before, when he had decided that

Kay and success meant more than a higher service for God, God had shown him he was wrong. In those long troubled days filled with pain since the accident, Tom had come to realize that if Kay's life did not fit into God's plan for his life, he must give her up.

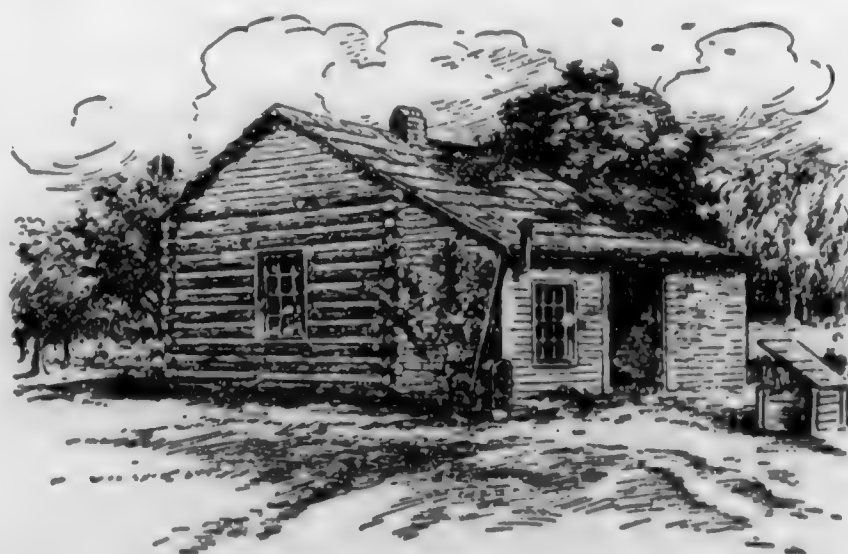
That night before Tom's car had crashed into a truck, parked carelessly by a drunken driver, Tom Hunter had been ready to refuse the highest calling that comes to man. Several weeks before he had been asked to consider ordination to the ministry. He had gone over the problem day after day, and although he knew he was being a coward, he had decided to take the easier path. Now he knew that his very life itself depended upon his answer to God's call. It was true that he could see again after those terrible days of darkness, but he lay there now with no feeling in his right side. He knew that there was to be another serious operation Friday if the doctors thought he was strong enough. But he also knew from his close communion with God in his hours of pain that no operation would be successful unless he had first surrendered himself entirely to God.

How could he make Kay understand? Although he had thought he knew Kay he realized now that there was a side of her life of which he knew very little. They had had good times playing tennis, rowing on the lake, driving over the mountains. He had admired her play on the courts, her skill at the wheel, her wit as a conversationalist, but when he had spoken of anything spiritual she had seemed strangely embarrassed. Although he had scarcely noticed it, then, he remembered that Kay had always managed to change the conversation at those times.

It was true that he admired Kay more than any of the other girls. She had taste and culture, knowledge and understanding that are only the result of education. She had been at the state university while he had been at college, and coming back to a community where few of the young people had similar cultural tastes, they naturally were inclined to become friends.

Some of his other friends had seemed surprised at his interest in Kay, at first. Tom had also been annoyed at their minister's evident disapproval of Kay. But Tom had attributed everything to their misunderstanding of her. If they knew her as well as he did they would appreciate her too.

As the summer went by he saw more of Kay and her friends than he had intended. He realized that he was especially neglect-



ing his work and duties at the Hillside Mission because he allowed his engagements to take up his evenings that he ordinarily spent there during the week. But he never missed a Sunday. There were times when he had been tempted to spend a Sunday away from the mission Sunday school but he had been to loyal to his boys.

Tom was proud of his boys. He had been telling Kay one day about Teddy, a dirty little Italian, who had just come into the class. Kay had laughed and said, "I can't imagine you teaching a Sunday-school class. I suppose you tell them to do what you preach and not as you do."

Tom had disliked the banter in her voice when she said that. All he could think of to ask was, "Don't you teach a class, Kay?"

"Me?" she laughed. "Not I. Ever since I was at the University, Bro Jacobs, our minister, lets me know that he doesn't approve of me. He thinks I'm not a fit subject to teach the kiddies, I suppose, although I don't know what I'd teach them."

After that Tom had not tried to tell Kay about the Hillside Mission. But strangely enough he found himself needed more and more at the Mission. From the first he had been intensely interested in the work there, and it was largely through his efforts that they were succeeding. He and several of the younger members of the Central Church had seen the opportunity in the Italian neighborhood. Now, just in the last year, more of the children were bringing their parents, and there was the need of giving them special adult instruction. That was why the committee in charge had decided to have church services also whenever possible. But it was difficult to find someone to preach each Sunday, with only John Jacobs as minister at the Central Church and only an occasional visiting preacher. That was why Tom Hunter, who had greatly developed his speaking ability in college, was frequently asked to speak in the services following Sunday school.

While in college, Tom had taken advantage likewise of several Bible courses and had thought seriously of becoming a minister. But coming back home he had had his mother to support and had taken a position in the home town bank. With his heart still in Christian service, however, he had been thrilled to see his class of boys attend the church services almost in a body when he was to speak. It was largely because of his influence over these youngsters, just in their early teens, and others as well, whose interest was only won with difficulty, that Tom had been asked to consider ordination to fill the need at Hillside Mission.

But when the call came and the home minister had told him they were depending on him, Tom felt strangely hesitant and embarrassed. It had been what he had convictions for, but now he was interested in the bank. Would it be fair for him to accept other duties that would interfere with his work there? He couldn't expect much support from the Mission, of course. Besides what would Kay think?

As the days went by, and he knew he must soon decide, he knew that Kay weighed more heavily in his decision than he wish-

ed to admit even to himself. Bro. Jacob's disapproval of Kay would mean more if Tom were more closely connected with the church, and if his friendship with her was talked of already, he would probably find it necessary to sever his relations with her altogether as a minister.

When Tom was with Kay his quietness betrayed his anxiety, but he could not bring himself to tell her he had been called to the ministry. Something told him she would laugh at the idea. She never was serious, how could he expect her now to be about this? In no way could he imagine Kay approving of his ordination. It would only raise a barrier in their friendship so that they would soon discontinue to be friends at all. Was he ready to give her up? If he worked hard enough at the bank he could easily be more than successful as a banker. If he divided his energy between the bank and ministerial duties he would only spoil chances to succeed in either position.

But on the other hand it was difficult for him to decide against the calling that he revered. He knew he had the preparation, there was a need, and he could fill it. After missing two Wednesday evening prayer meetings at the Mission to take Kay somewhere, he had flinched when Bro. Jacobs had said, "We've missed you, Hunter," with a straight look in his eyes.

"I'm sorry," was all that Tom could say.

"You know, Tom," Bro. Jacobs said with a kindly touch of his hand on the young man's shoulder, "there's a place here no one else can fill. I wish you would allow yourself to be led entirely by God in this matter. I'm sure He can use you right here in a bigger way."

Bro. Jacob's words hung in Tom Hunter's mind like a cloud. Why wasn't he happy to accept a greater responsibility for God if it came to him?

He was to give the committee his answer on the following Friday night. On Thursday evening he took Kay and a friend

I MET THE MASTER FACE TO FACE

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led;

Until one day, in a quiet place,
I met the Master, face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul

I had entered to win in life's big race,
When I met the Master, face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me,

And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place,
Naught else did I see but the Master's face,
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet!"

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since that day in a quiet place,
When I met the Master, face to face. —Sel.

to the next city where Kay's friend took the nine o'clock train to her home. After seeing her off Tom and Kay headed the car southward again for a drive in the night.

Riding over the wide open road with Kay beside him, Tom felt the same satisfaction in being with her that he always felt. There was something clean and fine about Kay. Perhaps if she could understand— But Tom knew he would lose Kay's confidence if he told her he was even considering the ministry, and somehow he could not tell her. If only he did not need to make a decision by tomorrow night.

But in his heart he knew he had already made his decision. It would be cowardly, but it would be the easier thing to refuse and forget the matter. There would be someone else to ordain certainly. He could still teach his Sunday-school class on Sundays. He would never need to mention the matter to Kay.

So he had thought riding along. Now, lying on his bed, waiting to see his mother and Kay again after those terrible weeks of blindness and suffering, he shuddered to think of that awful night. God had allowed him to choose for himself, but He had shown Tom Hunter the value of his life. Now he was ready to make a new decision. Although his body was weak and broken he was filled with a new strength. He would tell Kay today and God would help him.

No matter now if Kay had pledged a faithfulness that told him she cared for him. He must still deny himself of anything that would hinder his new life for Christ.

When Kay came her face beamed to see him with the bandages off his eyes and apparently so much better. But Tom went straight to the point.

"Kay," he began, "you remember I told you there was a reason why God punished me?"

"Yes, Tom."

"I should have told you then, but I was a coward and afraid you wouldn't understand. The ministerial committee asked me to consider ordination. It was on my mind for two weeks, but I think I knew all the time I would refuse. That last night when we were together I made up my mind finally and almost at the same moment we crashed." He closed his eyes for a moment as if the thought was too terrible.

"You were afraid I wouldn't understand, and I guess you were right," Kay bit her lip to keep it from trembling.

"After all, Kay," Tom went on, "I had my own decision to make. I thought I had to decide between you and the ministry. It wasn't your fault. I just got things muddled up generally and we both had to suffer for it. Kay, believe me, I want to be your friend. I've been a coward, but now I want to be stronger in my faith. I can only ask God to make me well again. I have faith that He will heal my body for His service."

They were quiet for a few minutes; then Kay said bravely, "Tom, I've been little. I haven't understood why someone as big and fine as you could bother about the Mission and a lot of little dirty Italians. I've stood in your way; I haven't tried to understand. We can't go on like this, of course."

You probably don't realize how folks are gossiping about us. Now they're trying to figure out what I'm going to since you're down and out."

"Kay, I wish it didn't need to make a difference in our friendship."

"But a minister can't afford to lose his reputation," Kay laughed shakily. "Tom, I'm going now. I'll think especially hard of you on Friday; it's Friday, isn't it that —?"

"Yes, another operation to fix up these paralyzed nerves."

"I'll think of you all the time," Kay promised, and added hesitantly, "and I'll try to pray, Tom."

There was a hurried excitement in the hospital corridors and even in the operating room itself on Friday morning when Tom lay on the operating table under the hands of the most skillful specialist in the country. Everything depended on the skilled hands of the physician except as they were being guided by a great Physician.

In her home, going about her work, Kay Tilton's thoughts went to the operating room with anxiety. After the operation on Friday, very little information went out from the hospital. All that Kay could do was to wait anxiously.

Friday finally passed and Saturday. The operation was pronounced successful as far as observation was possible, but the patient remained very weak. Kay Tilton grew tired under the suspense of waiting. But Sunday morning brought a new happiness. He was well enough that she might see him for a few minutes in the afternoon. She could not account for her motive in going there, but she had resolved to spend the Sunday-school hour at the Hillside Mission. She would see for herself these people Tom loved and the place where he would work.

But Kay certainly felt unprepared for what was asked her that morning. During Tom's illness his Sunday-school class had been without a regular teacher. This morning, as usual, some one had to substitute, and Kay was asked to teach the class.

She had seen them watching her when she came in. They probably knew who she was and wondered at seeing her there. Somehow she wanted to talk to them, and when she was asked to teach she forgot to make any excuses for her unpreparedness.

But all she could think of when she sat with them in a circle around her was Tom. She knew they were thinking of him too. It was Teddy who had the biggest question in his eyes. Kay knew him from Tom's description of him.

"You're wondering how Tom is, aren't you, boys?" she asked. They nodded their heads and waited.

"Well I called the hospital just before I came this morning and they think he'll pull through. The doctor says he'll walk again."

"Hooray!" Teddy almost shouted, and started clapping his hands.

"Sh" warned Kay, holding a finger to her mouth. "Boys, let's have a prayer meeting for Tom. We'll bow our heads and won't some of you pray?"

She wondered as she said it if these shabby youngsters about her would pray aloud, but she had no need for fear. One by one they

each prayed until Kay's eyes filled with tears at their earnestness. At the end of their prayers she offered one of her own, praying as she had never prayed before.

There were still a few minutes left for the lesson. "Now boys, I want to know all of you," Kay told them. "We'll start over here and each one of you tell me your name." The introductions followed with shy smiles.

"Now, Jimmy, will you tell us what our lesson is today?"

Jimmy was happily a good story teller. He told the story of Daniel in the lion's den with grand flourishes of his imagination, but also frequent interruptions from the others. Then there was a discussion as to whether Daniel was afraid or not. Finally the bell called them all together for a short devotional period.

After Sunday school was over they were dismissed, because no one had come to conduct a preaching service. Kay whispered to Peter that he should tell the boys to go to her car and she'd taken them all to church. She was strangely happy to have all the youngsters crowded about her on their way through town. And seeing them file into place at the Central Church she felt a thrill of happiness to think she could do something for Tom's boys.

Coming from the Mission they had arrived rather late, of course, and Kay found herself in one of the seats near the front. After the songs were sung Bro. Jacobs began his sermon. He read from the fifty-first Psalm and although Kay had often heard the words before she found a new meaning in them today.

"Create in me a clean heart, O God; and renew a right spirit within me . . . Restore unto me the joy of thy salvation."

All during the service Kay listened with her eyes shining. She caught the eyes of the minister watching her, and he catching the hope written on her face, preached as if only to her. It was as if he pleaded with her, and Kay, responding, felt tears coming to her eyes and a new joy of happiness in her heart.

She could hardly wait for that firm grip of welcome and understanding she received from the minister afterward. "You needn't tell me, Kay, for I can see the joy of salvation written on your face. Pray to God for a clean heart and a renewed spirit. He is always ready to make our joy complete."

That afternoon before Kay went to the hospital she picked up the elderly minister at his home. They only had a few minutes to see Tom, but they were precious moments.

There in the quiet room where the afternoon sunlight fell on the white face on the pillow the kind minister spoke words of encouragement and blessing to the two young people who had reconsecrated themselves to the service of Christ.

"Tom," he said, "God has blessed you both. We cannot understand His ways but He knows best. We have all suffered, but only that we could be more happy in Him. Over and over we need to pray for a right spirit. You are starting with such a spirit renewed now within your hearts. Health and happiness await you in His service. I can only add, God bless you both."

Springfield, Ohio.

BUNK REACHES ITS CLIMAX

In modern cigaret advertising. "Not a cough in a carload," writes the advertiser on the newspaper page, on the bill-board, and across the sky, whereas he knows and everyone knows, what any honest physician will tell you, that inhaled cigaret smoke irritates the throat and must make the inhaler cough before he has smoked even a carton.

"They satisfy!" barks another salesman, though he well knows that, like other narcotics, tobacco, instead of satisfying, creates a craving for more. If you doubt it, watch the nervous girl at the next table, who lights her cigaret before she orders her meal, casts it aside, half-smoked, to light another, and another. The more she smokes the farther she is from being satisfied.

"Stimulating—but never irritating," is the legend accompanying a picture of a young woman, as beautiful as the dawn, who is sprinting along the beach at the water's edge—the embodiment of health, vigor, and charm. The obvious suggestion is that it is the cigaret in her fingers that gives the "stimulus" to this lovely action. Yet if one were to ask any athletic trainer in America if he recommended such "stimulants" to his runners and jumpers, he would answer that he would drop from the squad any athlete who smoked a cigaret. The trainer's word against that of the advertiser who insinuates that "smokers say they get a pleasant stimulation from this extremely mild cigaret."

Another cigaret advertiser coaxes his customers to "get a lift with a . . ." Whereas it is an established fact that the more tobacco one smokes the less lifting he will do, whether of physical or mental weights. Does the cigaret advertiser, in his frenzy to outsell his rival, even pause for one sober minute to consider the truth; or is he like jesting Pilate, who said, "What is truth?" and would not stay for an answer?—Editorial from The Christian Advocate.

GREAT STRENGTH IN TINY BODIES

In proportion to size, a mosquito's wing muscles are equal in strength to an eagle's. A mosquito can fly fifty miles without halt and with a helping wind three times that distance. The ordinary house fly can "dash" 160 feet a second. A Belgian scientist found that a bee, weight for weight, was thirty times as strong as a horse. A weight 490 times its own is just an average lift for a crab. The muscles of a large oyster will support a weight of thirty-seven pounds. When an ant moves a match stick, it is equivalent to a man tugging at a beam fourteen feet long by thirty inches square. There is a spider in Java that makes a web that can hardly be cut with a knife. An ant can carry over ten times its own weight.—Pathfinder.

Look at life as a glorious adventure. Squeeze the most out of every minute. See the big values in simple things. Take the discouragements and disappointments as a part of the game. Keep marching ahead with your face toward the sun. Greet each new day with a smile and go out to meet what it holds for you with the spirit of a discoverer.—Sel.

BEAUTY FOR ASHES

Ada M. Zimmerman

Down from the grassy hillsides, across fragrant vineyards, and out of the sun-bathed village they came. Old men bent with the toil of many summers, maidens fair and dark-eyed, old women with their sturdy sons—all came to worship the God of their fathers. It was Sabbath in Nazareth. There was a little stir in the synagogue and then all was silent as the young prophet Jesus read; "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek . . . to proclaim the acceptable year of the Lord." And He closed the book. "What gracious words He hath spoken!" they said. He replied, "This day is this scripture fulfilled in your ears."

Nearly two thousand years have passed since then. We open our Bibles yet and read, "To proclaim the acceptable year of the Lord," but we read on and find this, "To comfort all that mourn; . . . to give unto them beauty for ashes" (Isa. 61:2, 3).

Isaiah knew the secret longing of the human heart. For that reason God permitted or inspired him to write, "To give unto them beauty for ashes." Every Christian secretly desires and seeks to make his life beautiful. If we do not have that desire in us we are not living worthily. In this alone God has given us life's hardest task. It is easier, you know, to throw ashes into a vacant lot than to make the roses bloom. In one of the marshes along the shore of Lake Michigan a great quantity of refuse had been dumped. The wretched spot was an eyesore to the women of a village near by. After some lengthy discussions, they expended as much as they dared from their small allowances, and hired a few men to fill in the marsh. Today the visitors to the village will find there a grassy plot shaded by maple trees catching the cool breezes from the lake. In the center of the little park is a small cottage where these unselfish women meet to rest, or plan for other work of usefulness. We each have our vacant lots. What do we do with them?

We are seekers of the beautiful. J. R. Miller says; "Completeness is beauty." The beautiful life, then, is one that fulfils its mission. This is a problem much discussed and much prayed over. One of the most inspiring truths is that God has a plan for us. Beautiful is that life that works at the common tasks of life while waiting. Louisa May Alcott's aspirations, when a child, were far beyond the power she then had, or that which her parents could give her, for there were many in their family, and they were poor. When she was yet a child she was left to do the heavy tasks of the household. One day while washing she wrote the "Song from the Suds." The last stanza shows her willingness to work cheerfully and wait.

"I am glad a task to me is given,
To labor at day by day;
For it brings me health, and strength, and hope,
And I cheerfully learn to say,
'Head you may think, Heart you may feel
But Hand you shall work away.'"

"I shall do something by and by," she said. And her time came. But most of us are never called to do more than the common tasks. And, what matter, if we live in true consecration! If each day's work is faithfully done finally a whole life's work is faithfully done.

"So live, so act, that every hour
May die as dies the natural flower;
That every act and every deed
May bear within itself the seed
Of future good in future need."

Victory is a keyword of beauty. Perhaps you have heard this statement, "Unto the victor goes the strength of the vanquished." It comes from an old Indian legend. The Indians believed that if a warrior killed his enemy the strength of the enemy would enter the victorious warrior. There is some truth in this weird fancy. One victory gains strength for the next. Victory is a matter of building. By the grace of God we must give our spirits courage. Our first victory in a matter may be laid as the cornerstone of our building, and each new victory an additional stone. Are you one who spends most of the time between the walls of a factory, do you work for a wealthy mistress, are you in the high roads of business, or do you work in the heat of the day in some task at home? You need victory.

"Stone walls do not a prison make,
Nor iron bars a cage."

Nothing can make a prison for a human life, but a defeated, broken spirit. "Birds in cages are not captives. Singing carries them away to happiness. No matter how hard the task, the Lord never places us in circumstances in which we cannot be sweet and victorious." Sometimes we put ourselves

BEAUTY FOR ASHES

I sing the love of God, my Father,
Whose Spirit abides within;
Who changes all my grief to gladness,
And pardons me all my sin.
Though clouds may lower dark and dreary,
Yet He has promised to be near;
He gives me sunshine for my shadow,
And "beauty for ashes" here.

I sing the love of Christ, my Savior,
Who suffered upon the tree;
That in the secret of His presence
My bondage might freedom be.
He comes "to bind the broken-hearted;"
He comes the fainting soul to cheer;
He gives me "oil of joy" for mourning,
And "beauty for ashes" here.

I sing the beauty of the Gospel
That scatters not thorns but flowers;
That bids me scatter smiles and sunbeams
Wherever are lonely hours.
The "garment of his praise" it offers
For "heaviness of spirit" drear;
He gives me sunshine for my shadow,
And "beauty for ashes" here.

He gives me joy in place of sorrow;
He gives me love that casts out fear;
He gives me sunshine for my shadow,
And "beauty for ashes" here.

—J. G. Crabbé.

into places that we would not need to, and we fail, not because God has failed us, but because we have failed God.

The beautiful life lives a day at a time. Life does not come in lifetimes, you know, but just in short stretches. Where is there a burden that cannot be borne until night fall? How we load up ourselves by trying to look beyond into the weeks and years! How merciful God is to give us the night! It drops like a great curtain to shut out from us the drama of life. When morning comes life looks so different, so much brighter. We cannot see beyond and we do not need to. A short horizon makes for easier life.

There is beauty in a life that has been touched by sorrow. Do you know anyone who has borne great grief sometime in life? Was not a tenderness there you had not felt before? Sometimes I wonder if that is not what makes our grandmothers so sweet. If Christ dwells in us deeply, sorrow is a blessing, because it reveals beauties and joys we could not have seen in an earthly light. Has a friend deeply disappointed you? Have you borne a little disgrace, because someone has wilfully wronged? It may have meant night to you for days, perhaps weeks. But did you stop to think that the beauties of the earth are hidden like the stars at day and come out only at night. Then like a cool ocean breeze over the heated sand come the precious comforts of God. "Come unto me all ye that labour and are heavy laden."

Perhaps if we should go to the treasure house of beauty we would find on its walls this word, "Silence." Silence has often a better ministration than speech. I believe that there is no place that we violate the proper use of our tongue more than in our homes. Why? Is it because we know or think that we shall be forgiven? It is unjust. Our loved ones have our greatest interests at heart, and therefore should have our sweetest words. How much care we take to choose our furniture and scheme the colors for our houses. But the speech of our homes is often left undisciplined and untrained. There are too many homes that lack the jolly "Good mornings" and the cheery "Good nights." For meals the following suggestion is good. "Keep up a bright cheerful conversation, for it is an excellent sauce and a prime aid to digestion." It is sad, but true that altogether too many Christian homes are engaged in a constant petty strife. Family devotions become a mockery under such conditions. Children fail to catch the beauty of the Christian life, because there may not be much there.

"The ill-timed truth we might have kept,
Who knows how sharp it pierced and stung?
The word we had not sense to say,
Who knows how grandly it had rung?"

There is so much that is lovely and kind to say, that the moments are few that are left for the bitter and the unkind.

You have often heard the statement, "I am as good as my word." It is an old statement springing from a true sense of faithfulness and honesty. Half of life's battles are won by people who live up to their intentions. On the other hand if every other day were New Year's day some people

might get along fairly well. There must be vitality behind each intention to make it a potent influence. Bringing constant confessions before God over intentions that have failed bring no results for good. Life runs deeper than words. A beautiful Christian life is not built up by spasms of good, but by constant faithfulness. One reason that we fail with less than our intentions is that we pray too indefinitely. We pray for greater faith, love, and charity. Prayers of that kind do not get us very far. In what do we desire greater faith, faith that the sinner across the street will find Christ, love for the employer who makes exacting demands, charity for the Sunday-school teacher who is as human as we are?

Then again we try to grasp too much at one time. Life is a mosaic and each tiny piece must be cut with skill. It is in little

days that our years come to us and we have but one small fragment to radiate and beautify at one time. It is better to intend to do little things and do them than to intend to do great things and then suffer disappointment.

We live our lives only once. We cannot blot out the mistakes, but we can amend the faults. Each day must be made radiant for its own sake. Roses must bloom where ashes might be.

"We are but sketches of what one day, After the hard lines pass away, God the Designer would have us to be."

In our hands He has given us the power to choose, for He came that we might have "beauty for ashes." Can we say with Job, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Ephrata, Pa.

CALLA LILY TRAIL

By Alta Schrock

The open road had called me and I was answering—through the fog and mist of an early July morning I was answering. When a nature lover hears the call, clear and unmistakable, no sort of weather can keep him at home. Going after things assiduously is one way of learning in nature; the other way is to sit and wait.

As I climbed out of the car at Meadow Mountain Inn on the National Pike, the dankness that was oozing from the bushes crept into my bones. The windows of the Inn looked bleary and regretful of life. The mountains rising to the east lay dull and lazy, like great drugged giants, their shoulders hunched in and their limbs crouched to turn off the mist.

With a long breath I mentally shook off the weather, collected my paraphernalia, and strode to the bleary-eyed building to make an appeal for bear tallow or any other kind of shoe grease available. To the quizical questions and smiles I answered rather reservedly. Yes, I was exploring. Indeed, the mountains were wet. A rather bad section to get lost in? Oh, I didn't know that (with an inside grin)! And so it was that several parental smiles followed me solicitously as I strode into the forest.

The old logging road lay dim and difficult in the dense wet shadows of the early morning. Long untraveled, the old wagon ruts had filled with mud and water, while here and there grass and dock sprang up with trusting verdure. At the other end of the trail humanity had evidently gone to seed, for the old mountaineers, literally "settled" there, seldom ventured into the outside world. Sometimes when their shoe laces wore out or their cattle needed salt, the mud and dock were disturbed from their listless dreams and ground squirrels cocked their ears in surprised wonder.

After several miles I turned left on an imaginary trail that soon opened on a frousy, weedy expanse of treeless clearing. It had an odd appearance by having been associated with the neglected by "come-what-may" denizens of the hinterland. My sensi-

tive nose smelt out the territory and finally caught a confused wisp as of boiled cabbage, musty clothes, and rat terrier, all in the most peculiar and thought-provoking medley of odor. My sense had not misled me, and, after a few more minutes of sloshing through the wetness, I came upon what was very evidently an old barn, the only structure in sight.

Adroitly I scrambled through the last set of ragweed and was right by the front door. What greeted my eyes was a study in possibilities. Not a window did the shack contain, and the darkness of the interior seemed to seep out and stagnate the gray light of morning. Simultaneously my eye caught several frowzy, weird-looking youngsters, a slovenly old woman, and a jumble of would-be furniture. Mentally I inspected the possibilities of cleaning such a place and gave up in despair. Cutting fancy figures, an old crow winged low across the weeds, and feeling the delicate nostrils of his crowdom offended, sailed off over an old stone wall where once a house had stood.

Again I shook myself and decided to make for the forest. Down an old trail, past an old cow, and into the edge of the clearing I swung; but just as I was about to disappear I looked back. I had felt myself followed—by figures but especially by eyes. Two dozen yards back the urchins came creeping, crouching, low among the ragweeds, their eyes fairly popping out of their heads. I laughed softly to myself as I waved to them and disappeared among the trees. Poor youngsters, it was probably seldom they saw such a creature poaching on their preserves!

After a long sojourn in the wet underbrush where I made several good botanical finds, I again cut diagonally across to the old road. I had not gone much farther when I met a young girl feeding turkeys in an old shambling coop. She looked up amazedly at my rough-and-ready apparel, especially the worn high-tops, reeking with wet. I bade her the time of day and she returned the greeting in a halting tongue. Then her

curiosity won in a duel with her shyness and she asked with a queer little turn of her head, "Are you a carpenter?" I glanced at my botany kit and assured her I wasn't. Then she wanted to know, "Are you a cattle inspector?" Still I assured her to the contrary, and, though it was cruel, waited for a third question. It came in her desire to know whether I might not be a "lineman" (inspector of the high tension power lines farther on). Then I relented and told her exactly what I wanted and why I was there; and we had a nice little chat, very illuminating to me and diverting to her.

Well what a time I was having, getting my botanical and human senses all mixed, allowing the racy drama of human life to steal a march on my botany bug. Still, I did not object, for any student or would-be scientist requires just so much of intimate contact with raw, unpolished backwoods life to stay human himself.

On another bypath that led finally into untracked woodland my collection swelled greatly. It was in this forest that I saw one of the most humorous and touching little byplays I have known in nature. I heard the oddest little delighted squeals and squeakings, soft pats and rustles in the leaves, and an occasional miniature crash that told of the falling of a body. I eased up cautiously and wedged through the bushes. There, engaged in a disagreement of the most friendly and amiable sort were two baby pussies, striped and with great furry tails! I stood quietly and in high glee, watching them as long as I dared until overcome by the fear that their powerfully armed mother might soon return to resent me.

The last human stronghold I passed for many weary hours was an afflicted one. The old man by way of conversation, confided in me that his "old woman" was subject to fits and had burned herself on the kitchen stove. My sympathies were with the ragged family and gave me a theme for contemplation on the long trail I was to follow.

Finally I hit the high-tension line, a monument to human prosperity, leading a tremendous amount of motive power from Cheat Haven, West Virginia, to Cumberland, Maryland; cutting through primeval forests, crossing great rivers, scaling the steepest hills, and stretching on into blue distance. As I climbed to the first great promontory the sun was just peeping from the grayness of the clouds in long iridescent streams, softly jewelizing the dripping bushes. I clasped my hands in a little prayer of thanksgiving as my eye followed the gray-green bosoms of the hills, falling in undulating waves, one upon the other as far as the eye could see. I breathed a great sigh, and with head erect faced toward the glowing east.

(To be continued next month)

All rights reserved.

Salisbury, Pa.

Honesty of intention is one of the greatest elements in an eminently successful life.—Grenville Kleiser.

Editorials

Jottings

The wage question is a perennial one, for on the part of labor there is a continual call for higher wages. Sometimes the complaint may be justified, at other times not, for back of all of the contests between capital and labor we have the innate selfishness of man, his failure to observe the golden rule. But one code of wages is always certain—the wages of sin. They are always the same—death.

* * *

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1). This is the psalmist's forceful way of saying that all that we do in any way is of no permanent value unless we have the blessing of the Lord on our work. Let us, then, be engaged in only such activities that we can ask the Lord to bless, and then labor in His strength rather than our own. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

* * *

"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). This is one of the psalms which refers to the return from the captivity. God's people were so overjoyed at the great things that had been done for them that they were filled with laughter and singing. Experiences of God's people today are not the same in detail, but in principle are parallel. We too have been freed from captivity by our Great Redeemer, and with that freedom have come so many and such great blessings that if we have any sense of appreciation we cannot help but be glad. Let us not fail to rejoice in the Lord, both because of what He is and of what He has done for us.

* * *

Where to Attend School.—This is a serious question and one that must be faced and met by many parents and young people. What makes it serious is the trend which modern education is taking. Our high schools are becoming more and more shot through with modern frills and fads in education, and in many cases are degenerating into moral cesspools. Evolution is taught in varying degrees of intensity, depending largely upon the personnel of the teachers and the tolerance of opposition to such teaching in the community. In the colleges and universities conditions are still worse when it comes to undermining faith in God and the Bible. As a result all too many young people come out of these institutions with lives that are wrecked both morally and spiritually.

If it seems necessary for young people to attend such institutions they should be on their guard against these poisonous teachings and keep their spiritual life bright and glowing by living close to God in private devotion, in public testimony, and through contact with the Church. But here is where the church school renders a most helpful service to our people. Here our young people may acquire their education under Christian environment and sit at the feet of teachers who believe in God, in Christ, in the Holy Spirit, in the Bible, and are sympathetic with and loyal to the Church. In this issue will be found messages from some of

our church schools which tell of the need of the service which they render. They are indeed doing a great work and one which merits our hearty support.

* * *

Cumbered with Much Serving.—This is a characteristic which we learned about Martha in a recent Sunday-school lesson. Our Lord rebuked her for it, and it is easy for us to point out just where she failed to rise to the spiritual heights which she might have reached if she had been less distracted by the cares of this life. No matter how many good points Martha had, she will probably always stand out as being more concerned about things temporal than spiritual. But if that is true, in spite of the good things that may also be said of her, she is certainly not alone. Before we chide her too severely we had better take a good look at ourselves and see if we do not merit the same rebuke that the Master gave to the hostess of the Bethany home.

If Martha had many things to distract her and take away her interest from the higher things of life, it would seem as if we had a thousand things to where she had one, for life is much more complex today than it was in the simple times when our Lord was upon earth. Some one has made this significant statement:

"Perhaps it would be a good idea, fantastic as it sounds, to muffle every telephone, stop every motor, and halt all activity for an hour some day, to give people a chance to ponder for a few minutes on what it is all about, why they are living and what they really want."

This may indeed be fantastic and impossible, but it is not impossible for every one of us to get alone with God for a season every day, to sit at His feet, to learn of His Word, to pray and meditate, and to refresh our spiritual lives so that the cares and distractions of our temporal activities may not crush us so that we neglect the one thing needful.

Our Responsibility

With life comes responsibility. God has not put us here to dream and to drift and to waste our time and talents. We are stewards for Him, and the most important of all phases of our stewardship is the stewardship of life. As we go on in life, responsibilities of many kinds normally come to us, if we are active in the service of the Lord. And so we could discuss this general subject from many angles, but just now we are impressed with one particular responsibility that comes to us as a church, and as individual members of that church. It is the responsibility of carrying the Gospel message to all the world, as Jesus commanded.

We cannot evade this sacred trust, this stewardship of the glorious Gospel of salvation through Christ. But it is manifestly impossible for all of us to leave our homes and go to other lands to tell the Gospel story. And because of this the Church chooses certain ones to go forth as missionaries so that people in heathen lands may be evangelized. We are glad that the Church is still following in the footsteps of the apostolic church in thus sending out messengers of the cross. A recent item in the Mission News Bulletin gives this interesting information:

"Brother and Sister Lloy Kniss and family, Brother and Sister Edwin I. Weaver and baby girl, and Brother and Sister Samuel King are scheduled to sail for India from San Francisco, Calif., on October 12, on the NYK Line on boat, S. S. 'Tiayo Maru.' Plans are also made for Sister Elsa Shank to sail from New Orleans to Buenos Aires, South America, on October 5. She will sail on the S. S. 'Delnorte.' Here is an opportunity for willing workers and friends to help by contributing for passage money for these missionaries and also for

their support. Every one has the privilege of definite prayer on behalf of these missionaries and their work. 'The effectual fervent prayer of a righteous man availeth much.' James 5:16."

On reading these notes we were reminded anew of our responsibilities to support our representatives in foreign lands. They are going because the church has chosen them out and sent them. Each congregation and each member is a part of the church and is responsible for the support of these brethren and sisters who are bearing the glad tidings to lands that are steeped in the darkness of heathenism, superstition, and sin. Let us also remember our missionaries who have just recently gone to Africa, and who are now having their initial experiences in a strange land. Let us not forget our responsibility to support them with our interest, our prayers, and our means. Let us share with them both the burdens and the blessings of carrying the Gospel to a lost world.

"The Joy of the Lord is Your Strength"

This expression is taken from the last clause of Nehemiah 8:10. The occasion on which the words were spoken was the great Bible conference which was held by Ezra and his assistants at the water gate of the city of Jerusalem. Judah was in a period of reconstruction after the return from the captivity. The temple had been rebuilt under Zerubbabel, the walls had been reconstructed under the able leadership of Nehemiah, but the mass of the people were uninstructed in the law of God. They felt their need of more teaching and came to Ezra, the priest and scribe, the most able teacher of the time, and asked that he read to them the book of the law. The request was granted, and from "morning until midday" the people listened attentively to the teaching of Ezra and his assistants.

It was a great Bible conference, and it had immediate effects. When the people saw how they had failed in obeying the law of God they wept and mourned, giving evidence of a genuine repentance for their sins. But necessary as it is to repent of our sins, we can never be valiant servants of God if we do not go farther than that. For that step should lead us at once to the next, which is joy and rejoicing in the Lord and in His salvation. Listening to and heeding the message of the Bible is sure to bring joy to the hearts of people. Our nation today needs to go back to the Bible, just as Judah did in the days of Ezra and Nehemiah. That alone will bring us under the blessing of God and into the joys that He wants all people to enjoy.

There are many reasons why God's people should rejoice, instead of living in a sort of discouraged, defeated state. First of all, we should rejoice in our deliverance from the captivity of sin and Satan. Satan's victims are suffering as captives under his despotic rule, although often unconscious, at least to some extent, of the terrible state in which they are living. Christ came to set free the captives of sin, and all who accept Him are rid of this cruel bondage. In that deliverance every Christian should constantly rejoice.

It is true that the Christian is often called upon to endure hardships, afflictions, and persecutions for the sake of his Master and Lord. This has been the experience of the saints of all ages. But the true Christian will rejoice even in these things, and gladly suffer for the cause of the One who suffered and died for him. Peter admonishes us thus: "Beloved, think it not strange concerning the fiery trial which

is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Pet. 4:12, 13). The apostles in the time of the early church rejoiced whenever they had the privilege of suffering for the cause of Christ. Thus we should do also, for we can always rejoice in Christ and in the unspeakable blessings that He brings to us even though we may not be able to rejoice or take pleasure in our outward circumstances. Some one has said, "Our song of praise can never be hushed, if we look to Christ, rather than to the circumstances that surround us." Paul says, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

Nehemiah and Ezra told the people to rejoice, because "the joy of the Lord is your strength." Here is stated a great secret of Christian life and service. Unless we rejoice in our salvation through Christ and enjoy our Christian life we are weak Christians indeed. We cannot go out in active, victorious service for Christ unless we have His joy in our hearts. How can we ask some one else to be a Christian if we do not enjoy the Christian life ourselves? What measure of success can we expect to have in our Sunday-school work if we take no joy in it? What success can the minister expect to have if he does his work with a feeling of drudgery and finds no joy in the service which he renders? We must have the joy of the Lord in our hearts if we would be strong in His service. "The kingdom of God is . . . righteousness and peace, and joy, in the Holy Ghost." And Christ came to bring us this joy and wants us to have it. Notice His own words: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Jno. 15:11). "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (Jno. 16:24).

We need this joy if we would be strong in Christ's service, He wants us to have it, He has told us how to receive it. Let us not be content to go on in our Christian life without it, for "the joy of the Lord is your strength."

Ethiopia

This little African kingdom near the south end of the Red Sea is a center of world interest because of the threats of war that are being made upon it by Italy. Ethiopia is an interesting country, from many angles. Its king claims to be a direct descendant of Solomon. He is a friend of Christian missions and is said to be a God-fearing man. It is no wonder that the sympathies of many go out to this little nation which is faced with the possibility of being crushed by the militaristic ambitions of a stronger power.

However, at this distance and with our limited knowledge of all the conditions and implications involved in the dispute we cannot decide the merits of the claims of either country. But when we remember that a clash between these two nations probably will result in another world war of greater proportions than the holocaust of 1914-1917 we see the serious situation with which world powers have to deal at the present time. Let us as Christians pray that peace overtures may be successful so that the dogs of war and murder may not again be unleashed to devour the nations of the world. But whatever nations may do or not do, let us remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Christian Life

VICTORIOUS LIFE SECRETS

IX. Gifts within a Gift, or Christ's Fullness Meeting Man's Needs

By J. D. Mininger

Bro. Mininger will be glad to answer letters from readers who have problems pertaining to living the Victorious Life. Correspondents should address him at 2409 Farrow Ave., Kansas City, Kansas, enclosing postage.

Thoughtful Christian friends, years ago, gave the writer a much appreciated Christmas present in the form of a substantial new traveling bag. Upon opening this grip or traveling bag, to my surprise I found a number of other gifts inside of this gift. How like God's gift—the Lord Jesus. "It pleased the Father that in him [in Christ] should all fulness dwell."

Man's needs are many and varied, yet they are all abundantly met in the person of the Lord Jesus Christ. But one thing is needful—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Below we call attention to ten gifts, dwelling in fulness in the greater gift the Lord Jesus.

1. Fullness of Pardon in Christ.

"The Son of man hath power on earth to forgive sins" (Matt. 9:6).

The blood of Jesus Christ saves the (repentant) sinner, satisfies God, and silences the devil.

"On the cross He sealed my pardon,
Paid the debt and set me free."

Hear a few of Christ's gracious words of forgiveness and pardon:

"Neither do I condemn thee: go, and sin no more" (John 8:11).

"Her sins, which are many, are forgiven" (Luke 7:47).

"Thy faith hath saved thee; go in peace" (Luke 7:50).

2. Fullness of Peace in Christ.

"Peace I leave with you, my peace I give unto you" (John 14:27).

Hannah Whitall Smith in "The Open Secret" says, "Among the peaks of Sierra Nevada Mountains, not far from the busy whirl of San Francisco, the great metropolis of the Pacific Coast, lies Lake Tahoe. It is twenty-three miles long, ten miles wide, and so deep that the line at nineteen hundred feet does not touch bottom; it lies five thousand feet above the neighboring ocean. Storms come and go in lower waters, but this lake the while is so still and its waters so clear that the eye can penetrate, it is said, a hundred feet into its depths. A bell can be heard for ten or twenty miles. Around its mild verdant sides are the mountains, ever crowned with snow. The sky above is as calm as the motionless water. Nature loses scarcely anything of its clear outline as it is reflected there. Here the soul may learn something of what peace is, as day after day one opens one's heart to let the sweet influences of nature's Sabbath enter

Are You a VICTIM or a VICTOR Today?

For it pleased the Father that in him should all fulness dwell.—Col. 1:19.

And of his fulness have all we received, and grace for grace.—John 1:16.

and reign. And this is but a faint type of what we find in Christ.

"In the pressure of the greatest responsibilities, in the worry of the smallest cares, in the perplexity of life's moment of crisis, we may have the Lake Tahoe rest in the fastnesses of God's will. Learn to live in this rest; and in the calm of spirit which it will give, your soul will reflect as in a mirror the 'beauty of the Lord,' and the tumult of men's lives will be calmed in your presence as your tumults have been calmed in the presence of God."

"Peace, perfect peace, in this dark world of sin?"

The blood of Jesus whispers peace within."

3. Fullness of Purity (or cleansing) in Christ.

"Now are ye clean through the word which I have spoken unto you" (John 15:3).

The heart's longing for purity is satisfactorily met in the person of the Lord Jesus.

"Christ is purer than the purest!
Sinless man of Virgin Birth,
He, as Man, hath not a second,
None so pure e'er walked the earth.
He, my perfect, spotless Savior,
He, God's well-beloved One,
He, the Holiest of Holies,
Perfect Man, is God the Son."

—Lottie Clifford Hasler.

4. Fullness of Power in Christ.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

It is not enough that one knows the harmfulness of unbecoming habits and sins. We must also have the power to do. Again this power is also found in Christ. Paul says that there is a power apart from me which enables me to do what I otherwise would be powerless to do. He says this is the power of the indwelling Christ. The Apostle John puts it in these words, "Greater is he that is in you than he that is in the world."

Praise God for the power of the blood, the power of the indwelling Christ, for the power of the omnipotent resurrected Christ.

5. Fullness of Hope in Christ.

"Christ in you, the hope of glory" (Col. 1:27).

We have Christ our hope in the hour of temptation; Christ our hope when earthly friends fail or forsake; Christ our hope when earthly possessions take wings and fly away; Christ our hope when the family physician says, "There is no cure;" Christ our hope when going down through the valley of the shadow of death; Christ our hope on the day of judgment.

"When all around my soul gives way,
He then is all my hope and stay."

Praise God for such an anchor to the soul, for such fullness of hope in the risen Lord, who said, "Because I live, ye shall live also."

6. Fullness of Love in Christ.

"Behold how he loved him" (John 11:36).

Christ's love is a love that is genuine rather than sentimental. Paul speaks of it thus—"Who loved me and gave himself for me."

No, He did not send a greeting card to us poor, lost sinners, saying He hoped we would soon be better. He proved the genuineness, the fullness of His love by His tears, by His prayers, and by His death. Surely it pleased the Father that in Christ should dwell fullness of love.

"I can never tell how much I love Him,
I can never tell His love for me;
For it passeth human measure,
Like a deep unfathomed sea;
'Tis redeeming love in Christ my Savior,
In my soul the heavenly joys begin;
And I live for Jesus only,
Since the fullness of His love came in."

7. Fullness of Joy in Christ.

"That my joy might remain in you, and that your joy might be full" (John 15:11).

"Ask, and ye shall receive, that your joy may be full" (John 16:24).

Like a deep artesian well is the Christian's joy, in this, that it is not dependent upon surface circumstances. Because of this fullness of joy, Paul and Silas sang praises to God in the Philippian jail at midnight. Is this fullness of joy manifested in my life? Can I say, "My cup runneth over"?

8. Fullness of Grace in Christ.

"Grace—came by Jesus Christ." (John 1:17.)

"My grace is sufficient for thee" (II Cor. 12:9).

"The grace of our Lord Jesus Christ be with you." Paul closes seven of his epistles by using the benediction as expressed in the foregoing sentence.

Because of the super-abundance of grace which Paul found in Christ, he makes the astounding statement, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10).

9. Fullness of Life in Christ.

"This life [eternal life] is in his Son" (I John 5:11).

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (I Jno. 5:12).

"I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10).

"Because I live, ye shall live also" (Jno. 14:19).

A well-known Christian who had found this fullness in Christ said, "Some day you will hear that I died, but don't you believe it, for I will then be more alive than ever."

10. Fullness of Wisdom in Christ.

"In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

"Of God is made unto us wisdom" (I Cor. 1:30).

How fragmentary and incomplete is the wisdom or knowledge of even the wisest of men! In Christ is infinite wisdom.

One of the many wonders regarding Christ is that He offers to be the teacher of His followers, for He says, "Learn of me" (Matt. 11:29). Here are a few things He undoubtedly wants us to learn from Him:

1. How to sense or detect temptation.
2. How to pray.
3. How to live in fellowship with Him and the Father.
4. How to overcome the world.
5. How to glorify Him by bearing much fruit.

Truly it pleased the Father that in Christ should dwell fullness of pardon, fullness of peace, fullness of purity, fullness of power, fullness of hope, fullness of love, fullness of joy, fullness of grace, fullness of life and fullness of wisdom.

But merely to know about this fullness in Christ will not avail us anything. For a hungry man to sit down to a full meal and not

partake of it will not satisfy his hunger. May we make Christ and His fullness our very own. Truly,

"All that I want is, in Jesus
He satisfies, joy He supplies;
Life would be worthless, without Him,
All things in Jesus I find."

"Meals and Berth Included"

You may have been told of a man who took a trip on a steamer. He decided to save money on his meals. With this in view, he laid in a supply of crackers, cheese, and dried herring to meet his needs. The voyage began. Day after day, for breakfast, lunch and dinner he stuck to his self-appointed menu. Truly it kept him alive, but it was woefully monotonous. On the last day out, as they were approaching their destination, he was promenading the deck. The fragrant aroma of the fine meal from the dining room made him ask a fellow passenger, "What do you suppose it would cost to go in there and eat a real meal today?" "Let me see your ticket," was the response. The fellow passenger pointed to a sentence on the ticket which read like this: "Meals and berth included."

We smile at the poor fellow. Both his meals and berth had been paid for, and he was going without them. His ticket gave him right to excellent food and rest. Christ's death provides for us food, rest, and fullness for the entire journey of life and a glorious entrance into the city of New Jerusalem.

Kansas City, Kans.

A WORD IN SEASON

By Sadie A. Hartzler

This article is supplied by request from one of our church schools. It will be of special interest to all who are concerned about the need of Christian education.

To say that a knowledge of Jesus Christ is the only thing that brings satisfaction, rest, and peace is almost startling. We are doing and thinking so many other things which we value very highly and deem important. To pick out one thing, and say that is the only one that will determine eternity for us, seems absurd to the great majority of men and women.

It is because so many have not found the only way, that we who have, are under a burden of responsibility for which we are accountable to God. Not a burden heavy to bear, not an irksome task is ours, but a joyful, happy one if we take it up. It must have been with the thought of the many outside of blessed communion with God that Isaiah wrote, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Only he who takes time to first learn from Him can go out with the message of peace. No man is truly educated who does not know the Man who died for him. Since it is true that all devices for pleasure, all lines of work, all fields of education are empty, without the only source of satisfaction and peace, why follow them exclusively and omit the only vital thing—a knowledge of Him? We are not so careless physically. We speak of the usefulness of our eyes, our ears, our hands, but we sacrifice any one of them if life is endangered. This is written in behalf of the

great host of weary ones to whom a word should be spoken in season, so that you, young people, of noble, upright character might equip yourselves to go out to speak that word.

It was after an evening spent in a home where Christian fellowship flowed out because Christ was the center and bound us together, that I felt again how rich is life with Him. Coming home, we could see the reflection of the lights on the Harrisonburg baseball field some miles away. I did a little comparing. I would not have exchanged my Christian friends, my fellowship, my peace and happiness for a world of baseball and all the money collected through it. The newspaper of this small city, the day after the opening game, said everybody went away satisfied. There were 3000 people there. Satisfied? Never! Pleasure, the worldly kind, does not do that.

That is only one instance in thousands when we think of commercialized pleasure where there are weary people. There is fun and happiness for the moment but it is as fleeting as the cloudlets that float through the blue of a summer sky. You, Christian young men and women, do you not see the vision of a weary multitude and that only from such as you can come the word that Christ wants spoken?

You remember the miser, Silas Marner? Having lost all faith in God and man, he found himself living alone in a new environment. At first he was absorbed in his weaving be-

cause it gave him some escape from his troubles; as the gold coins accumulated with no purpose left to which to apply them, they became his god. We pity Silas in the story, and forget that a great many Silases are with us today. They do not appear in just the same way, of course, but they have the same aim. All things are weighed in terms of cost. How much they are missing! Instead of being happy in giving as much as possible, they see with how little their conscience can rest. Never satisfied—these people who are chasing the rainbow! You who have found the riches in Christ Jesus, is there something you can do? They will hardly stop to hear what you have to say but your contented, satisfied walk will do something. More than one rich man has sighed for the happiness he has seen in another and which he knows where to get, but for which he is not willing to pay the price. Poor man! He knows not how impoverished he is!

Those of us who have been to secular colleges have heard with pain and regret statements meant to disparage our Bible, our God, our whole system of Christian faith. One college for women has for its motto the beautiful text, "That our daughters may be cornerstones polished after the similitude of a palace." But from some of the teaching I had to conclude that these same young women were being robbed of the very thing that would make of them cornerstones. Again this is only one instance. Everywhere youth is coming out of college doors bewildered and confused and blinded.

A young man said to another, "The sooner you settle the question as to whether the Bible is true or not the better off you'll be." He himself thought he had decided it. Satan had helped him by blinding him through the teaching he had received. Poor deluded boy, who will show you how weary you are? I am happy, indeed, for the army of Christian men and women throughout the country in all denominations who are witnesses of the blessed satisfying truth of an old-fashioned Gospel. But, young men and women, you are needed thousands upon thousands strong to show that the way of service, of faith, of humble obedience to the divine will is still the only way.

We who have had Christian homes, churches, schools, modern conveniences, contacts with many men and women, and opportunities of all kinds can hardly imagine the life of that group of people who have scarcely any of these. What a weary group they are! Weariness personified! Some have found the Lord—praise His name. But the great mass of them have not. Do you not feel a pull at your heart to go out and be spent for them? I cannot imagine with what shame we shall some day stand before the King! Young man and woman, God has not given you all these extra privileges for yourself alone. He meant you should give as freely as you have received.

On the hot sands of India, in the snows of northern lands, in the vast continent deluded by the teaching of the great Catholic church, in Africa, in China, and in other corners are multitudes stretching out hands for they know not what. How they need a word in season, for they are weary! Weary they are

in their great search and yearning for peace and rest which they will not find unless we who know go to them. One of the most challenging things from the new work in Africa is the call that has come from the natives themselves for teachers. This is simply a repetition of what has been happening in other lands where messengers of the cross have gone.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

In the short time of probably five minutes it is taking you to read this article, nearly four hundred souls have passed into eternity without hope. If young men and women want to get into the biggest task in all the world, they will find none greater than just this privilege of carrying the message to the weary and heavy laden that they may find rest.

We all probably have said after a hard day's work, "I didn't know I was so tired until I sat down." That is the way with a number of individuals spiritually. In the rush and hurry of life they have not had time to think. They do not know what they lack, however. God sees to it that people do think. Is it not true that to all people come times when they wonder about the future, they feel a pull to higher things, they long for something better? There, young man and woman, is the opportunity God gives you. Have you heard God ask you to speak a word? Have you obeyed? A soul was weary; you had the knowledge of the place of rest. God brought you together and gave you the season in which to speak. God sometimes takes care of hair breadth cases, but He calls on men and women often to effect the turn in the right direction.

Have you ever wondered what men and women think about all day long when work takes them off where no one else is about? We live with our own thoughts more than we live with anything else. But if we did not know

the Lord, if we did not have peace in our souls, if we knew we were out of God's plan for us, then what? Thousands do lack these things we so much prize. Again here is the opportunity to speak a word in season and open for such the door to the place of rest in Christ Jesus.

We have written more particularly of those who do not know our Lord. But we, who do, need encouragement and growing grace. "There is not a Sabbath that the pastor does not face many disheartened people sitting in the pews, needing his word of good cheer. If he speaks brave, hopeful words he will help many a weary one to a victorious week. All of us, wherever we go, are continually meeting those whose hands hang down and whose knees are trembling, and it is our privilege and duty to lift up the one and strengthen the other. Helping by encouragement is one of the very best of all ways of helping." We sing,

"I love to tell the story
For those who know it best,
Seem hungering and thirsting
To know it like the rest."

Every time we come to the fountain how satisfying it is! As He leads into green pastures how restful we find them!

The church is giving her young people a knowledge of God and His Word; she is giving them places to fill and work to do. That these young people may still better know Him and still better fill the places and do the work this same church has built schools. Bible courses are offered that will equip you to go out, showing yourselves "approved unto God," for the great work that will not be done unless His followers do it. Will you prepare yourself not only in those lines that will equip you for life financially, but also give yourself in a much larger way to a study of His Word and work that you "may speak a word in season to him that is weary"?

Harrisonburg, Va.

WORTHY QUALITIES OF CHRISTIAN FATHERS AND MOTHERS

By Nettie M. Kropf

We are glad that we can bring a bit of tribute and respect to our Christian fathers and mothers for what they have done for us. We are indeed glad for the Christian heritage that we enjoy and that our fathers and mothers have lived and walked by faith, faith in the Word of God. They have learned to love and obey the inspired Word of God and the reflection of their Christian character is ever illuminated by it.

Only eternity will reveal what Christian fathers and mothers have done and are doing for the home, the church, the community, the business world and the nation, in holding up before us their faith in God.

Mother! Who does not respond to the mention of that name? It was among the first that our infant voices lisped. It calls to mind the tender care which mother bestowed upon us in childhood, the calming of our spirits when childish troubles beset us, the loving touch and nursing in hours of sick-

ness, the gentle tucking in of the coverlet at night, and prayers for our well-being, whether whispered or audible. And then in later life, when we began to grow up and were subject to outside influences, her love and care still went with us with undiminished fervor. Through the difficult years of adolescence her loving counsel, reproofs, and devout prayers, still kept us in the path of truth and right. And then in mature years when time and change took us away from the parental roof to other places of service, her loving ministrations were still definitely felt. The sturdy sailor far away at sea thinks of mother, the soldier dying on the battlefield looks up into his comrade's face and with his last breath whispers, "Mother."

"Whose love can equal the love of a mother?
Whose the devotion so loyal and true!
Who suffers so much with joy for another,
Who works with such pleasure as Mother
for you?
You hail with delight the friendship of others,

You revel in the love of a friend you've won;
Yet where do you find a friendship like
Mother's
Unbroken till death calls and life's work is
done."

We are all aware of the fact that there are different types of fathers and mothers. All are human, not one is perfect and there are failings in the life of each one, but nevertheless they who walk close to God and seek the Spirit's guidance, will radiate a good influence which cannot be measured and God's blessing will ever rest upon them. We think away back—of Abraham and how God so wonderfully blest him because he was faithful in training those who were of his household. God said of him, "For I know him, and that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." In him all the nations of the earth were to be blest.

A faithful father realizes the great responsibilities that he has, and he will ever strive to be influential in molding and developing the mental, moral, and religious powers of his children that they may grow up to be useful factors in the community, in society, and in the church.

Much is said of a mother's love and it is well and good, but we also think of a faithful father's love to those about him. He toils from day to day that he may provide the necessary food and clothing and other needs of the family, sometimes depriving himself of certain comforts. It is that self-denying love that manifests itself in true affection to those who are his greatest earthly treasure.

A Tribute to Father

"I've searched the magazines and papers
for lo, these many days,
But I haven't found many items that gives
father any praise.
I've looked them over carefully—I've read
and studied all,
But the representatives of Adam's early fall
Seem to have escaped the notice of the
poet's lucid powers,
And the one who bit the apple first has gathered
most 'the flowers.
Why no bloom from all the vistas of the
poets floral land
Was ever given to father, I could never
understand.
While mother sat beside the fire and patched
the little socks
Wasn't father out in the cold agetting in the
stock?
When brother had the fever and sister was
so sick,
Didn't father tumble out of bed and bring
the doctor quick?
I could not rob dear mother of one single
word of praise,
For faithfully she did her duty in child-
hood's anxious days,
And all through youth she was a mother
kind and true,
But I've got a chunk of praise to hand to
father too—
How he worked and whistled, prayed, and
sung, and smiled,
Toiled until his back was bent, for mother,
home and child.
I'm not feeling grouchy because mother's
praise is sung,
For I feel her sweet kiss on my lips when I
was young.
But I also recollect a great, big, manly form,
Whose heart was where it ought to be, whose
smile was broad and warm.

And I think it would be just even in this later day,
When we're picking flowers for mother, to give father a bouquet."

"Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

A wise father and mother will abound in sympathy and friendship, everything that interests their children will interest them to the extent that they will discipline and fit them for the duties of life. They will teach them that unquestioning and cheerful obedience is their first and biggest duty. They will teach them by precept and example, "to choose the good and refuse the evil." They are taught gladly to lend a helping hand in performing the little tasks in and about the home which daily need to be done, and as they grow older and go out in various activities of life, they will remember to "not be slothful in business," but the principles of truthfulness, honesty, economy, courtesy, gentleness, patience, and all other Christian virtues have been exemplified and made their impression on each one. These are a few of the vital and precious principles instilled within us which fit us for future usefulness. It is a sad fact that we as a rule are slow to comprehend the great love of our parents manifested to us by their prayerful and sacrificial service.

"Yes we take it all for granted
Mother's love and father's care,
Thinking it just their duty
Somehow to be always there."

Lack of our appreciation
Blinds our eyes to their true worth,
And we fail to see the treasure
God has given us from birth."

* * *

"What is home without a mother?
Tender, oft-repeated thought!
Yet we know not half its meaning,
Until by experience taught."

* * *

My youthful days have long since flown to
the returnless shore,
Yet oft in thought I live again those early
seasons o'er;
My Mother's calm and patient face, methinks
I see it now,
Her cheerful smile, the line of care that
marked her thoughtful brow;
Her loving eyes still smile on me through
parting mists of years,

Her gentle voice still comforts me when
I am bowed in tears;
I seem to see her form again as once at
close of day,
She stood within the open door and watched
her child at play."

Ah! who knows the worth of praying
fathers and mothers, Whose undying influence will go on for generations to come? They realize that their duties are so delicate and their responsibilities are so heavy that without the help obtained through prayer, they would often be overburdened. They must ever be watchful that they will deal out justice in a balanced way; the timid and sensitive child must have a word of encouragement at the right time; the forward and presumptuous child must be checked with firmness; there must be no trickery or deception for the keen eye of childhood to mark. The hasty word which the overtaken spirit sends to the lips must die ere it be uttered, lest the child the next moment

would repeat the impatient word his ear has heard. All these with perhaps a lot of other interruptions and unlooked-for annoyances of every hour call for the unfailing help of God. They will teach their little children to become prayerful also. The little bedtime prayer is perhaps the most universal to all of us as we think back to some of our earliest recollections.

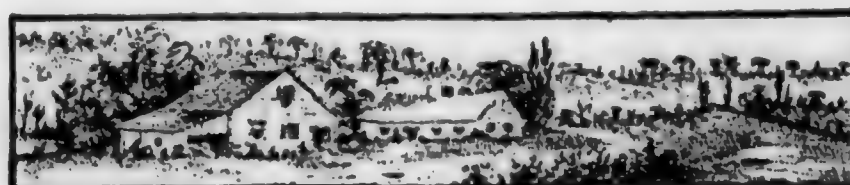
The poet has given it in this way:

The Prayer that Mother Taught

"Long years ago by trundle bed,
My mother taught the prayer I said;
And still her voice sounds from the deep,
'Now I lay me down to sleep,'
My mother taught me there to pray,
And in my prayer to always say,
'I pray thee Lord my soul to keep,
As now I lay me down to sleep.'
I'm old today as men count years,
But oft my eyes are filled with tears,
As thoughts turn toward the way I take,
'If I should die before I wake,'
I've wandered far by day and night,
My soul has often missed the right;
Yet ring the words my mother spake,
'I pray thee Lord my soul to take,
If I should die before I wake.'"

"Who can find a virtuous woman, for her price is far above rubies." The mother who is pure in heart, mind, and life will have the safe and confidential trust of those about her, because in modesty she will clothe herself with that ornament of a meek and quiet spirit. "She looketh well to the ways of her household." "She openeth her mouth with wisdom; and in her tongue is the law of kindness." "Her children shall rise up and call her blessed." Prov. 31:26, 27, 28.

"My mother, When I think of all thy self-forgetting zeal,
That sought another's griefs to share, another's woes to heal;
The little shining deeds of love the world not often sees,
Ah me! I cannot count the worth of blessings such as these



IF I HAD PRAYED

Perhaps the day would not have seemed so long,

The skies would not have seemed so gray;
If on my knees in humble prayer
I had begun the day.

Perhaps the fight would not have seemed so hard—

Prepared, I might have faced the fray;
If I had been alone with Him
Upon my knees, to pray.

Perhaps I might have cheered a broken heart
Or helped a wand'rer on the way;

If I had asked to be a light
To some dark soul today.

I would remember just the pleasant things,
The harsh words that I meant to say,
I would forget, if I had prayed
When I began the day.

I think I could have met life's harder trials
With hopeful heart and cheerful smile,
If I had spoken with my Lord
Just for a little while.

And, if I pray, I find that all goes well,
All care at His dear feet is laid;
My heart is glad—the load is light
Because I first have prayed.

—M. Joyce Rader.

But still in fadeless memories they are treasured every one,
These little golden threads of life her hands so deftly spun,
And often as in reverie they come again to mind,
I would that I might leave as rich a heritage behind."

May we then as the days come and go, never cease to thank our heavenly Father for the rich heritage that we have; that our hearts are through it enthused with pure motives and desires, our minds developed and turned heavenward, and our souls made to hunger and thirst after righteousness. And we can bring no greater joy and tribute to our fathers and mothers than when we accept their Savior as the Redeemer of our souls and Master of our lives. God has placed such great value upon fathers and mothers with worthy Christian qualities, that long life and well-being are promised to those who honor and obey them.

"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head" (Prov. 1:8, 9).

Garden City, Mo.

BANWASA

(Continued from page 258)

"And how many summers?"

"I do not know, sir."

"Does your head still hurt, pigeon?"

"Oh no, I do not hurt and I am not hungry, sir."

"And your father and mother?"

"I never had a mother, and Uncle said the devil took my father."

"And what will you do, little one, when your head is healed?"

"Oh sir, I am so happy now I wish I could die."

The big carpenter swallowed hard as he looked at the thin little figure cuddled in the arms of his wife. Her eyes must have looked the question that was in his heart, for Bunghin nodded.

"Little one, there is a little bed at our house and plenty of food. Do you think you could learn to stay with us and be our daughter?"

"But no one wants a girl."

"We want a girl, a little girl like you."

Then the little one sobbed for happiness as the big man who was now her daddy lifted her, oh so gently, high in his arms and carried her into the hospital to see the doctor. The doctor only too gladly gave his consent and with a few words of instruction about the care of her sore, patted the thin little arm and asked.

"Happy, Banwasa?"

With eyes bright with joy and a heart too full for words the little child nodded. As they walked toward the village, the big man carrying the little figure and his wife walking beside him, walking without the dull tread of a few months ago, the doctor smiled a little, for two hearts had been healed and one little wanderer had found a home. As he locked his office and slowly left the hospital he murmured, "The Lord gave, the Lord hath taken away; Blessed be the name of the Lord." And God had given again!

Elkhart, Ind.

Educational

HISTORIES OF LOCAL CHURCHES

XXXIII. Mennonite Church at Boyertown, Pa.

By Mary Latshaw Bower

It is very interesting to read of the early Mennonite settlements in America. The congregation at Boyertown in its beginning goes back to the original emigrations of Mennonites from Europe to America.

"O praise the Lord, all ye nations: praise him, all ye people, for his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord" (Psalm 117).

The Europeans, a white race, coming to America before 1700 found here in Pennsylvania a red race, the Indians, a tribe of which spoke a dialect of the Algonquin language. The Indians possessed a religion—the belief in the Great Spirit, the Creator, whom they worshiped with great solemnity and elaborate ceremony.

The Lenni Lenape (original) Indian nation was divided into numerous tribes, one of which was the Delaware, located here and named for a great white chief, Lord De La Warr. This tribe was humble in spirit and behavior, sympathetic, dependent upon and grateful for the blessings received from spiritual sources. The real exodus of the Indian from these parts of the country, according to Frank Huber, historian, took place in 1737. Lineal descendants of the Delawares now reside in Dewey, Oklahoma. They are few in number, "a few surviving members of a valiant race which concluded the bloodless and ever inviolate treaty with the great Friend, William Penn, he having regarded them as being the rightful owners of this territory by virtue of their possession."

William Penn the founder of Pennsylvania, made his first voyage to America, arriving on October 24, 1682 at New Castle, Pa., coming on the ship "Welcome." William Penn first set foot on American soil when he was thirty-eight years old. This voyage took fifty-three days, then a fairly "brisk voyage, surely filled with some hardships." He had come under strong Quaker or Friend influence while a student at Christ Church College, Oxford when he was eighteen through his association with Thomas Lee.

Conrad Grebel and his associates were the originators of the Swiss Brethren Movement in Zurich, Switzerland about 1525. This movement appears to have been the source of the Mennonite Church as some of the same family names appear among the Mennonites of today; notably Reiff, Kriebel, Moyer, and Newcomer who adhere to the same doctrines and faith, whose motives are "of a purely religious nature."

The Mennonites craved religious liberty and persistently refused to bear arms. They were oppressed and severely persecuted by

the Swiss county governments such as Zurich, Bern, Basel, when in 1671 and earlier many families fled to the Palatinate, Alsace, Holland and later some directly to America. When Penn visited in Germany in 1677 he became acquainted with the Mennonites and preached in their congregations. Sympathizing with their distressed condition he promised them a refuge from oppression and invited them to come to America to the Province of Pennsylvania, Penn's Woods, which came into his possession from King Charles II of England on March 4, 1681. The Friends and Mennonites were closely and vitally connected in friendship, in doctrine, and in favor of peace in Europe and also later in America. They were pioneers in the expansion of the Church and the nation, still adhering to the early teachings and convictions to uphold the whole Gospel in a God-fearing way. These two denominations here in southeastern Pennsylvania gave evidence of renewed close friendship and fellowship when they co-operated actively and harmoniously in the relief work through the American Friends' Service Committee in Europe during and after the World War.

In our locality we find descendants of the early English, German, and Swiss families which emigrated from Europe still cherishing and nurturing the religions of their forefathers for several successive generations, namely the Mennonite, Reformed, Lutheran, Methodist, and Catholic faiths. "Although the Mennonites are not as numerous in Berks (hilly) County as other religious denominations yet they have the honor of having been among the very first to preach the Gospel in this locality."

The Mennonite churches in Berks County (1752) number four: the Hereford; the Boyertown; the Gehman; and the Allegheny congregations. The Hereford congregation is situated in Washington Township (1839) formerly known as Hereford Township (1732) in the village of Churchville, now called Bally (1860). It was so called in honor of an early resident priest of the Catholic church, Father Bally. The younger congregation in Boyertown in Colebrookdale township was settled in 1720, the township being named for the district in Colebrook, England, from whence some of the first English settlers emigrated. These emigrants were familiar with the manufacture of iron and were Puritans. Thomas Rutter and Thomas Potts, ironmasters, became large landowners, acquiring many grants of land.

Upon the discovery of iron ore in this region the first iron furnace was erected in 1717 along the Ironstone Creek, a tributary of the Manatawny—"the flowing river."

The Boyertown congregation is located at the extreme western limit of the Franconia Conference District, to which it and the Hereford congregation belong. In the western section of the county are the Gehman and Allegheny congregations in Brecknock Township (1741). They are situated near the Lancaster County line and are included in the Lancaster Conference District. Small scattered settlements of Mennonites were found in surrounding villages: in Amity (1701); Ollney (1712); Gabelsville (1850); New Berlinville (1835); Niantic and Gilbertsville, the latter being in Montgomery County where the family names of Bechtel, Siegfried, Ehst, High, Gabel, Latshaw, Johnson, Bauer, Bauman, Weiss, and Stauffer predominated amongst those who worshiped with the Boyertown congregation.

Boyertown lies at an altitude of 386 feet and is one of the oldest settlements in Colebrookdale Township. It was settled in 1718 when David Powell secured two hundred acres of land by patent. About 1848 Henry Boyer purchased a part of this large tract from Henry Stauffer when the post village of 1828 took the name of Boyertown, now a borough of four thousand inhabitants.

The origin of the Mennonite congregation, known in early days as the Mennonist congregation, in Colebrookdale Township dates previous to 1780. The indenture written in English, dated April 2, 1780 transferred one acre of land, part of a two hundred acre tract, from Henry Stauffer and Mary his wife to Abraham Bechtel, Sam Miller and Henry High, Trustees, in consideration of the sum of nine pounds in gold or silver money of Pennsylvania,—“to the only Use and Behoof of the Mennonite Congregation in Colebrookdale Township.” This acre was a part of the grant given by Thomas Rutter and Samuel Potts to Henry Stauffer on December 7, 1772, recorded in Book B., Vol. 1, page 358, in the courthouse in Reading, Pa. This one acre plot surveyed by Peter Richard was surrounded by the land of Jacob Latsha on the north; facing the road to Olley Hills, now Reading Avenue on the east; while on the south by the road to Popodicon, now Philadelphia Avenue; and on the west it was bounded by other lands of Henry Stauffer.

The occasion for the organization of this congregation was a matter of convenience to accommodate the members of this growing and spreading congregation. The members coming from distant points in this county and from Montgomery adjoining did not find it convenient to meet with the older congregation at Bally, six miles distant.

Both congregations, however, are served by the same ministry, meeting alternately. Sunday school and church services are held here one Sunday morning, the following week song and church services have been held in the evening for the past fifteen years, and on the third Sunday, Sunday school only is held in the morning when no church services are held at either place. The membership here numbers about twenty and

at Bally ninety. All ordinations, baptismal, and communion services are conducted at Bally for both congregations.

The earliest meetinghouses were used for religious services, also as schoolhouses for secular education when instruction for the young was no more given exclusively in the home. The Mennonite meetinghouses in Boyertown were used as such also. Education was encouraged from the beginning of the town. The free school dates back to 1838 and in 1866, when the borough was established a township school was located here. Select schools for coeducation were conducted here for forty years in the Mt. Pleasant Seminary founded by John Stauffer in 1842 with Jacob Whitman as first principal. The Seminary had accommodations for fifty resident pupils. The Kallynean Academy founded by Prof. Isaac B. Hankey in 1866 existed for nearly twenty years. Within the indenture from Henry Stauffer and his wife Mary, original grantors of the Mennonite

as had been their custom. In 1876 this building was torn down to be replaced by a new one story brick structure. Because of the Church Property Case where this congregation had become a defendant, and which case was finally appealed to the Supreme Court of Pennsylvania, the building, size 40 x 50 feet was not finished until 1883. The New Mennonites later erected their building in the eastern section of the town in 1884.

A review of the names found on the inscriptions of the tombstones in the cemetery adjoining the church gives us the best clue as to the names of the early attendants and members of this congregation. It is difficult to find authentic records of the early settlers as very few written records were made and preserved. Some only kept brief birth and death records in heavy old German Bibles or hymnbooks. Two notable diaries in the German script are helpful. The one was kept by minister John Ziegler

gious convictions. After five years' imprisonment Hans was taken to Venice, Italy, and sold as a galley slave. Upon his release he returned to his home near Wimmis and found that all his possessions had been confiscated by the Berne county government. He left, trudging as a poor man, across the mountains into Alsace.

Several of Frantz Latshaw's descendants entered the ministry of the Mennonite Church. Jacob Beary Latshaw (1796-1867) served as minister in East Vincent and East Coventry congregations for thirty-five years. John Bauer Latshaw (1804-1878) an able and fluent speaker served our congregations in the "Manatant" region and those along the Schuylkill River including the Phoenixville congregation. The Manatant region was a tract retained by William Penn through the German or Frankfurt Company for his German settlers. It is drained by the Manatawny Creek flowing into the Schuylkill near Pottstown. John B. Latshaw was a faithful laborer in the Lord's vineyard for forty-four years in the ministry and later served as bishop. John Heistand Latshaw served as deacon and later as a minister of the Gospel for the Mennonite congregations in East Vincent and East Coventry from 1864 to 1910.

The second wife of Frantz Latshaw was the widow, Mary Gabel, wife of the late John Gabel who came to America about 1735. She had two children, Henry and Catharine Gabel. Henry was the progenitor of a large and prosperous family. He was born in 1734 and died in 1828. There are forty Gabel interments in this small cemetery.

Tradition states that Johann George Dotterer was an older brother to Mathias Dotterer who arrived in 1749 on the ship "Jacob," Captain Adolph De Grove, master. Four descendants of the Dotterer family are buried here.

On the ship "Plaisance" which arrived at the port of Philadelphia, September 21, 1732 came Nicholas Eis or Ehst (1711-1804), a native of Switzerland who resided northwest of Boyertown. He was the ancestor of numerous members of this congregation: notably the late John Moyer Ehst, minister; and his son, Abram Stauffer Ehst, the present deacon.

Hans Bauer, native of Switzerland, emigrated to America about 1710. He was the forefather of several generations of Bauers and Bowers, members here. We will mention Samuel Ehst Bauer (1829-1918), Andrew Bechtel Bauer (1817-1904), Henry Stauffer Bauer (1836-1909) minister of Harleysville, Pa., congregation and author of the Stauffer-Bauer Family History, and Joel Borneman Bower (1840-1933), dentist and father of the author of this sketch. The latter, Dr. Joel B. Bower, joined the congregation at the age of seventeen years, served as trustee and sexton for this congregation for fifty years, resigning on account of feeble health in January, 1931. John Shelly Longacre of Barto was appointed as his successor and now serves as secretary-treasurer for this congregation. In January, 1931, a new constitution and set of bylaws was drawn



Mennonite Church at Boyertown, Pa.

Church of Colebrookdale Township about 1780, we find the clause, "Who now or hereafter may worship in the house already erected or in such house or houses of worship which may be hereafter erected on said lot." We infer that a meeting house stood here in 1780, built no doubt of logs. This was replaced by a new structure in 1819, presumably of logs also, with plastered walls, having raised seats or benches similar to a gallery.

Differences arose amongst the members of the Mennonite congregations in 1844 and ended in 1847, the result of which was the first division or branch of the main body of Mennonites in America, known as the New Measure or New Mennonites on account of a break in the old order of the time-honored practice of the church and a modification of some of its cardinal virtues or doctrines. The New Mennonites were permitted to worship in this meetinghouse from 1847 to 1876, meeting every two weeks, while the Old Mennonites assembled every four weeks

Gehman with daily notes from 1828 to 1884. The other is that of John Moyer Ehst, also a minister, with a record from 1873 to 1910.

The writer's great-great-grandfather, Jacob Latshaw, was a landowner near the church as early as 1780. His father, Frantz (John Francis) Latshaw came to America on the "Mortonhouse," John Coultas, master. The ship qualified at the port of Philadelphia August 23, 1728, the voyage covering seventy days. On this same ship came George Bechtel, a forefather of Henry Bower Bechtel, a trustee and present sexton of this church. George Bechtel was the first regular resident Mennonite minister at Hereford. Tradition states that the first conference was held at Hereford, presumably by the bishops only, as early as 1727. Both George Bechtel and Franz Latshaw came directly from the Palatinate. It is conjectured by the latter's descendants that their forefather was the Hans Latshaw who was imprisoned with his brother and sister in the Berne prison in 1667 because of reli-

up for the congregations and was approved and accepted by the congregation.

Dr. Bower was also a descendant of Daniel Borneman who left Switzerland in the spring of 1721 and came to America on an English vessel. He was a "redemptioneer," having no means with which to defray his expenses. In such cases the captain of the ship had the right to bind out the passengers for two years at two pounds, ten shillings, per year and an outfit at the expiration of the term with tools. Members of this family have become prominent in the professions of law, dentistry, and the ministry.

The earliest burial in this cemetery is that of Elizabeth Stauffer (1796-1802). The Stauffer-Stover family has been represented in the Mennonite Church annals since 1709, when Hans Stauffer and his family came from the Rhineland in Switzerland because of persecution. They settled first near Valley Forge. His son Henry (1725-1803) became a large landowner in Colebrookdale Township in the section where the Mennonite Church now stands and the adjoining grounds of the Reformed Church which was formerly a Union Church for the Reformed and Lutheran congregations of 1811. The great-grandparents of Dr. E. E. S. Johnson of Hereford, professor of history at the Hartford, Conn., Theological Seminary and present pastor for the New Mennonite Congregation at Bally, were William Updegrove Johnson (1788-1867) and his wife, Susanna Stauffer Bechtel. They are interred in this ancient burial ground.

Here we also find the names of Jacob Bahr (1759-1825), Jacob B. Bechtel (1812-1894), Henry Hoch or High (1752-1848), George Landis (1769-1835), Jerome Muthard, Charles N. Reiter (1828-1903), Killian Weiss (1788-1874), Jacob Yoder (1804-1854), Abraham Eshbach (1768-1828), Levi Hoch (1819-1843), and Jacob Werstler (1784-1866).

When a bishop, minister, or deacon dies, or a vacancy occurs, his successor is chosen by lot. The bishop is chosen from amongst the ministers and deacon officiating, while a minister or deacon is selected from the lay membership. The ministers who served the Hereford-Boyertown congregations were: Hans Jacob Bechtel who arrived in America about 1720 and died in 1739; Daniel Longacre served from about 1724 to 1728. Then came George Bechtel who served from 1728 to 1759, the time of his death, at which time he was a bishop and associated with him was Peter Moll, who died on the same day, March 19, 1759.

These were followed by John Bechtel, son of George above, who also became a bishop. John Boyer (1762-1828) served next from 1795 until 1814 when he moved to Harmony, Pa. Then came Henry Shelly Funk (1787-1826), who married Mary Hoch of Hereford, Pa. He was followed by John C. Bechtel, who later was ordained a bishop serving until 1843 when he died. John Zeigler Gehman (1793-1882) followed and served until his death. John B. Bechtel (1812-1889) was then ordained minister, officiating until 1889. He was a great-grandson of the emigrant George Bechtel. He succeeded Christian Clemmer (1813-1883) in 1848, when the lat-

ter left the congregation in May, 1847 to join the New Mennonites in which congregation he was ordained to the ministry in November, 1842, under John H. Oberholtzer (1809-1895).

Then came Andrew Stauffer Mack (1836-1917) father of Noah Halteman Mack of New Holland, Pa., a bishop in the Lancaster Conference, and of the late Jesse Mack, Providence, Pa., a minister in the Franconia Conference. Andrew Mack served the Mennonite congregation for fifty-one years, having been ordained as minister in 1863 and as bishop in 1875. He presided as moderator for some time over the Franconia Conference. In Heatwole's "Mennonite Handbook" we read that Andrew S. Mack manifested a great concern for the prosperity of the church in his home district and for the body of the church at large. The master stroke of his life appeared to have been made for the church at large when addressing the preliminary meeting on November 11, 1897 at the Pike Church near Elida, Ohio. "It was at this meeting that the great question was to be decided as to whether or not there should be a General Conference. Because he there gave information as to what was the real attitude of the Pennsylvania brotherhood on the question, the full strength of the vote fell in favor of the General Conference."

Associated with him in the ministry was John Moyer Ehst (1867-1923) ordained on June 3, 1886, serving for a period of 37 years. Following him was John Seibert Kriebel, born 1882, and ordained on October 25, 1917 to fill the vacancy of the late Andrew S. Mack. On May 17, 1923 Elias Wasser Kulp, born 1880, was called to serve this congregation as minister and the church as one of its evangelists.

The following data on Trustees is incomplete but according to the records found: Abraham Bechtel and Henry High were trustees in 1780. Isaac H. Borneman, Wm. Stauffer, and John B. Bechtel in 1879. Abraham Gabel in 1880, followed by Henry G. Gabel, Henry Y. Johnson, Joel B. Bower

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

—Nixon Waterman.

from 1876 to 1933. At present the officiating trustees are Henry B. Bechtel and John S. Longacre.

The German language was used exclusively until about 1900, when the English language came into use though the present deacon continues to read the Scripture lesson in German and a German hymn follows, selected from the early German Hymnbook, "Die Kleine Geistliche Harfe" (1820). Hymns and Tunes, a small volume, was used for many years but now that is replaced by "The Church Hymnal." "The New Lute of Zion" (1867), "The Union Choral Harmony" (1836), and "The Christian Minstrel" (1858) have been in the home of the writer for many years, and these may also have been used in early union church services here.

This congregation, with the members at Bally, is actively interested in mission work, notably the Pottstown, Reading, and Norristown missions. Also this church gives annually a stated sum to the general mission causes of the church and to local home mission work out of the annual income received from the yearly rental of a lease held by the National Bank and Trust Company of Boyertown which occupies a large, commodious building on property of this congregation since July, 1914.

May God prosper His church so that many souls may be received into His kingdom unto eternal life through faith in Christ and the merits of His atoning blood, is the hope entertained by His coworkers here.

Boyertown, Pa.

VICTORIOUS CHRISTIANITY

Christianity cannot perish. Its nature is to live and conquer. It came to the world for conquest and redemption. It has had many battles but never has been defeated.

The old Jewish ceremonial laws and Jerusalem lost their power almost twenty centuries ago but Christianity has been growing ever since. Nineveh and Babylon and Rome have perished, but Jonah and Daniel and Paul live on in power and influence that will never cease.

The devil is king in the world of evil spirits. Jesus Christ came that He might destroy the works of the devil. He is the Son of God. He is King of kings and Lord of lords.

In old Galilee the devils confessed Christ and feared Him and fled from His presence. In the wilderness alone in single combat, Jesus of Nazareth won decided victory over Satan three times. This was the initial conflict in the dawn of the Christian era.

The prince of darkness sought to sift Peter as wheat and that night, to limited human visions, the case looked awfully dark, but at Pentecost and in the years that followed, the devil was put to shame and Christ was exalted above all others. The devil in his realm is potent for evil. Christ is omnipotent for good.

Those who become faint-hearted and fear that evil sometimes has won permanent victory have forgotten that God knows how to bring good out of evil and when the evil day is over the wings of righteousness will fly higher than ever.—E. W. Curtis.

IN ANCIENT ANTIOCH, THE ABODE OF THE FIRST CHRISTIANS

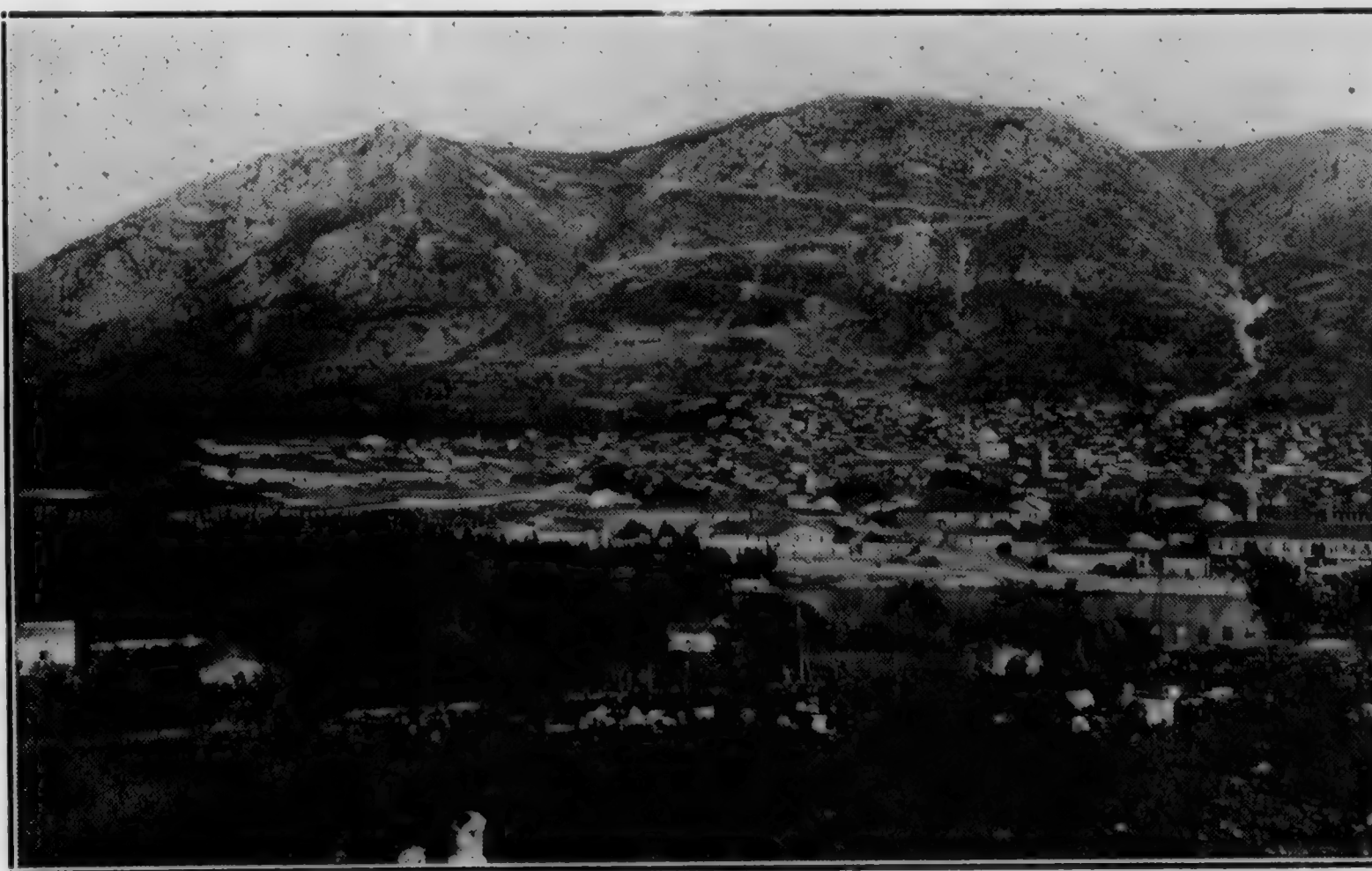
By Anis Ch. Haddad

For a long time I wanted to go to Antioch. Even at the entrance, although I saw the name written, I was inclined to disbelieve, and asked myself, "Can this really be Antioch?" I went up through a neglected garden and stopped before a long staircase leading to a gallery. "Is this the hotel?" A girl in orange-colored Turkish trousers smiled at me from above and made me a sign. I followed her, for a few moments her clogs clattered on the floor, and she conducted me to a room with two beds. The two together were not worth a good single bed—faded coverlids, a broken basin against the wall. I asked her the name of my hotel. "Oh, no! That one is lower down in the town." "It is a mistake," I said, "I am expected there. I must go." She smiled at me, but in her eyes flickered a look of great regret. The other hotel has a veranda at the top of some steps, the back of the door is hung with mats which serve as curtains. Raising them I step into a large sitting room which is also used as a dining room: into it lead numerous doors also covered with drapery. It would have been completely dark had not the ceiling, which is raised in the middle have an aperture that let in a little light. My room is spacious in its bareness, and has three beds, although one would suffice for me. I soon go out into the town along the principal road to the bazaars towards the bridge. Time has left tufts of weeds grow on either side. The tawny Orontes flows beneath it, and below are the terraces with cafes destitute of people. Two mills kept watch with wooden wheels which had ceased to turn, who knows since how long a time! On this side tombs gleamed white, yonder are little streets of shops: shoemakers, ironmongers, tailors, saddlers—a trade to each street—while among them fowls stray and peck at will. A plane tree shelters citizens seated on low stools occupied with backgammon and their pipes. Farther away low dwellings extend their balconies towards each other; their silence makes them seem deserted. At rare intervals a Moslem woman starts with surprise, drawing her veil across her face. But I have come to seek the Antioch of other days, and I have not yet found it. I walk on, ascend a high mountain, and sitting there recollect the days that once made Antioch famous.

Antioch, the "Beautiful," or the "Queen of the East" was built in the year 300 B. C. The situation of the new Greek kingdom was well chosen. Between the abrupt termination of Mount Lebanon to the north and that of Mount Taurus to the south

stretches the valley of the Orontes. Connected with Asia Minor and Syria by a network of Roman roads and with the Mediterranean by its large navigable river, Antioch soon became, next to Rome, the great emporium of the world. The wealth and products of three continents were poured on it. The capital was not only a great center of commerce, but thanks to its beautiful surroundings and mild climate, it also became a favorite health resort for the pleasure-loving Romans, Greeks, and Syrians.

Like Damascus, Antioch, is surrounded with a wealth of verdure. The vine and fig tree, the arbutus and myrtle, the sycamore, the ilex, the oak, the poplar, the willow, and a number of other ornamental shrubs or fruit trees vie with each other in luxurious growth, covering not only the banks of the river but they creep up the mountain sides to a con-



Antioch in Syria, Where Believers Were First Called Christians

siderable height. But while Damascus suffers from the extremes of heat in the summer and cold in the winter, Antioch, being protected from all sides, enjoys an almost perpetual spring. The city was enlarged and embellished by its successive kings and later on by the Roman emperors. Its long, wide, straight street with a double colonnade and paved with marble, said to have been built by Herod the Great, was over four miles long! Antioch vied with Rome itself in wealth, magnificence, treasures of art, and buildings of great beauty. No other city in the East could boast of so many palaces, temples, trees, baths, and numerous other public buildings and places of amusement. Good, fresh water, both for public and private use, was brought into the town from the neighboring Daphne—The House of Water—in aqueducts, several of which were erected by successive Roman emperors.

In its palmy days Antioch had a population of mixed races numbering several hundred thousands, the Jews forming a third of the entire population and inhabiting a quar-

ter of their own. As may be expected in a city with such a conglomeration of races and creeds and with an enervating climate inviting to luxury, ease, and pleasure, its inhabitants soon became infamous for their moral depravity, corruption, vice, and superstition. Even dissolute Rome pointed her finger of scorn at the moral degradation of the citizens of Antioch. Such was this eastern city and such its inhabitants when the "messengers of the Gospel" made their first appearance in it!

When persecutions arose in Jerusalem against the Christians, they were scattered in all directions. The Jews and the Gentiles thought that they could prevent the spreading of the Christian doctrine, but they had miscalculated. The more they persecuted the Christians, the more the latter were scattered and wherever they came, they worked for the development of the Kingdom of Christ: and thus the Christians became the living seed that bore fruit to the honor and glory of God. It was Christians from Jerusalem who preached the Gospel first in Antioch and thus a church was founded here.

If Antioch vied with the metropolis of the world in splendor, wealth, pleasure, vice, and dissipation, it also, after the introduction of Christianity, shared with Jerusalem in importance as a great center of Christian thought, learning, and missionary activity. At a very early stage of the spread of the new religion the apostles saw the importance of establishing a church, and accordingly sent Barnabas to strengthen the new disciples in their faith and to win others for Christ. Here Paul and Barnabas labored conjointly for a considerable time and with much success. So important did Paul regard Antioch, as a mission center, that he

made it his headquarters and basis from which he started on all his subsequent missionary journeys. It was also here that the adherents of the new sect were "first called Christians." In this connection we might mention that the people of Antioch were very quick and witty and were known to give their fellow men nicknames! But though the name was evidently intended as a reproach, they never dreamed that, in its true sense, it would in future ages represent all that is "lofty and noble and good and moral in mankind." The people of Antioch thus did not have very much use for the name, which we adore and bless. Christ's followers in Antioch were not only the first to be called Christians but also the first to receive recognition as a distinct church. For several centuries Antioch remained an important center of Christian learning, philosophy, thought, and culture.

Such was Antioch, the Beautiful, in its flourishing days. But alas it is no longer beautiful now. With the conquest of Syria by the Moslems the prosperity and magnifi-

cence of the city rapidly declined. It flickered up again for a brief period, to be finally extinguished forever. Now it is under French rule.

The natural situation of Antioch has undergone no great change. It is still surrounded with a wealth of verdure. The life-giving Orontes is still flowing through the town. Mount Silpius, to whose base the little town is clinging as if for dear life, still frowns upon it. The huge waterwheels along the river which raise the stream to the aqueducts make their eternal melancholy creaking wail, as if they were still singing a dirge for dead Antioch, and turn ceaselessly as they have done for centuries. The slender minarets rearing their heads above the foliage and roofs of the houses relieve the monotony of the little town. From a distance Antioch, with its tiled roofs, has the appearance of an European city. It is a thoroughly Moslem place, with a few Christians and fewer Jews! The town itself is less than a tenth part of its original size. The walls where they still stand, with their wide scope and massive thickness, are the most striking relics of the city's former greatness.

I went down the mountain and traversed once more the ancient streets. In the courtyard of the "seraglio" I noticed a statue without a head, and three sarcophagi, one of which has been turned into a drinking trough. Some one with a little more knowledge has built a pediment of sculptured marble into the wall of the house; close by, a porphyry column lies upon the ground. I proceeded up, beyond the house to where one can see the grey roofs of the town, with small cupolas and mosques, confined between the river and Mount Silpius, upon the heights of which fortifications, remains of the Crusaders, cut into the sky. Previous to them, however, the Byzantines ruled with all their order for building and decoration. It followed me like a mystery and weighed heavily on me, thus plunging into the abyss of an entire past. Late into the night I thought to myself, "Where are the monuments? Where the temple of Jupiter raised of old by Perseus? Where the giant statue of gilded bronze representing the genius of Antioch? Where the avenue of double colonnades erected by Herod? Where the cherubim brought by Titus from the Temple of Jerusalem? Where the theater built by Trajan? Where the imperial palace, the museum, and library and the superabundance of that long period of life which aspired to perpetuate itself in art?"

Early the third day from the hotel veranda I noticed two bishops of the Orthodox Church with the usual Kavass preceding them. I followed them to the church. The service begins in Arabic; very occasionally comes a psalm in Greek. The white of the walls and pillars is stained with mildew. Three small, grimy candelabra stand in the center: along the iconostasis doves with broken wings rest stiffly; from them hang little lamps in the Arab taste. From the lamps hang bunches of grapes in bronze. Along the row of candelabra are boxes full of sand where the lighted candles are placed.

This chapel today takes the place of the

"Golden Church" which writers describe as one of the wonders of the age! Is its destruction as also that of those other monuments to be attributed only to the frequent earthquakes which affected Antioch? On the other hand, would not the uncertainty of the morrow have provoked more violently a callous desire for the pleasures of life at a time when the introduction of the Christian spirit, modified in no way the luxury, the license, the capricious frivolity? Even a bishop once paid men to applaud his sermons, while women followed him in the streets, singing his praises! And there was no one to marvel at it. The abnormal became natural, nay, one occasion the more to discuss, to intoxicate oneself with deceptive subtleties. No idea was too extravagant for one or another to embrace it, the followers grouping themselves into sects. The Ebionites chose the glory of poverty. But the evil went further back, to the actual origin of the city itself. The army of Alexander, the Macedonian, settled here at the intersection of routes which joined three continents and thus attracted every kind of people; and so were gathered together merchandise of great price and slaves to be sold at auction.

We followed the path that takes one to the base of Mount Silpius. Beneath its bluff in a recess in the rock, we entered a dark cave in which the remains of a Byzantine mosaic are fairly seen. Here, according to tradition, was the first Christian church, and here Paul preached the new doctrine to a congregation of the Gentiles. The absence of more extensive remains is probably due to the frequent earthquakes by which ancient Antioch was visited and devastated. Even the course of the river must have often changed, for the once famous island has entirely disappeared. What treasures of architecture and art must be buried deep underground! Occasionally a beautiful statue and sarcophagus is unearthed.

The last day of our stay in Antioch arrived. We had not yet seen Daphne; thus next morning at an early hour we went to follow as far as possible the windings of the Orontes and also to visit the site of Daphne. We went down to the banks of the river and made our way along them by a narrow horse path, worn through the thickets that come down to its brink, the scenery of which was for the most part growing wild, but luxuriant and beautiful beyond description. Tangled thickets of myrtle covered with odoriferous blossoms, and of bay, laurel, and other flowering shrubs, scarcely left room to pass. We had not proceeded far, when a mass of rich purple rocks, dipping their feet into the river, forbade all further passage along its brink. This romantic spot is called the "Pass of the Red Cliff." The path to Daphne overhanging the Orontes is through avenues of bay and myrtle trees; and the air is redolent of most luxurious odors. We soon lost sight of the river and descended into a secluded valley, overhung with lofty mountains, whence several streams, issuing forth from the fragrant thickets, dashed wildly down its slope in numerous runnels and waterfalls, forcing their way through tufts of purple oleander

and scented shrubs, and throwing out a delicious freshness. No temples now adorn the site, no sacred groves any longer exist, but the natural fascination of the spot amply bears out the glowing accounts transmitted to us by its ancient panegyrists.

On the love of a god for a beautiful mortal is founded the legend of Daphne in the neighborhood of Antioch. As I proceeded in that direction, I met a troop of young people coming out to celebrate the carnival. Some dressed as Mephistopheles, with faces masked or blackened, bells round their waists, ran and jumped ahead to clear the way through the throng; others were in Syrian costumes, men and women. They carried flowers and green foliage and brandished scimitars and swords; and all of them danced to the sound of flutes and deep-toned drums. Doubtless just such masquerades were associated once with the pagan ritualistic processions along the sacred avenues, which were bordered then with altars and fountain colonnades—such as the much frequented Castalia of the oracle—and with sumptuous villas, up to the source of the Daphne. It still flows from the stony mountain and falls in tumultuous streams, in sheets of silver, in clouds of foam; while above them quiver shining creepers; and ancient oaks grow here and there, together with mulberry trees, with poplars, with willows, giving the place of honor to the oleanders.

But pitilessly and without remission blew the wind of destruction. Not a trace is to be found of the temple in which Julian the Apostate lingered lost in bitter thought. Where could the worshipers go? To which gods when they were driven out and scattered?

Time presses and after having been on the top of the hill and seeing here the castle remains, the glorious view over the hills, plain and picturesque Daphne, we reluctantly left glorious but forsaken Antioch, cradle of "Gentile Christianity," capital of a crusading principedom, and see-city today of several patriarchs, all, alas, nonresident! It deserves far more than the three days we were able to give it. As it was, one could at least feel that the panorama from the top of Mount Silpius and the waterfalls at Daphne were probably better than anything else we could have seen in that time.

Jerusalem, Palestine.

THE HEATHEN WORLD

Paint a starless sky; hang your picture with night; drape the mountings with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children. It is the heathen world—the people seen in vision by the prophet—who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning."—Bishop Foster.

THE TEACHING TASK OF THE CHURCH

By Paul Erb

This is another well-written article from one of our church schools. Bro. Erb discusses pointedly the responsibility of the Church in teaching and training her youth.

When God was training the Israelites to be His people, He taught them what they could not know except through His teaching. "Now therefore hearken, O Israel, unto the statutes and judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you" (Deut. 4:1). The giving of the law through Moses had an educative purpose—the various forms and ceremonies laid hold of men's minds and instructed them concerning God and His ways. The Lord was concerned that His worshipers should know the truth. And so the prophet Samuel said, "I will instruct you in the good and right way," and the Psalmist sang, "I will teach you the fear of the Lord." Elisha headed a school of the prophets, where spiritual leaders were taught to think right thoughts about God. The Old Testament economy gave a large place to the teaching ministry of religion.

In the New Testament we have Jesus Christ appearing as a teacher—"a teacher come from God," Nicodemus called Him. He directed His words to the minds of His hearers. He knew that their thoughts made the road to their consciences. And so, teaching with authority, He launched a tremendous program of instruction, which in method and technique has become the model of all teachers who have followed Him. When He was gone, the apostles whom He had taught in turn "ceased not to teach and preach Jesus as Christ." Paul's favorite method of evangelism was to reason in the synagogues, convincing men that Jesus was the divine Christ. The early church consisted of those who, on the basis of the objective facts presented to them, were persuaded of the truth.

During the centuries which followed, the Catholic Church of the middle ages substituted for the personal convictions of a well-taught people the mystic value of the sacraments. People were expected to reverence what they did not understand. The responsibility of religious intelligence was delegated to the priesthood. Only they needed to know; the laity followed them in blind ignorance.

The Reformation became once more the era of individual conviction. The instruction of the masses was the objective, and religious behavior was to be the reaction to ideas accepted by the mind. Especially among our Anabaptist fathers, with their insistence on a personal and intelligent faith, was the necessity and power of the idea held to. The extraordinary number and strength of the religious and moral movements which have developed in the centuries following the Reformation are a powerful testimony to the dynamic of human thought when moved by divine truth.

Recent decades have seen the spread of the notion that what men think is not important. Negative theological criticism has denied the possibility of an objective thought

basis for religious faith. Creeds have been largely junked, and doctrine is seldom preached or taught, unless negatively. How men act is important, say these moderns. And now there comes upon us a tremendous moral breakdown, and crime waves deluge the land. We might have expected it! The undermining of the authority of the Bible and the doctrines of the Church has broken down our moral sanctions. And men without law are lawless men. The only possible return to righteous living, individually or nationally, is righteous thinking, based on the revealed righteousness of God.

The method of Biblical teaching testifies to the power of the idea. Paul's procedure in the writing of his epistles, for instance, is to lay a broad basis of doctrinal truth, and then, reasoning from this basis, to ask for corresponding ethics, or conduct. The first eleven chapters of Romans are doctrinal; those which follow picture a character consistent with that truth. The first half of Ephesians depicts our high calling in Christ; the second half of the book exhorts us to "walk worthy" of this calling. Galatians first establishes the fact of Christian liberty; the Spirit walk presupposes this fact. A good man, in the Christian sense of that term, is one whose mind has been disturbed by some divine truth, and who has then brought his conduct into harmony with that truth. As an effective moral backing principle must precede precept.

What men think, they are. "As he thinketh in his heart, so is he." Our lives are ordered by our system of thought. And it is the function of teaching to introduce into the system of thought the necessary items or elements, and then to direct in the organization and orderly classifying of those items. Some uninstructed people have a great many perfectly correct notions, but they are held in a conglomeration of error. They have not thought their thoughts into a consistent whole which would demonstrate and reject the error. Many Christian students in our church schools have stated the unusual value to them of the course in Bible doctrines. There were doctrines that they had believed, all right, but they did not know why. We are embarrassed by positions which we cannot defend.

The most valuable minister to any church is a teaching minister. Some sermons interest and inspire while they are being preached. But they give one nothing to carry away. Other sermons, teaching sermons, impart definite ideas, clear truths, that the hearer can ruminate on for days, can remember and delight in for a lifetime. When the congregation cannot remember what the sermon was about, perhaps there was nothing to remember. It is said that when the tabernacle in which the eloquent Dr. Talmage preached burned to the ground, the congregation was scattered in but a few weeks. Contrast the teaching ministry of such a man as Moody. Eloquence and per-

sonality are no substitute for worth-while thinking. Some Sunday-school teachers are thought to be good teachers because their pupils love them. But their teaching may fall short of the mark because they do not teach anything. What pupils carry away is the measure of teaching effectiveness.

Let us consider a few of the enemies of the teaching conception. One is ignorance. On the part of the teacher this ignorance manifests itself in our teaching so many things that are not true. Great teaching must inspire confidence, and only a little inaccuracy may undermine confidence. The body of truth to be taught is extensive, and the teacher must continually strive to extend his fund of information. Ignorance may be manifested, too, in having little to say. Silence is often the part of wisdom, surely; but sometimes it is sheer ignorance. In our rightful emphasis on the work of the Holy Spirit in our teaching there is sometimes a danger that we put a premium on ignorance. Let us have it clear that ignorance never made a man good. It is our duty as teachers to know as much as we can.

So far as the pupil is concerned, ignorance obstructs teaching in faulty apperception. That is, our pupils do not know the things they need to know to understand what we say. The teacher must always be conscious of this danger. The vocabulary of the child, or even the adult, may be very small. And words have very restricted meanings. One boy could not see why Christians should sing, "I Love to Steal Awhile Away." Why should a good man want to steal anything away?

On the other hand, intellectualism is also an enemy of true teaching. Some teachers and preachers delight to baffle with mysteries, to impress with words and ideas that nobody can understand. This is folly. Others delight in showing up the ignorance of the listeners. This is cruel and serves no purpose. The truly informed person is very conscious of the many things he does not know, and so meets the ignorance of others with sympathy, kindness, and understanding.

In the pupil intellectualism manifests itself in substituting words and formulas for real understanding. A little girl in New York City made a very good speech on the cow, but an inquirer discovered that she thought the cow was about six inches high. She knew less than it appeared. A man who had been a member of the church for many years was very sick. He kept knocking on the head of his bedstead, for, he said, "Knock, and it shall be opened." So little did he know of the true way of salvation. Another man who prided himself on his orthodoxy swore, according to his neighbors, by his creed, and at everything else. He had a form of godliness without its power.

A third enemy of teaching is emotionalism. Emotion has its place in religion as well as in other phases of life. The danger is in mistaking emotional reactions for the more permanent results of teaching. A person who was asked whether he believed what a certain radical preacher was saying re-

(Continued on page 285)



BIBLE STUDY



TABERNACLE STUDIES

XLII. The Offerings for Purification

By the Bible Study Editor

In the past studies attention has been given, primarily, to the offerings and sacrifices for the sins of the people. The character of the defilement for which such offerings were made, was of a spiritual nature; they were sins against God, sins of the heart and spirit. For such transgression, whether they were committed consciously or unconsciously, there was needed an atonement that was accomplished by the shedding of blood, for death was the penalty for sin. How careful God is of His holy law! And how careful is He that the conditions of salvation are met to the utmost! Those who follow the way of salvation as provided for in the Word of God may have the assurance that their salvation is complete in Jesus Christ, the Savior of men.

Spiritual defilements are not always the result of one's own willful transgressions. There are those who "hear the voice of swearing" (Lev. 1). There are those who err in some of the holy things, which transgression, unknown at the time, may later come to their knowledge. Lev. 5. There are these two sources of transgression: The sins of others which come to our knowledge, and the sins which result from our own ignorance. Nevertheless, the sins are such whose guilt needs to be removed by the same atoning blood which is required to take away the guilt of one's own transgressions which are committed willfully, even such transgressions as theft. Lev. 6. It is essential that men recognize sin in any of its forms and understand that sins must be atoned for in any of its forms.

One may feel the guilt of his transgressions in his conscience. He may know that he has violated his sense of what is right. Such a transgression may be considered as a sin against one's self. If the wrong should be an injustice toward another person the sin may be of a dual nature—against one's own conscience and against one's neighbor. There may be a sense of guilt against the neighbor. But when there has been an offense against any law of God there should be a consciousness of sin against the holiness of God.

Shall the creature say to the Creator, "I am not defiled by the things which I hear?" or, "I am not made unclean by my contacts with defilements?" A man may say that he is not a transgressor when the wrong has not been committed by himself or is not known to be a wrong when such an error is committed. But, because God has provided an atonement for such sins, it is evident that

there is sin in the knowledge of wrong, and sin in the committing of errors. Sin brings with it its own defilements, for it is sin in the sight of God and requires the atonement of blood to remove its guilt from His presence and from His knowledge. He will not forget the sins that have not been purged by the blood of the Lamb of God. Only when such a purging takes place will God forget the sins and blot them out from His presence.

Even as the spiritual transgressions and errors require the purging of blood the external defilements also require to be put away in order that the people of God may be a pure people who are cleansed and kept holy in the sight of their holy God. The people of Israel were to be a clean people, in spiritual separations and also regarding their physical purity. It has been said that the Lord safeguarded them from sickness, disease, and plague by providing them with hygienic environment and practices of life. This may be true, but it is more evident that He desired them to be conscious of their holiness of spirit in His sight by keeping them constantly in mind of the possibilities of defilements of body as well as of soul.

The law of separation from sin unto a holy God was made more emphatic by His requiring His people to abstain from certain forbidden things; and it was God who pointed out to them the things which to them were to be holy, or clean, and those things which to them were to be considered as unclean.

Holiness by Separation

If the law of God were in force today, that is the Law as given to Moses, where would the Gentiles stand? Let it be understood that the abstinence from certain kinds of flesh was an ordinance for the people of Israel alone. Note the repetition of the phrase, "Unclean unto you" (Lev. 11:4, 7, 8, 10, 12, 20, 23, 28, 31, 35, 38). Is not God the Creator of every living thing? Did not God call all of His creation "Very good?" With this idea of God's creation harmonizes the teaching of Paul to Timothy. Paul was a Pharisee of the Pharisees, and taught both Jews and Gentiles the same Gospel. He said, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." Meats were "created to be received with thanksgiving of them that believe and know the truth" (See I Tim. 4:1-5). This also agrees with the vision of Peter, to whom God said, "What God hath cleansed call not thou common" Acts (10:15).

It is evident that the purpose of the separation of Israel from certain meats had in it a different purpose than to keep them from certain meats that were not suitable for food. If such creatures as were forbidden to the Hebrew nation were unfit for human consumption in the days of the law, why did God call them clean in the Gospel dispensation? If they were unclean and an abomination to Israel because of physical unfitness, why were they given to Noah and his families for food, even as the herbs? Gen. 9:3. In the days of Noah there were certain animals called clean and none were called unclean. Of the clean beasts there were a certain number sacrificed unto God after the flood had subsided. But when the Lord gave them directions concerning their food nothing was said concerning a distinction between the clean and unclean. The clean were sacrificial animals. In the days of the Law sacrificial animals were set apart for the food of the people of God, and in this fact lay the significance of their separation from all other flesh foods. "These"—all that were not of the nature of the sacrificial animals—"shall be unclean unto you," or, "As unclean unto you." While they were unclean, as forbidden to the people Israel, they were not prohibited to the other families or nations of the earth. It is true that those nations that are allied to Abraham by blood and those religious devotees allied with the religions of those descendants, practice the same principles of abstinence from certain animals foods as do the Hebrews. But this fact proves nothing concerning the fitness of animal foods, for there was no law given concerning eating and drinking from the days of Noah unto the time of Moses. Abraham was not under the Law of Moses. However, he observed the ordinances of sacrifice given to God's people from the beginning. He offered in sacrifice to God the same kind of flesh offering that had been made by Noah.

God had chosen the children of Abraham out from among all other families of the earth, and had given to them the sign of their separation. Circumcision signified to them the cutting off of their flesh from the rest of the world and separating themselves unto God. In the new order of their separation another sign was given to them, the sign of their separation unto certain kinds of food. Each day as they ate their meat the fact of their separation unto God was brought to their attention. Lev. 11:45-47; 20:25, 26.

Israel's separation may be looked upon as a limitation of their privileges. In many cases Christianity is looked upon as a life of law and limitation, and a rule of personal restrictions. Some think it to be a life of self-denials, depriving one of joy and pleasure in life, one that dare not have the pleasures that are commonly enjoyed by the rest of the

world. Such a life would be sad indeed. But it is not the afflictions of the body that purify the soul. Monasticism and seclusion, self-denial and suffering, abstinence and fasting will not purge the heart nor fit the soul for eternal bliss. The Pharisees fasted often; they washed frequently and vigorously; but their hearts were like unwashed pots and like graves full of dead men's bones. They practiced the self-denial of the law and the separation from forbidden meats, but their separation unto God was not accomplished by those external practices. They confessed God with their lips but their hearts were far from Him. Christianity is more than a separation from the world; it is a separation unto God, and a separation that gives to the believer the highest pleasure and joy that is eternal.

To lay stress on the separation from the world and from the defilements of life alone, does not give the soul the secret of Christian living. There is much in the world from which the believer must separate himself. But the true spirit of the separation lies in the fact that while there are things from which he separates himself there are those to which he separates himself. The Lord gave to Israel, first, that to which they were expected to keep themselves. Lev. 11:1-3, 9, 21, 22. Three kinds of food were provided for His people: beasts of the field (vv. 1-3), fishes from the waters (v. 9), fowls of the air (vv. 2, 22). His people were abundantly supplied with food; they were restricted unto the things with which God could teach them more fully concerning Himself and those things that belonged to His testimony.

Separated Unto the Lord's Table

"These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and cheweth the cud among the beasts, that shall ye eat." The list of such animals is given in Deut. 14:4. There are ten such animals named by Moses. Of the fowls of the air and of fishes, only the disqualified are named. God had made a sufficient allowance for an abundant supply of food for His people in the days of Israel and a still more abundant provision for His Church among all nations, but, neither Israel nor the Church seems to be satisfied with His generous and gracious privileges. Abraham, Isaac, and Jacob were not restricted by the provisions of the law, and men under grace are no more restricted in the matter of foods than were the patriarchs before the days of the law. Why then, should any believer seek to gratify His fleshly lusts by those things which are known by himself to be destructive to health, purity and happiness?

Israel was separated unto God and unto His table. The animals used by them for food were of the same nature as the sacrificial ones, used on God's altars, consumed unto Him for a sacrifice of a sweet savor. Cattle, sheep, and goats, having the parted hoof and chewing the cud, were holy to Him upon the altar. When Israel came to the tabernacle to partake of the peace offerings, whose blood and fat were consumed on the altar, they shared in the sacrifice with God. From their flocks and herds they partook of their daily food and from those same flocks and herds they brought to the Lord the tithes and offerings for the service of the sanctuary. They

were constantly sharing and fellowshiping with their Lord. They feasted at His table. From the flocks of Israel came the offering for burnt offering and for sin offerings, for the morning and evening sacrifices, and offerings for the days of their feasts. The table of the Lord was their table and their table was also His. When they worshiped at the tabernacle they were fed from His table, when they returned to their homes they continued eating the food which they had seen offered up as a sweet incense and savor unto God. It was in this manner that a constant fellowship with the Lord was maintained.

In I Cor. 10, the apostle suggests the same spiritual relationship with God through the medium of the communion observance. Those who fellowship with Him in the broken bread and the cup should not fellowship with the idolatry of this world. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils. This, no doubt, refers to the partaking of meats offered to idols, but the significance of fellowship with idolatry lies in the fact of associations as much as in the eating of the meats offered in devotion to idols. "The people sat down to eat and drink, and rose up to play" (v. 7). It is the house of feasting and playing, the occasions for fleshly pleasure and indulgence that constitutes the worship at the altars of idols in this age. No believer should stumble at the eating of flesh foods and then endeavor to justify a fellowship with the fleshly sacrifices offered at the shrine of modern idolatry at the table of devils.

There must have been a significance of a very deep nature in the choice of the certain kind of beasts for Israel's food, and for their use upon the altars. It is seen in the fact that they were related to the symbol of Jesus Christ, the "Lamb" of God. Christ is known by the name, "Lamb," in heaven. In the eternal city He shall bear that name. Rev. 21:23. Israel's fellowship was with the Lamb, their Savior and Redeemer.

The disciples enjoyed the fellowship of the Lord, for they said, "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15). This was said after the Lord had spoken to them the parable of the supper. He followed this illustration by showing to them how many refuse to come. It is the Lamb's feast, which begins here. Our fellowship is with the Lamb, and our feasting of that character which He has provided and in which He also may fellowship. It was in this spirit that God selected the meats for His people, and through the observance of His regulations restrained His people from the fellowship with those nations that knew not God and who would estrange His people from Himself.

The Defilements

"These are unclean unto you." The beasts that were to be rejected were to be to them as the people whom God rejected. "And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people that ye should be mine" (Lev. 20:26). "Ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by

any manner of living thing that creepeth on the ground, which I have separated from you as unclean" (Lev. 20:26). "They shall be an abomination unto you." They shall be as a thing detestable and undesirable, a thing to be put away from them.

The disapproved foods represented the disapproved nations of the world among whom the nation of Israel would live and move. They were holy and were to keep themselves from the fellowship of unholy peoples as they kept themselves from forbidden foods. Such were the Egyptians from whom they had just escaped. Such were the Amalekites and nations of the wilderness who had fought against them. And they would treat them harshly; the Moabites and Ammonites would seduce them and the nations of Canaan were so vile that God would cast them out of the goodly land to give it to His people for an inheritance. History proved the wisdom of God in endeavoring to safeguard His people from the fellowship of these nations. To Him they were unclean and abominable, because of their sins.

The Law recognized that certain contacts with unclean creatures was defiling to those who made the contacts. The carcass, or dead body of such rejected creatures became a source of defilement. The carcass of either the unclean or clean animal or beast was defiling. Lev. 11:39. Death is typical of sin when it is finished. Dead things were unholy things. He that burned the body of the sin offering which bore the judgment of sin, was required to wash his clothes and remain from the camp until evening.

The contacts with the unholy beasts and their dead bodies required an external cleansing. No sacrifice of blood was offered for the purification from the defilement, at the time of contact. The annual sin offering was sufficient to make atonement for all of the sins of the past year. But there must be a cleansing from the present defilement. There must be a washing with water and a separation from the camp in token of the putting away of the sin and in the possible defilement of others by unclean contacts. This washing may not represent Christian baptism, since it was to be repeated at each occasion of defilement, and no one could tell how often a dead body might be found in unexpected places and circumstances. This is not the nature of Christian baptism. The cleansing may represent the constant spirit of repentance for sin and the constant purification of one's life from the contacts with sin that occur in daily duties. It is not a repetition of purging from the same defilement. One does not carry a dead body of an unclean thing with him as a desirable fellowship. Put away the unclean thing.

If a Christian comes in contact with a dead carcass, in his daily experience, let him wash himself and put away the evil thing. Let him not come into the camp with the defiling thing. Public confession for sins committed is a good thing, but one may question the advisability of constantly making a public display of the dead carcass by a constant rehearsal of the sins contacted. It is not good to carry the defilement into the sanctity of God's household. The sin may be forgiven

(Continued on page 287)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

LYDIA AND PRISCILLA.—Acts 16:11-15; 18:1-3; 24-28; Rom. 16:1-6

Lesson for September 8, 1935

Golden Text.—Give her of the fruit of her hands; and let her own works praise her in the gates.—Prov. 31:31.

Paul never turned back. Crossing through Asia Minor from the east, he saw fields that to him seemed ripe for the Gospel to the north and to the south. When he would turn south into the provinces of Asia the Spirit forbade him, when he would have turned north into Bithynia the Spirit suffered him not. As he wouldn't turn back, there was nothing left to do but to keep on going west, and this he did until he reached the sea at Troy (Troas). Here the Lord appeared to him in a vision and told him to keep on going into the west. In answer to that call the continent of Europe was evangelized; and through Christian Europe and her sons who settled America the evangelistic wave has encircled the globe, and the Gospel is again being preached among the heathen and semi-heathen who live on the continent of its origin.

Acts 16:11-13. A good salesman, when he goes into a new community, hunts out that class of prospects first who are most likely to be friendly to his proposition. Thus he effects an entrance into the business life of the community. Later he will contact with those who in the first place would not give him a hearing and make sales because of the favorable reception he received from his first prospects who became enthusiastic boosters for his goods. The wise messenger of the Gospel will do likewise. Paul did so. Almost a mile from town was a Jewish place of prayer by the riverside. The persons Paul found there were the most likely prospects in Philippi. And apparently the only ones who came were women. But women have a way of persuading men. Eve learned how in the garden. But if they can lead men into wrong, they can with equal power bring them to the right. Many a husband is a power for righteousness because of his wife.

Verse 14. Lydia was a business woman, and her ware was not shoe strings. It was the costly Tyrian purple worn only by the noble and the wealthy. To succeed you must have characteristics which win the respect of those among whom you labor: a craven cannot succeed among the brave; the base of heart will never win his cause among the noble of heart. Paul had the heart of the great; his first convert had characteristics

which enabled her to stand in the presence of the great. In Philippi, Paul and his first convert worked from the top down, not from the bottom up, as is the effort in most missionary lines today. May that not explain why Paul succeeded single-handed on a larger scale than the entire church does today?

Verse 15. Greatness of heart is never marked by indecision and procrastination. Lydia heard; she examined the evidence; she made a personal decision; she influenced first her own household; and as a body they turned to the Lord and became the first church in Philippi. She did more; she made herself responsible to provide a home and means to the evangelist and shepherd of the flock. Church members who have to be supported by the church instead of being the supporters of the church are more of a liability than an asset. I speak not of money alone; I speak of every angle of church relationship; but even the poorest widow can give her mite.

Acts 18. Priscilla. The Persians have a fabled bird, which has only one wing; but there is another bird of the same species which has a wing on the other side. When these two birds come together and the hook in the side of the one links with the ring in the side of the other, then the two good wings can enable the compounded bird to do what it could not do alone; it can fly. That fable illustrates the human family, and the family of Aquila and Priscilla illustrate the union of man and woman at its best. The one helped the other and what the one lacked the other possessed. Families like that are the glory of the church and the hope of the race. Did Priscilla ever say to Aquila, "I married you to have you to take care of me?" I doubt it. She married him to help with her bit. He did his bit, she did her bit; and united they accomplished MUCH.

TIMOTHY.—II Timothy, Chapter I
Lesson for September 15

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Paul probably was a widower from early young manhood. We have no reference to fact of family. If a eulogist of George Washington can say, "Providence left him childless, that he might be called the Father of his Country," can we not say with more appropriateness that God left Paul childless

that he might adopt all his converts as his spiritual children? And this Paul did, but of them all Timothy seems to have won a place in the heart of Paul second to none other. And there is always a reason. Phil. 2:20. Your own son (I Tim. 1:2) is like you in spirit as well as in flesh. Such a son is dearly beloved. Vs. 2.

Verse 1. This was Paul's last epistle. He was a prisoner in the Mamertine at Rome. He knew that it would be only a few days until the executioner would do his deadly work upon his body, but he also had the promise of another life which could never be separated from him. The full realization of that life would come only when this earth life had reached its close. Death was to him not the end, but the beginning of life. To such faith, martyrdom is a triumph.

Verse 3. For what does Paul thank God? Because he himself has a pure conscience? Because he remembers Timothy in his prayers? Because he is homesick for Timothy as verse 4 implies? The main reason he thanks God is that here he has a son whose religion is no pretense but the very essence of lovely godlikeness. And when he prays he can thank God for such fruits to his labors; and prays that these fruits may ever abound more and more.

Verse 5. It is hardly to be expected that hypocrisy will give birth to unfeigned faith. A little child can soon sense whether the parents' religion is right from the heart out or just veneer. Religious veneer in the parents will mean open scoffers among the children; but "unfeigned faith" in the parents will create simple faith in the children.

Verse 6. Gifts, both natural and spiritual, are often unused. The tendency is to lassitude. The horse needs a whip, the ox a goad, and the fire a poker; and you and I need an incentive to do our best for God even more than these.

Verse 7. Fear is a great deterrent in the service of God. Fear of failure, fear of persecution, fear of ridicule, etc. The fear family has a numerous progeny, and when they even travel with me they sap my courage. Let us send them home. Deut. 20:8. Judg. 7:3. God does not put that spirit into my soul; instead He gives the confidence born of spiritual power. Num. 13:30. A sound or disciplined mind drives us on in the path of duty regardless of outer circumstance. The man who allows himself to be swerved from the path of duty is in grave danger of becoming a derelict.

Verse 8. Shame is a form of fear. We should be ashamed of sin and the companionship of sinners; but to be ashamed of the one who saved us, or of the friend who led us to the Lord and has done more to

bring out the good in us than any other, is a sign of deplorable weakness.

Verses 9-12. Some vocations are base, some commendable, some honorable, and some holy, but of them all the holiest calling is to be a messenger of Jesus Christ. The soldier gladly suffers hardship for king and country; how much more the veteran in the army of the Lord in the battle against sin and evil! To suffer bonds and imprisonment is usually a disgrace; yet sometimes it is a signal honor, as when the master went to Calvary and Paul to the headsman's block for witnessing to the truth. Be not ashamed of your state, but of your condition, if you have allowed yourself to come short of your noblest possibilities.

It is mine to commit myself to the Lord; it is His to keep me; but I could not commit myself to Him without His help, and He cannot keep me without my help.

Verses 13, 14. If ever there was a confusion of tongues religiously it is now. The peddlers of religious wares are standing at the door of their shops in the bazaar; they stand upon the street corners; they advertise over the radio. All of them are crying, "Lo, here is Christ;" but the number who hold fast to the form of sound words in faith and love by the Holy Spirit are few. Many have turned away, and more are turning away from the truth. Shall we go with them? May we rather turn back to the Bible.

JAMES.—Acts 15:1-21; James 1:1-17

Lesson for September 22, 1935

Golden Text.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1:12.

It is generally supposed that the James, who apparently was moderator at the first Council at Jerusalem and the author of the Epistle of James, are the same. He is called the Lord's brother, and was not one of the twelve. As the acknowledged leader of the Church in Jerusalem, which was distinctly Jewish, his words would have great weight with the council on matters that pertained to the Jewish ceremonies. His personal judgment, which was accepted by the entire council, was based upon God's dealings with the family of Cornelius which enabled him to understand the prophecy of Amos 9. James speaks of the prophecy and God's dealings then with the Gentiles as being in agreement, but many present-day interpreters claim that the calling out from among the Gentiles of a people for His name, and the prophecy of Amos are distinctly different events. The rational conclusion seems to me to be that James quoted Amos as the prophecy in present fulfillment.

Jas. 1:1. James did not lay claim to authority based on family relationship. He did not write as the brother of the Lord, but as the servant, literally slave, of God and Jesus the Lord. His message was not so much to the twelve tribes as the physical offspring of Jacob, as it was to the true Israel of God of whom the twelve apostles were the leaders and teachers, and who were foreshadowed in the altars of the

prophets of old, which were always made of twelve unhewn stones, and whereon alone acceptable offerings could be rendered.

Verse 2. Temptations or trials are not alike. When they come from Satan and the world, they are sinister; when they come from the Lord their purpose is good. In the evil sense God cannot tempt us, and in the good sense Satan cannot; but no matter what the origin we are to meet them with joy. We are to meet the temptation to evil with joy, knowing that through Christ even they will work a good work, in the overcoming of them. The trials that come from the Lord are but tests of our fitness for promotion. Patience or steadfastness are a necessary quality in times of trial. Any house will stand, no matter how poor the foundation, when there is no storm; but it is only when built upon the rock of faith and works in and through and for Christ Jesus that it will withstand the storm.

Verses 5-8. There is no lack with God; but with us the lack is general and constant. We lack in everything. He only can fully and adequately supply. To meet the temptations of life we need two things, wisdom and strength—wisdom to recognize the temptation and to know the means successfully to combat them, and strength to say no, and to wield the weapons of defense. But to get these things from God we must have faith. He only answers according to the measure of faith. We must also have definite ideas of what we need and want. If I myself do not know what I want, how can I blame God if I do not get anything? Only the man of fixed purposes excels. Gen. 49:4.

Verses 9, 10. In the apostolic church degrees in standing, whether the result of wealth, or race, or learning, or conditions of servitude, were discouraged within the body of the church. The slave became the Lord's freeman, and the freeman became the Lord's slave. I Cor. 7:22. The lowly were raised, and the high came down. All came to a common level in a common need of a common salvation to the same Lord and on the same terms. And all come to the same end. If there is to be no caste in heaven no church has a right to foster it here.

Verse 12. Love is the only grace that enables a person to endure. S. of S. 8:6, 7. To the extent that I love my Lord I will endure trials and pain for Him; and when I have proved my love by being faithful unto death He will give me the crown of life. Love that fails is not love. I Cor. 13:8.

Verses 13-15. If Jesus had been God only, He could not have been tempted; had He been man only He could not have resisted unto victory. As a man I am tempted, but through the God-Man I can overcome.

The temptations to evil are Satanic in origin. The end is achieved by the appeal to the desires of the flesh. Only as the thought finds lodging in my mind can it conceive and give birth to sin. As the babe is not born on the day of conception neither is the sin committed on the day the thought of it finds lodgment in the mind.

JOHN. (The Minister and His People).—

III John

Lesson for September 29, 1935

Golden Text.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil has not seen God.—III John 11.

John, the subject of study in this lesson, is supposed to have been the youngest of the apostolic band. He and James, the first martyr of the apostolic group, were sons of Zebedee by Salome, a sister of Mary the mother of Jesus. Raised on the shores of the Sea of Galilee, he adopted the trade of his father and became a fisherman.

First a disciple of John, the Baptizer, he and Andrew were the first to become disciples of Christ after He began His public ministry. A man of ardent temperament, he cast all his affections on Christ; and in all his writings and supposedly also in his speeches and conversation, he ever magnified Him. He never speaks of himself by name, nor boasts of his accomplishments. His great ambition seems to have been to be with and like his Lord. He, alone of the twelve, was at Calvary, and to Him Jesus entrusted the care of Mary, His mother. I cannot imagine John conducting an evangelistic campaign and closing with a sermon entitled, "The Boy Preacher's Story of His Life." From beginning to the end of his ministry, his theme was to testify of the Christ, the Son of God; and the last work from his pen and the book that sealed the vision and the prophecy was a Revelation of Jesus Christ.

III John 1. Gaius was probably an elder in one of the churches under John's supervision, and John writes to him as to a brother beloved. A loving heart always desires an object upon which to pour out that affection. John loved his Lord, and naturally loved all those that loved Him. But the reverse was also true. Psal. 139:21, 22; Lu. 9:51-56.

Verse 2. To prosper means to go ahead. If I am in good health today, that I will be still better tomorrow; if I have fair crops this year that I will have better next year; if I have life in Christ now, that I will have more abundant life in the days to come. To prosper in all things that are good is the will of God, and the wish and prayer of all that love me.

Verses 3, 4. If people bring me good news about you, it will make me glad; but if they bring an evil report it will make me sad. But of all the good news that can come to me the best is that you have received the truth and are walking in it. What benefit would it be to you to have plenty of food, if disease would prevent you from partaking thereof? What good would houses and lands do you, if you had no friends with whom to share them? What good would it be to you if you had made all knowledge your province, but had failed to learn truth? Wherein would be the gain in winning the world and losing your soul? No, to walk in truth is more to be coveted than all these, and if you have truth, I count you blessed.

Verses 5, 6. Gaius, like the house of Stephanus had acquired a good habit. I Cor. 16:15. It were better if more became addicted to

the same virtue. Why is it so much easier to become addicted to a bad habit than to a good one?

Verse 7. The early church bent its energies and used its means to bring the Gospel to the nations (Gentiles). The less help they asked the more they could give. The same is true today. But in Christendom today, the church members give so much of their means to lodges, clubs, etc., that the church is suffering and often resorts to doubtful methods to wheedle a few cents out of the pockets of the ungodly to carry on her work. If the church members stood by the church as the one and only organization that would receive their material support, the church could again take care of all its poor, support evangelists in all lands, and God would be glorified as in the early days.

Verses 9, 10. The love of pre-eminence has done incalculable harm within the church. It kills faith. John 5:44. It is the immediate cause of defamation of character, it is the provocative of strife (Prov. 13:10), and drives many from the church. The hundreds of schisms in the church are the result, and as a result the one means (unity) that above all others convinces the world that the Christ and His church are of God, is lost. John 17:21, 23; vs. 11-14.

John felt better writing about Demetrius than when he wrote about Diotrephes. Imitate Gaius and Demetrius and John and Paul, but don't imitate King Saul or Judas Iscariot.

ISAIAH PORTRAYS THE SUFFERING SERVANT.—Isa. 52:13-53:12; John 19:17-37

Golden Text.—By his stripes we are healed.—Isa. 53:5.

Isaiah 52:13, 14. Prudence is foresight. If we could see the end from the beginning we would probably do differently than we do in many things. The joy of saving and sanctifying men was ever set before Him (Heb. 12:2) and was the motive springing from His great love for us, for the perfect life He lived among men. Jno. 17:19. The prophet in describing the work of Christ as the world's Redeemer describes Him as the servant with the pierced ear (sign of a loveslave) rather than as the conquering king. And the description is proper, His love for the Father and for sinful man impelled him to the service and the sacrifice.

Does verse fourteen describe His physical aspect? Probably. When we read that He was scourged, that His beard was plucked, that He was crowned with thorns, previous to the terrible agony of Calvary, we can easily believe that His face was more marred than any man's.

Verse 15. When the heifer had been entirely destroyed by fire its ashes mixed with water sprinkled upon the Israelites cleansed them from sin. How much more shall the ashes of the Son of God purge us? Heb. 9:14. The most wonderful thing that ever happened is our salvation accomplished through the sufferings and resurrection and present intercession of Christ. Words fail

all of us as the stupendous truth bursts upon our consciousness.

Isa. 53:1-3. When Jesus appeared upon earth as the Messiah He came in lowly guise. Even His own brethren did not believe on Him. And the nation at large failed to recognize Him; but babes grasped the fact that the wise and prudent could not glimpse.

Verse 3. This was not true only in the years 6 B. C. to 30 A. D. but is still true. The ungodly still hide themselves from Him and from His messengers. And of the salvation that He wrought this can be said, They make light of it.

Verses 4-9. The Hebrew word here translated "borne" is used in Leviticus to express the thought of a substitute expiating the sinner's sins. It means the same here. For our sakes was He stricken and smitten of God, but instead of comprehending, in our blindness we despised and esteemed him not. Jno. 1:5.

Can't you see it? All that happened to Him should have fallen upon you and me. Every form of indignity and abuse that human fiendishness could invent was wreaked upon the Lamb of God, who only opened His mouth to plead for pardon for His afflicters.

The great sin of the ages has been departing from and forgetting God. When we turn to our own way we turn to that which is always evil. The way of God (the right way) is as much higher than man's way as the heavens are higher than the earth. The

way of the Lord is above to the righteous that He may depart from hell beneath.

A sheep seems to the most foolish of all quadrupeds, and the ostrich the most foolish among the birds. Job 39:17. But their folly compounded does not equal the folly of those who go astray from the Good Shepherd.

Crucified as the master criminal, He was honored with the burial of the rich. Persecution follows the good only as far as the grave. The martyrs for truth of yesterday are the honored saints of today. The fathers slay the prophets, and the sons build them monuments.

Verses 10, 11. Christ, the lineal descendant of David to the throne of the kingdom of Israel was cut off without issue of the flesh. But through His death travail He gave birth (spiritual birth) to all that would thereafter believe on Him. See Isa. 65:23 and Heb. 2:13. When Christ died for sin, and rose in justification He made possible for us to become sons of God by dying to sin and through the resurrection power of Christ being raised to newness of life. Rom. 6.

The travail of His soul accomplished the spiritual birth of the saints. He thus accomplished the restoration of man into sonship with God. This was the purpose of His coming in the flesh. Having accomplished His purpose He was and is satisfied. I'll be satisfied only when His work is finished in me. The verb in the last verse is in the indefinite future implying that the work of intercession is still His, and will be until the consummation. Heb. 7:25.

Lancaster, Pa.

HOW THE SUNDAY SCHOOL AND THE YOUNG PEOPLE'S MEETING CAN HELP YOUNG PEOPLE IN CHOOSING THEIR ASSOCIATIONS WITHIN THE CHURCH

By Eva Troyer

One of the most influential factors in the shaping of the lives and characters of youth is the influence of companions. It is not only natural to want to associate with friends, but it is almost necessary to at least be with others. It would be impossible to live secluded from the world of today because the present social world requires an almost constant mingling together of men.

We must remember that we are judged by the company we keep. It is said "An author is known by his writings, a mother by her daughter, a fool by his words, and all men by their companions." This is not unjust or unfair, for a lover of good is not found in close companionship with the ungodly. And if you are not as bad as your friend, and may never become as he, yet it will not be long until you are no longer what you are now, for consciously or unconsciously, you absorb the atmosphere that surrounds you. That which you see, hear, and meet becomes a part of you, and there is no escape. The dog that runs with the wolves will soon howl as they do; the canary that hears no music except the chirping of a sparrow will soon lose its beautiful song; and the saint who chooses friends that breathe unbelief cannot long re-

tain his simple faith. Evil company is like tobacco smoke—you cannot be long in its presence without carrying away taint of it.

And so realizing the importance of choosing proper associates, we come to the question—just what is the church doing to help us, as young folks, to solve this vital problem? Is the church doing all that can be done, and am I making the best of the opportunities the church presents?

The main help along this line is in the Sunday school and Young People's Meeting. In the Sunday school, we are taught that which is right, and in the Young People's Meeting we have opportunity to develop that which we have been taught, though learning and doing cannot really be separated.

First of all, we can use these organizations by setting up Christian ideals for our associates and social life. Before giving the Christian side, I should like to present a picture of the world to show worldly ideals.

A worldly person desires to be popular at any cost. Heading the list to be so is the all important question, "Can you dance well?" Oh, you must dance to have a really good time. A good time—in a stuffy hall, crowded with jostling, noisy people; girls half-dressed

in the arms of men they do not know; an occasional cooling off from the ever present punch-bowl; on and on, jostling, whirling, getting nowhere save a few lengths farther on in their empty-headed dash to eternal damnation. Do we want the young people of our church to hold such a standard? As a representative of the young people of the Mennonite church, I say emphatically, "We do not!"

Then the next question is—"Can you play cards?" You must play bridge if you wish entrance to the courts of the upper forty. Again, the stuffy room, and crouched over a pack of cards for hours, with nerves at high tension cannot help but finally take its toll. Ruined eyes, ruined nerves, distorted moral vision, are only a few of the results of this modern craze for card playing.

Then the world asks—"Do you enjoy movies, and can you talk glibly of the latest ones? Do you dress in the very latest fashions? What kind of sports do you like? Are you afraid to smoke or drink?" Standards that a short time ago were worth bearing are now set aside as being "old fashioned."

Now, can we young people come in contact with stuff like this and retain our high ideals of social life without the aid of the church?

We are now ready to consider Christian standards. Let us read Romans 12:4-21. Herein is given ideals for real Christian love and fellowship. Other ideals our Sunday school teaches are: Our real friends should—

1. **Be pure**—"Keep thyself pure" is a divine commandment. Blessed are the pure in heart, for they shall see God. Let us be pure in thought, word, and action. A quotation of Phillips Brooks is: "We grow like what we think of: so let us think of the good, the true, and the beautiful." To be pure we must let the love of Jesus come into our lives, and then constantly follow where Jesus, the Author of purity, would have us go.

2. **Be God-fearing.** We should never associate intimately with one who does not believe in the Word of God. A young man or young woman may start out with high ideals, fine moral character. But without the foundation, the ballast of the love of Christ in their hearts, and a knowledge of the will of God as revealed in His Word it is almost impossible in the face of modern society to come through unspoiled. Without the highest teachings of Christianity, deeply and firmly rooted into their hearts and lives they will lose out, and float down stream with the tragic wrecks of many a one time noble vessel.

3. **Be honest.** This covers quite a number of things—honesty in business dealings with one another, always telling the truth, and honesty in action. A "two-faced" person is by no means honest and sincere, and does not make a real friend.

4. **Be trustworthy.** This goes hand in hand with honesty. We naturally reveal our inner selves to our friends, letting them know our innermost thoughts and feelings. Would we want to do this to one who did not seem trustworthy? Washington said, "Be courteous to all, be intimate with few, and let those few be well tried before you give them your confidence." If we have a friend we can trust, we will tell him all our dark thoughts, as well as our beautiful ones. And this is in-

deed helpful, for when we can hear how some of our thoughts sound turned into words, we may resolve to banish them forever; and best of all, our true friend understands.

5. **Be kind, patient, sympathetic, and unselfish.** Along with these goes a cheerful, smiling disposition, the kind that smiles when things go wrong and is patient through all kinds of trials. Such a comrade will be able to lift you up when you feel down and out, and will help you destroy your faults and develop your virtues.

6. **Be chosen prayerfully.** Seek to know the will of the Lord especially before you choose a life companion. This is a subject treated too lightly these days.

7. **Be very careful of their conversation.** It is saddening to hear the silly conversation of many young people—hardly a sentence is uttered without an abundance of slang. Beware of idle gossip. "But as he which hath called you holy, so be ye holy in all manner of conversation."

8. **Be industrious and thrifty.** In the parable of the talents Christ rebuked the one who did not use his one talent for being slothful and lazy. This does not mean we should have money making our aim in life, but we do need to know how to use the money God gives us to the honor and glory of the Giver.

9. **Abstain from all habits of tobacco-using, cigarette smoking, and drinking.** These evil habits are marring the lives and numbing the senses of scores of young people, and the havoc wrought in their lives should be enough to convince all thoughtful young people that if they would have their lives for the best, they must refrain from all this evil. "If sinners entice thee, consent thou not."

10. **Dress modestly and without extravagance.** The present day fashions are not in accord with Bible standards. Too many adorn themselves outwardly at the expense of inner adornment. Young men, the next time you are tempted to choose a girl friend because she is dressed beautifully and enticingly in the eyes of the world, and you shun the modest girl, just remember that the modest girl is the forerunner of a pure, noble, and sweet woman.

11. **To include anything** I may have omitted, I shall add that a true friend should be all that a real Christian is. These foregoing standards are for choosing either friends of the same sex, or else a life companion. For choosing a life companion, I think this standard needs to be mentioned. Young man—what about the young lady to whom you are attracted? Would you like to have a daughter some day to do and say the same things she does? Are you living as you would want your son to? And young women—what about the young man who attracts you? Would you like a son just like him some day? Does he do and say things you would want your son to? Would it be safe for a daughter to follow closely in your footsteps? And right in connection with this I wish to say that most people believe in hereditary traits until their own sons and daughters begin to act like fools.

Of course we cannot expect to make friends unless we show ourselves friendly. We must

give of ourselves, be generous, wholehearted, and forgiving. We should live up to the standards we expect our friends to. And just as we have a right to put our fellow men under this test before we choose them for intimate friends, just so must we expect to be put under the same test by others.

The church, as we see, helps us set the standards; now how is it going to help us find out who fulfills them and would make desirable friends? First of all, since we are of like faith we should be of encouragement, one to another, not putting stumblingblocks in our brother's path. We know what another believes, so why tempt a brother or sister to do something or go somewhere we know is wrong? We dare not shun those who have gone astray or else have not found Christ, for without the influence of Christian friends, how can they be brought to Christ? We may associate with the evil only to the extent that we, by the grace of God, are trying to bring them to Christ. Jesus said, after being with the sinners and publicans, that it was the sick people who needed the physician, not the well. And so here we have the opportunity to help one another be more desirable persons for friends.

Then we can tell what a person is by the work our young people do in the Sunday school and Young People's Meeting. If they love the Bible, and read and study it until they have a working knowledge of it, this will not be hidden from others. Ideals and standards are shown by the ideas and thoughts one gives in essays and talks, and so we can find other young people who have common interests and tastes with us.

We can also see the attitude of our fellow young people toward Christ and the church. Are they sincere and consecrated? Are they faithful church goers? Are they willing to do whatever they are asked in the best way they can? Do they enjoy serving God?

We have opportunity for fellowship one with another, and learn to really know each other. It is said that when you get to know a person—to know that he has joys and sorrows much as you have—when you get to really know what is in his heart, then he is your friend. Because of this fellowship, there is a duty of thought and feeling that draws us all together as one large family.

Then, too, we can have fellowship with Christians both younger and older than we, and this helps to strengthen the understanding among all, as well as giving us opportunity to consult our older Christian friends. They possibly have made many mistakes that we could avoid if we would but follow their advice. Remember, older folks, your help is not only needed, but also wanted.

In brief both these organizations teach us the ideals of true fellowship, to work with one another, learning to know and appreciate and love persons who prove to be true, invaluable friends. Shakespeare says—

"He that is thy friend indeed
He will help thee in thy need;
If thou sorrow, he will weep;
If thou wake, he cannot sleep;
Thus, of every grief in heart,
He with thee doth bear a part.
These are certain signs to know
Faithful friend from flattering foe."

Kokomo, Indiana.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Book of God

"In every department of life the need for some exact and unvarying standard, as in weights and measures, time, etc., compels resort to the works of God for guidance, for here are alone perfect forms and changeless models. Men's best watches and chronometers have to be corrected by nature's horologium—God's sidereal clock, which has not varied the one-thousandth part of a second, since He appointed the sun, moon, and stars for times and seasons. And, so, from all human oracles, however self-confident, we turn at last to the Inspired Word, where instead of ambiguous and untrustworthy utterances we find teachings distinct and definite, authoritative and infallible."—Pierson.

* * * *

"The highest secret of Bible study, however, is the teachable spirit which is inseparable from obedience. Spiritual vision, like the physical, is binocular; it depends both on reason and conscience. If the intellectual faculties are beclouded, the moral sense is apt to err in its decisions; and, if the conscience be seared, the reason is blinded. Our Lord says, 'If any man will do His will, he shall know of the doctrine' (Jno. 7:17); in other words **obedience** is the organ of spiritual revelation. Insight into the Scriptures is never independent of the obedient frame, but is conditioned upon actual conformity to their precepts and sympathy with their spirit. True biblical learning is not so much mental as experimental. There are professed teachers and preachers who no more grasp the truth they nominally hold than does the sparrow grasp the message that passes through the telegraph wire on which it perches—as Norman McLeod quaintly puts it."—Pierson.

* * * *

"The candid mind, the clean conscience, the obedient will, are all necessary to the open eye. Their opposites, an uncandid mind, corrupt conscience, perverse will, are in scripture compared to an eye **veiled**, voluntarily **closed**, or judicially **blinded**."—Pierson.

* * * *

"Eternal life God's Word proclaims
To lost and dying men;
By it alone we know the Lord,
Unseen by mortal ken.

"God's grace is in His Holy Word;
We need it every day;
In all our conflicts, this the sword,
Our every foe to slay

"By this same Word we know our work,
And how it should be done;
How we should live, and how thro' grace
The promised crown is won."—L. W. Munhall.

* * * *

The select notes above, together with the poem, cluster about the theme of the Word of God. The ordinances of God found in the Word including the observance of the Lord's day are closely connected with the same theme and require the same spirit to get the most from them. This will explain the reason for these selections. It is with the hope that our Young People's Meeting workers will digest the spirit of this that we have written here. May the message of the topics this month enter into the hearts of all who meditate upon them.

BENEFITS OF BIBLE STUDY

Psalms 1: 19

Topic for September 8

MOTTO

"All scripture . . . is profitable."

MEDITATIONS ON THE TOPIC

I. **Benefits of Bible Study** are marvelous. Study will open up to the soul in the right spirit the riches of God's truth and grace toward humanity. It will enable every soul who thus studies to make a success of every undertaking, because whatever has the approval of God and is done in the guidance of His Spirit surely will be attended with His blessing. And with His blessing there is sure success. The success of the Bible student may not be according to the ideal of success which the world reckons, but accord-

ing to the standard of God which deals with eternal values.

The benefits derived from Bible study cannot be obtained by the one who studies with the wrong motive in view. A skeptic may study to find contradictions and will be lean in His soul, unless perchance the Spirit of God sends an arrow from the Word into his heart that will convict him of his great soul need. A man of conceit may study for the sake of producing argument and may know many Scriptures while his soul withers under the blast of his proud heart. The man of self-righteousness has a veil upon his heart that shuts out the true meaning. II Cor: 3: 13-15. But the man who accepts the truth gladly and earnestly and receives Jesus as his righteousness will have the veil of darkness lifted and the truth of God made to shine that the treasures of spiritual things may be his and the knowledge of the Lord may flood his soul and fill his heart with heavenly joys.

The usefulness of the one who rightly studies the Scriptures is great. His life is sure to be a blessing to those about him.

II. **The Text.**—Psa. 1.—This psalm points out the two ways of life. The man who takes the good way makes Bible Study one of his chief delights.

Psa. 19.—This psalm magnifies the Word of God as it truly deserves to be magnified in the hearts and minds of men. It is highly important to know the Word which brings such riches to the life of any man who seeks for it.

III. **Suggestions for Junior Programs.**—It will be well to use the two psalms suggested for the text of the lesson. If the boys and girls apply themselves they may learn them by heart if they have not already learned them. The suggested benefits of Bible Study may then be discussed from the Outline Study either in the junior meeting alone, if you have one, or in the general audience with both juniors and seniors present.

Assign certain portions of the outline to juniors as may be fitted to their understanding, making particular applications of the Scriptures with the points as indicated in the outline. Let the boys and girls suggest ways in which they can receive a better knowledge of the Bible. How does learning to read well help? How does Sunday school help? How does family worship help? How can we be helped in listening to a sermon? Suggest other things.

OUTLINE STUDY

I. Benefits Found by Study of the Bible.

1. Happiness in meditation.—Psa. 1:1, 2.
2. Fruitfulness like a tree by the water.—Psa. 1:3.
3. Unfading life.—Psa. 1:3.
4. Prosperity in all that you do.—Psa. 1:3.
5. Conversion of the soul.—Psa. 19:7.
6. Wisdom to the simple.—Psa. 19:7; II Tim. 3:15.
7. Rejoicing to the heart.—Psa. 19:8.
8. Enlightenment to the eyes.—Psa. 19:8; 119:105, 130.
9. Riches better than gold.—Psa. 19:10.
10. Sweetness better than honey.—Psa. 19:10.
11. Warning.—Psa. 19:11.
12. Great reward if obeyed.—Psa. 19:11.
13. Food better than bread, milk, etc.—Deut. 8:3; Psa. 119:103; I Pet. 2:2.
14. A sword of defense and aggression.—Eph. 6:17.
15. A true searcher of hearts and a mirror.—Heb. 4:12; Jas. 1:27.
16. An outfit unto all good works.—II Tim. 3:16, 17.
17. Eternal life through Jesus Christ.—Jno. 5:39; Luke 24:25-27, 44-48.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Word."
2. Discuss Phases of the Above Outline from the Scripture in a Way That Will Be Adapted to the Junior Mind.

For Seniors.

1. Blessings I Have Received in Bible Study.
2. How Obtain the Greatest Benefit from Bible Study.
3. The Power of Bible Equipment.

PERSONAL THOUGHT

The noblest thoughts, the best values, the greatest wisdom, the greatest happiness, the greatest power in life and the strongest assurance for eternity may be found by those who study the Bible earnestly and prayerfully.

SEED THOUGHTS

If the Bible is God's Word, and we believe it, let us handle it with reverence.—Jno. B. Gough.

I believe that the want in our age is not more "free" handling of the Bible, but more "reverent" handling; more humility, more patient study, and more prayer.—J. C. Ryle.

If you are ever tempted to speak lightly or think lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound, no cure; a storm and no covert; a condemnation and no shrift; a lost eternity, and no ransom! Alas for us if this were all; alas for us if the ladder of science were the only stair to lead us up to God!—R. R. Meredith.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of holy inspiration.—Robt. Hall.

One gem from that ocean is worth all the pebbles from earthly streams.—Robert McCheyne.

The books of men have their day and grow obsolete. God's Word is like Himself, "the same yesterday, today, and forever."—R. Payne Smith.

The Scripture is to be its own interpreter, or rather the Spirit speaking in it; nothing can interpret Scripture but Scriptures.—Richard Watson.

CHAPTER STUDY—GOD'S ORDER IN WORSHIP.—I Cor. 11

Topic for September 15

MOTTO

"Let all things be done decently and in order."

MEDITATIONS ON THE TOPIC

I. I Cor. 11.—This chapter forms a part of a number of discussions in which Paul sets things in order concerning the worship of the Church. The words, "decently and in order" found at the close of chapter 14, form the close of these discussions. They may be listed as follows: The Devotional Covering; The Communion; Spiritual Gifts—Their Diversity—The Greatest Thing—Tongues—Prophecy—Orderly Meetings. The Devotional Covering and the Communion are discussed in chapter eleven, and the disorders are corrected and instructions are given to make the believer intelligent as to the purpose for which these ordinances are to be observed.

The Devotional Covering is used to express the order of leadership or headship. God is the head of all. Christ is the head of the Church. Man as Christ's representative head is the head of the woman. The woman as the representative of the Church in its relation as the bride of Christ, wears the veil

covering as a sign of her submission to the man as her head, and as a type of the submission of the Church to Christ. Eph. 5:24. Woman's place in the Church corresponds to her place naturally in creation. The womanly garb in which the long hair is one of the significant signs, corresponds to the veil in the Christian woman's apparel which sets forth her position in the church to man, her spiritual head under Christ.

The Communion as a memorial of the suffering of Christ should not be observed without a consciousness of its meaning and of the importance of each participant acting a worthy part. It is wrong to eat and drink with the thought of satisfying bodily hunger. There must be love and union.

II. The Text.—I Cor. 11.—The text has been partly discussed above. The words in this chapter bearing important meanings should have consideration: 1. Ordinance—an outward or tangible expression of a spiritual truth. 2. Head—the place of leadership. 3. Head—the part of the human body containing the directing faculties. 4. Covered—Veiled or put under a veil in sign of submission. 5. Covering (v. 15) a wrapping around, as the long hair of a woman serves as a natural covering. 6. Power—authority. 7. Divisions—separations. 8. Heresies—variance of opinion. 9. Unworthily—inconsiderate of Christ's death, and unclean in life.

III. Suggestions for Junior Programs.—The juniors will generally have had experience in witnessing both the Devotional Covering and the Communion. The task of the leaders of the junior meeting is to impart the reasons for making a difference between women and men in dress and in the wearing of a covering and to show the lack of harmony in anyone taking of the communion when they do not know what it is for or when they do it only in mockery or hypocrisy.

Instinctively boys and girls recognize the difference in being a boy from being a girl, and vice versa. That instinct leads them to feel an aversion to be counted what they are not. Here some false standards often creep in, such as a boy doing house work or a woman working in the field. Show that this is a falsehood, that no dishonor comes from men helping a woman work or a woman helping a man. But the dress of a boy should show that he is a boy and the dress of a girl likewise. It is a shame to interchange clothing of the opposite sex and be mistaken as to sex. God calls this an abomination. See Deut. 22:5. Similar reasons make it wrong for a woman to take a man's place in the church and vice versa. Therefore the man bares his head while the woman wears a covering or veil. Women without a veil do not take their place in the sight of God and man. If a man wore a veil, he would not be taking his place.

Opportunity to discuss the precious sacrifice of Christ will be afforded in the remainder of the chapter. And who is worthy to partake?

OUTLINE STUDY

I. Conclusion of Paragraph in Preceding Chapter.—v. 1.

II. Ordinances Set in Order.—vv. 2-34.

1. The Woman's Covering.—vv. 2-16.

a. The relation of man and woman and the Creator.—v. 3.

b. The covering of the head in worship—Dishonors God when on the man.—v. 4.

Dishonors the man when not on the woman.—v. 5.

The same shame as to shear or shave the woman.—v. 6.

Reasons for covering the woman and not the man.—vv. 7-12.

c. Illustrated by nature.—vv. 14, 15.

d. Contentions not in order.—v. 16.

2. The Communion.

a. Disorders in the Church.—vv. 17-22.

b. The true order set forth.—vv. 23-26.

c. The worthy and the unworthy.—vv. 27-34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Order."

2. Ordinances of the Church and How to Keep Them.

a. Why men and women dress differently.

b. The sign of the long and the short hair.

c. The sign of the covered and the uncovered head.

d. Why Jesus commanded the communion.

e. Divisions dishonor the Lord.

f. How to observe the communion.

g. Who is worthy to partake?

h. When are people unworthy?

For Seniors.

1. Relation of Man and Woman in Nature and in the Lord.

2. The Value of Recognizing Signs of Relationship.

3. The True Purpose of the Communion.

4. How the Purpose of the Communion is Defeated.

PERSONAL THOUGHT

Do we know our place as a Christian in the congregation and in the keeping of its ordinances?

SEED THOUGHTS

We should even in our dress and habits, avoid everything that may dishonor Christ.—M. Henry.

Common meals may be managed after a common manner, but religious feasts should be attended religiously.—M. Henry.

Holy things are to be used in a holy manner, or else they are profaned.—M. Henry.

So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine;
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Savior God;
When His salvation reigns within,
And grace subdues the power of sin.

Religion bears our spirits up,
While we expect that blessed hope,—
The bright appearance of the Lord;
And faith stands leaning on His Word.
—Watts.

THE NEED OF DIVINE GUIDANCE

Psa. 37

Topic for September 22

MOTTO

"Man's goings are of the Lord."

MEDITATIONS ON THE TOPIC

I. The Guide We Need.—We need a guide who knows the way. Uncertainty is a poor substitute for certainty. When the mistake of a guide will involve us in untold loss and misery, why should we risk his guidance who is not sure that he is right, or being confident that he is right is self-deceived?

We need a guide who has power to help us in the way—a guide who not only knows the way but knows the way to help the one who has been led out of the way and has

fallen and is helpless. "He knoweth the way that I take." And He is able to take hold of me when my ways have brought me to naught and make the most of my life for this world and bring me to a glorious end in the world to come.

We need a guide who knows the dangers along the way and can warn us of them that we do not need to fall into them, as well as to help us when we have fallen into them. It is a poor guide who lets a soul flounder along through all the dangers without any instruction. Experience is a good teacher, but it is poor policy to let experience teach when there is danger that the cost will be so high that we may never recover from it.

We need a guide whom we can understand. He must speak in terms of our understanding and lead in signs of our comprehension. God is such a guide to those who are not rebellious. There can be no mistaking His counsels and His providences if we are pliable in His hands and are ready to trust Him. It is the perverse who become confused as to the way the Lord leads. It is the impatient who run ahead of Him and choose their own ways. But those who wait upon Him and implicitly obey His leading are clear in their vision of the way He would lead them.

II. **The Text.**—Psa. 37.—Here the psalmist points out the trustworthiness of the Lord as a guide through all the experiences of life. He has all the qualities that make up the guide that we all need.

III. **Suggestions for Junior Programs.**—The Creator knows how to direct His creatures. We want to lead the boys and girls to understand that it is wise to take His counsels and yield our life to His plans for us. God has made provision for the guidance of every life. In early childhood and youth God has set over us guardians, as parents and spiritual shepherds. These we can easily understand and they can understand us. As we grow and enter into the spiritual life, we learn more and more to feel our accountability to God and our responsibility to know His Word and hear His voice. We cannot always have our human guardians by us to tell us. We must learn to remember not only what they have taught us but what God is teaching us by His Word and through the Spirit. Spiritual shepherds will always be needed in the experiences of life, but we shall need to learn also how to apply the lessons on guidance for ourselves.

A good old mother hen leads her flock out on the highway because she thinks there is good scratching there. But her short vision does not foresee the danger, and she makes a fuss because her keeper drives her back to a safer place. So youths often fuss with their elders and those over them in the Lord because of the restrictions that are made, when the highways of life seem such a fine place to be. But just as the little chick is unsafe on the highway when a car comes, so are the lives of tender youth unable to escape the coming dangers to which the broad pass-ways of the world expose them. Follow the counsels of the Lord in heeding the warnings of those "over you in the Lord."

OUTLINE STUDY

- I. **Our Times and Ways Are not Our Own.**
 1. God is our Creator.—Isa. 45:12; Zech. 12:1; Psa. 100:3.
 2. Has power over body and soul.—Matt. 10:28.
 3. We have been bought with a price.—I Cor. 6:20.
 4. God alone is able to direct our steps.—Prov. 20:24; Jer. 10:23.
- II. **Our Own Self-directed Ways and Works are Vain.**
 1. In finances.—Luke 12:15-21, 29-31.
 2. In our movings.—Jas. 4:13-17.
 3. In following the way that seemeth right.—Prov. 16:25.

4. In following worldly wisdom.—I Cor. 2:6; 1:20, 21.

II. **God's Guidance is What We Need.**

1. He makes no mistakes.—Deut. 32:4.
2. He seeks our eternal welfare.—II Pet. 3:9; Jer. 9:24.
3. He understands us better than any one else.—Matt. 6:8; Psa. 139:1-6.
4. He makes all things work together for their good that love Him.—Rom. 8:28.
5. It is impossible to fail if we wait upon Him.—Isa. 40:28-31.
6. He guides to the right end.—Psa. 73:23-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Lead," or "Guide."
2. Why Do We Need a Guide from Above?
 - a. God holds the keys to what we know not.
 - b. Human wisdom comes too short for our highest need.
We know not the future.
We have no power over the future.
We do not know what is best without God's wisdom.
 - c. God knows all things and has all power in His hand.

For Seniors.

1. The Short-sightedness of Human Wisdom.
2. The Perfection of Divine Wisdom.
3. The Sadness of Failure.
4. Certainty of Success through God's Guidance.

PERSONAL THOUGHT

Help me, Lord, to be humble and teachable. I need to know how frail is my own power and wisdom, that I may rely more fully upon Thine.

SEED THOUGHTS

Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of heaven, Bread of heaven,
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong deliverer, strong deliverer,
Be Thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current,
Land me safe on Canaan's side:
Songs of praises, songs of praises
I will ever give to Thee.—W. Williams.

THE LORD'S DAY.—Heb. 10:23-25;
Rev. 1:9-18; Jno. 20:19-29

Topic for September 29

MOTTO

"The Sabbath was made for man."

MEDITATIONS ON THE TOPIC

I. **The Lord's Day.**—"The Lord's day" is an expression in Scripture different from "the day of the Lord." The first refers to the day of the resurrection when Jesus rose from the dead. The latter refers to the day when Christ appears to judge the wicked and reward the righteous (Cf. I Thess. 5:2 with Rev. 1:10). On the "first day of the week" or the resurrection day the early disciples

consecrated the time for worship and the observance of the communion (Cf. Acts 20:7; I Cor. 16:2; Jno. 20:19-26). Concerning this day a writer, Justin Martyr, of the early centuries of the Christian era, said, "On Sunday we hold our joint meeting; for the first day is that on which God, having removed darkness and chaos, made the world, and Jesus Christ our Savior rose from the dead. On the day before Saturday they crucified Him; and on the day after Saturday, which is Sunday, having appeared to His apostles and disciples, He taught these things."

The day has been kept in the Church through the centuries in the spirit of a day consecrated to the Lord as the Sabbath was consecrated. It has been owned and blessed of God by many outpourings and blessings. We do well to enter into the spirit of the day and consecrate it to the service of the Lord, not allowing secular cares and worldly pleasures rob us and the rising generation of the blessing attending the observance of it.

Christ gave us a pattern of the spirit of service belonging to the Sabbath which He declared was made for man. It was for the blessing and welfare of man that God set apart one day in seven for special worship. It will prove so to all who keep the Lord's Day in the Spirit as John did.

II. **The Text.**—Heb. 10:23-25.—In this passage we are exhorted to assemble that we may exhort one another. The Lord's Day is the day when this should be done as well as other appointed days we may choose.

Rev. 1:9-18.—Here John is banished from the assembly and finds a blessing by being in the Spirit on the Lord's Day.

Jno. 20:19-29.—Here the Lord on different occasions met with the disciples on the first day of the week, strengthening their faith in Him and in His resurrection.

III. **Suggestions for Junior Programs.**—Every day is a gift from God. We ought to rejoice in every day that He has given. When He directs us as to how the days are to be spent we need to take particular care that we spend them according to His plan. God gives us the choice of what work we will do of our own during six days, but asks that we do nothing of our own on the day He has chosen for His worship. But God has not done this to make us unhappy. He has done it for our good, and wants us to rejoice and be glad in doing God's will. We want to impress the joy of worship and praise toward our Creator. Boys and girls naturally delight in doing something. They ought to feel that the activities of the Lord's Day is a pure delight, instead of feeling that it is a day that deprives them of activities after a secular nature. Suggest a number of things to do on the Lord's Day that will bring honor to the Lord, who has appointed it, and blessing to us who use the day. How God rested and how we should rest on the day for worship. Use the Scripture from the outline Study and make assignments from the outline of Suggestive assignments for juniors.

OUTLINE STUDY

- I. **God Hallowed the Seventh Day.**
 1. For man's sake.—Mark 2:27.
 2. Because of God's own rest.—Gen. 2:3.
- II. **Christ Consecrated the First Day.**
 1. By His resurrection.—Mark 16:9.
 2. By making it the time of meeting the disciples.—Jno. 20:19, 26.
 3. By sending the Pentecostal blessing.—Acts 2:1-4.
 4. By owning the gatherings and meditations of the early Christians.—Acts 20:7-12; I Cor. 16:2; Rev. 1:10.
- III. **Keeping the Day unto the Lord.**
 1. A day to take delight in the Lord.—Isa. 58:13, 14.
 2. To rest from secular labor.—Ex. 34:21.

3. To engage in religious service.—Lev. 23:3; Heb. 10:24, 25.
4. To do good.—Matt. 12:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sabbath."
2. God's Gift of Days.
3. How God Wants His Days Used.
4. What May Be Done on Six Days.
5. What May Be Done on the Lord's Day.
6. The First Sabbath Day after Creation.
7. The First Lord's Day.
8. Good Things We Enjoy on the Lord's Day.

For Seniors.

1. The Purpose of God in Giving Man a Sabbath.
2. Special Blessings upon the Church Given on the Lord's Day.
3. Blessing I Have Experienced on the Lord's Day.
4. How We Lose the Blessings of the Lord's Day.

PERSONAL THOUGHT

I delight to do the service of life according to the plans of God.

SEED THOUGHTS

The man who uses Sunday for hilarity, physical sports, even outdoor excursions alone, robs his soul, undermines his health and decreases his efficiency. A Christian Sunday is absolutely essential for the building of the highest type of citizenship. There is absolutely no substitute.—C. F. Reisner.

Beautiful morning! Day of hope,
Dawn of a better life;
Now in thy peaceful hours we rest,
Far from earth's noise and strife.

Beautiful morning! All the week
Waileth thy welcome light,
Since thy first dawning, calm and clear,
Out of the darkest night.

Beautiful morning! Grief and pain,
Weeping before the tomb,
Fly at thy dawning, Jesus rose,
Jesus dispelled the gloom.

Morning of resurrection joy,
Day when the Savior rose,
Singing shall greet thy opening hour,
Singing shall mark thy close.—Anon.

THE MIRACLES OF ELIJAH (Jr.)

I Kings 17:1-24

Topic for October 6

MOTTO

"A man of God."

MEDITATIONS ON THE TOPIC

1. **Elijah's Miracles** came to Israel in the days of their apostasy. They had departed from the true God and were serving false gods. There was no prophet in Israel. Israel had rejected God's revelation by Moses. There was need to bring to light the fact of the true God and that Elijah His prophet was authorized to bring His message.

The work began by attacking their superstition concerning Baal as the god of fruitful seasons. When the God of Israel answered the prayers of His servant Elijah in reference to "neither rain nor dew," Israel felt that there must be something in it which the Baal-god could not prevent. This gave Elijah a hearing and an opportunity to further try out the efficacy of prayer to God or to Baal.

The miracles of God's care for His servant were not only a lesson to him but is a message to Israel and to us. God is tenderly caring for His servants and may be relied upon to sustain them even in their weakness and discouragement.

The miracles of judgment were to train Israel and her kings to understand that they could not trifle with the message and the messenger of God without incurring the wrath of God. When they took an attitude of humility God's mercy was ready, but when they took an attitude of pride and haughty self-will, God's judgments fell upon them.

But the work of Elijah's miracles led to the glorious end in which Elijah was taken to heaven, leaving his work to the prophet Elisha whose ministry was attended by lessons of benefit and blessing, leading Israel back to God.

II. **The Text.**—I Kings 17:1-24.—This gives the work of Elijah and the famine during which God preserves His messenger to enforce His message at the appointed time and impress all Israel with the power of the true God.

III. **Suggestions for Junior Programs.**—The stories of Elijah's miracles are a source of ever-increasing interest and may well be learned by the juniors. The time may be largely occupied in the junior's recital of the events of Elijah's life in which miracles are involved. Let those who are more able use the topics of classification relating to the miracles of blessing and judgment. Perhaps some adult mind could better apply the lessons from Elijah's miracles after a junior has first had an opportunity to give his best discussion on the topic. The time given to the Scripture passages will not be lost on those who are able to read intelligently for the edification of all.

OUTLINE STUDY

I. Miracles through Elijah's Word and God's Work.

1. The miracle of drought for three years and six months.—Jas. 5:17.
2. The miracle of rain.—Jas. 5:18.
3. The miracle of feeding by ravens.—I Kings 17:3-6.
4. The miracle of the barrel of meal and oil.—I Kings 17:16.
5. The raising of the widow's son.—I Kings 17:19-23.
6. The hiding of Elijah from Ahab.—I Kings 18:10.
7. Fire from heaven.—I Kings 18:30-39.
8. Elijah's run.—I Kings 18:46.
9. Miraculously fed.—I Kings 19:5-8.
10. Fire consuming the king's men.—II Kings 1:9-12.
11. Dividing the Jordan.—II Kings 2:8.
12. Ascending to heaven in a chariot of fire.—II Kings 2:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Elijah."
2. Elijah's Prayers.
3. How God Cared for Elijah.
4. Miracles of Blessing to Others.
5. Miracles of Judgment upon Others.
6. Miracles of Blessing to Elijah.
7. Lessons from Elijah for Us.

For Seniors.

1. The Message of Elijah's Miracles.
2. Elijah's Miracle of Prophecy.
3. Elijah's Miracles of Answered Prayer.
4. The Miracle of Elijah's End.

PERSONAL THOUGHT

Where is the Lord God of Elijah? Well may we ask a question in the spirit of Elisha, for we follow after also. Shall we today fulfill our mission as we run our race of life?

SEED THOUGHTS

The difference between Noah and Elijah was only that of times and circumstances: the one was before, the other after the giving of the Law; the one was sent into an apostate world, the other to an apostatizing covenant-people.—Edersheim.

A grander figure never stood out even against the Old Testament sky than that of Elijah. As Israel's apostasy had reached its highest point in the time of Ahab, so the Old Testament antagonism to it in the person and mission of Elijah.—Edersheim.

A life full of the miraculous it is and must be, from the character of his mission—and yet himself one of the greatest wonders in it, and the success of his mission the best attestation of, because the greatest of miracles of his history.—Edersheim.

TEACHING TASK OF THE CHURCH

(Continued from page 275)

plied, "I believe while I am hearing." In other words, he was carried away by the emotion of the speaker, but was not given a reasonable basis for an abiding belief. Now emotions, both good and bad, are temporary and shifting, while convictions are relatively permanent and fixed. "I feel that I feel that I feel," runs a very foolish song. Yet some Christians cannot give a much more sensible explanation of their faith and their life attitudes.

I was impressed a number of years ago by this statement of Bishop Moule: "Beware an untheological devotion." Many sorts of religious fanaticism arise from feeling that is unrelated to the revealed facts of God's Word. The God must be greater than the worshiper. As the heaven is high above the earth, so are God's thoughts above our thoughts. To lead its members into a knowledge and a continually deepening appreciation of those thoughts is the teaching task of the Church. And whatever agency contributes to this end, whether it be the pulpit, the Sunday school, the summer Bible school, the church college, or the church publication, deserves the support and encouragement of the Church.

Hesston, Kans.

SELF-PRESERVATION

"I will not give away my perfume," said the rose bud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, and the people were made glad by their beauty, but the selfish bud after a while withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I gave away all my wavelets, I shall not have enough myself," said the brook: and it kept all its waters in a hollow place, where it formed a filthy little pool. No one wanted to drink of it, and it did not help the flowers at all, for the water was not pure and sweet.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things and said: "If I would be loved, I must share with others all that I have."—Kind Words.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

REICHSBISCHOF (State Bishop) IN THE U. S. OF AMERICA?

Thou therefore endure hardness, as a good soldier of Jesus Christ.—II Tim. 2:3.

The old battle of the ages is on again in Germany. The controversy is around the question, whether the state is supreme in all things. The pagan concept, that the state is the final authority in human life, is rearing its ugly head. It is the old monster, which called for the "Church of God Patriots" to resist, at the price of their own blood in all ages. The Church in Germany is reliving what our Anabaptist forefathers passed through three or four hundred years ago. Loyalty to the Scriptures as the final authority was their watch-cry—no pope, no cardinal, no king or dictator in the realm of the spiritual. The only right they conceded to the "powers that be" was the right to curb the wicked and ungodly, to direct political affairs for the common good, and to regulate the fanaticism of religious bigots, when their attitudes were harmful to the welfare of others. They held that Jesus Christ was the Supreme Lawgiver, and the King of the Church.

Complete separation of the church and state was their ideal. These Nonconformist churches of bygone days, never took orders from the state, government, or king. In their blood was an eternal insistence that the state shall only rule in affairs political, and let the church alone. They were God's patriots, putting allegiance to Him ahead of allegiance to Caesar. They stood for freedom of conscience, and complete divorce of Church and State. How they suffered for that! What price they paid for these precious ideals and principles! They faced mockery, fines, whippings, iron bars, drownings; they were burned at the stake and pulled on the rack, but they held to what they believed. And it may be said to their eternal credit: **Never once in their bitter, bloody history have they struck at their persecutors or persecuted any other faith.** That is patriotism lit by a divine torch—the Spirit of God. This unpopular group have ever been the "Irregulars" in the army of God. They endured hardness. Today, we have reaped the blessings of their sacrifices and tears.

Nazism, a form of Fascism, is beginning to eat at the heart and vitals of the Church of God in Germany. The state intends to dominate all in all. Our hats are off in respect to the Hitler regime, for curbing the deadly virus of communism, but this would be possible without curbing freedom of speech, or freedom of conscience.

The question that looms on the horizon in other parts of the world, including the United States of America, the land of the free, is whether Fascism will rear its bloody head in our country. Usually, a long line of offenders begin the march, such as the late Supreme Court decision refusing citizenship to some folks of good character because for conscientious reasons they could not take up arms. Also, refusal to allow those opposed to military training for war, the privilege of education in state universities. These and other attitudes tell which way the wind is blowing. Already, we have increasingly regimented denominational activities, synchronized movements, joint efforts, all of which allow governmental contacts, and authority. To come at last to a "Reichsbischof" is not as impossible

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

as some think. Yes, in that case there will be pastors ousted, like in Germany, and in prison. There will be people marching the streets in protest, but that will not be a new thing in history, either. Our past records in Anabaptist and Mennonite history tell the same sordid story. The late news from Germany tells the same story. Liberty and freedom of conscience are lost by degrees.

The hour calls for iron men, good soldiers, persistent men, fearless men who are not afraid to bear their testimony. The men of Menno Simons' group knew no discouragement; they ploughed through the snows of Russia, they climbed the mountains of Switzerland, they pleaded their cause in the streets of Leipzig, and on the dikes of Amsterdam. They flew to the gates of death with colors flying, staunch "Patriots of God" until the end. They were the pioneers of a better day. May we, their posterity, arouse ourselves in our day. May we send men up and down our land to awaken our fellow citizens and church members of other bodies of the enemy at our door. Let us do more than cry, "Wolf, wolf." Wolves can be killed, and their hides tanned. They are safer tanned, and civilization makes better advances when they are dead. "Be a good soldier."

THE RELIGIOUS CONFLICT IN MEXICO

Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.—Rev. 17:1.

The above passage has reference to all false systems of worship that are found in the world today. "The Great Whore" is a striking term to show the destructive character of false religion, regardless of its form. In a lesser way it refers to the system known in the world as "Roman Catholicism." This system is found upon many waters, in plain speech, in many nations. This system is 3000,000,000 strong. In Italy today it rides on the political chariot of Mussolini, who for his own advancement flirts with the Vatican. The present pope and the Dictator of the Fascist State have made peace for mutual interests. The Bible calls this illegal relationship between State and Church FORNICATION. Our readers know that this word means an illicit relationship. In other words an abomination in the mind of God. History abounds with proof of this from the beginnings of time and nations. Blood has flown, corruption has increased, and the inhabitants of the world have been made drunk by this kind of fornication. This is exactly what is wrong in Mexico.

When we read American newspapers we largely read that Mexico is opposed to God, the Bible, the Church, Christianity and Christians. This may be true of some Mexican rulers, and some of its citizens. But over all, this is not the case. Mexico is seeking to free itself from the stranglehold of Roman Catholicism (a worse form of it than we know in the United States and Canada). In the United

States and Canada Romanism has been tempered by contacts with a powerful Protestant majority. Perhaps, we had better say, they have been driven under cover, waiting for a better day. That day is when they have a larger political hold, an increased membership, and more opportunity to change the laws of the nation. Many already feel, and for good reasons, that there is too much Romanism in Washington, D. C., at many of the state capitals and municipal halls of large American cities. Quebec recently gave us a fresh illustration by the passing of a law which put the first Protestant minister behind the bars. In Quebec Romanism is in the saddle.

Our southern neighbor, Mexico, has had Catholic domination all too many years. This has sickened many men in high places. It is true that there is some Socialism and Communism and that these are adding fuel to the situation, but over all Mexico is trying to free itself of the Roman Octopus. Our next-door neighbor has a right to freedom, a right to stop the church from robbing the state of its legitimate resources. Our Lord never asked the Roman government in His day for money to send out His disciples. He never urged His followers to get state funds to push the Gospel over the seven seas. He never gave instructions to ask the state to finance the church.

Listen to General Obregon's appeal, which fell on deaf ears. He saw the fierce opposition of the Papal Church:

I exhort you for the good of our people that you neither calumniate nor injure the progress of that essentially Christian humanitarian program which the Government seeks to develop in our country. Its oppressed classes have for many long and bitter years experienced sundry injustices and have missed the spirit of brotherhood and justice which should have prevailed in the directing upper classes, who have neglected the noble part of man's mission on earth and instead exerted all their efforts to pile up their material fortunes. I assure you with all sincerity that not only will you not encounter any obstacle in carrying out the tenets of your religion in this country, but that you will have the sympathy of every Mexican.

It is true, the government is now determined to educate youth. But all this is the reaction from the ignorance and poverty into which the Roman Catholic Church led Mexico. Mexico is aiming at the most complete system of universal education ever planned by any nation. The largest item in the national budget is not for war but for education. (Other civilized and so-called Christian nations, please notice.) All this Rome opposes, while Protestant missionaries have conformed to the laws regulating institutional work. Listen to Dr. Victoriana Baez, in charge of a boys' school, and a translator of the New Testament:

While we regret curbs on free speech and on religious liberty, we believe that true religion alone can promote and support those moral standards, both individual and social, upon which an enduring nation can be built. To this end, real liberty and social enlightenment must ever include freedom of conscience in the worship of God. We are convinced, however, that the type of action now being urged in Congress not only endangers friendly relations with our neighbors to the South, but also serves no good purpose for the furtherance of essential religious liberty in Mexico.

A writer has well put the situation as follows:

Both Catholic and Protestant churches are open generally in Mexico, with the exception of two or three states which happen to be its least populated. Schools and churches were closed in Sonora, but they are gradually being reopened. Recently the Presbyterian Mission in Yucatan was requested to reopen its school without signing any kind of document limiting its activities. Numerous other Evangelical schools are open, as is the American school in Mexico City and many other private institutions. Daily Vacation Bible schools were held last summer with great enthusiasm in various parts of the Republic. Conferences on religious education, with a faculty composed of Professor G. Baez Camargo and various visitors, were held in San Luis, in the rural district of San Miguel, Aguascalientes, and in Rio Verde. Young people's camps have also been developed in various parts of the country under the auspices of the Committee on Religious Education.

As a matter of fact, while institutional religious work is more difficult in Mexico, and some forms of propaganda are prohibited, there is almost unlimited opportunity for truly Christian work, if it is carried on by those who have spiritual aims and use spiritual methods. The Presbyterian missionaries in Mexico, after a survey of the situation last December, said:

"It is true that the recently approved amendment to the Federal Constitution proposed to root out 'fanaticism' throughout the country, and that a group within the official circle wishes to wipe out all religion, but another powerful group within that same circle is definitely aiming to exterminate the fanaticism engendered by the Roman Catholic system, while leaving the people free to find true religion.

"We are convinced that, in spite of the apparent difficulties in the way of Christian work, Mexico is in reality more open than ever before to the message of the Gospel when presented in a direct, personal way, apart from ecclesiasticalism and other non-essentials. The opportunities for personal work are unlimited. From all sides comes the testimony that it is easier to interest people in the Bible than it ever has been. We believe that if the various missions and churches take due advantage of the present opportunities, we shall see astounding results in the next few years. Our present difficulties have mostly to do with the impossibility of continuing certain old methods of work in some parts of the field, rather than with the essential matter of the propagation of the Gospel itself. . . ."

KARL BARTH WINS APPEAL

From the "British Weekly" we take the following news item concerning Dr. Karl Barth's case in Germany. The article appears over the name of R. Birch Hoil.

"On Friday, June 14th last, the Superior Court in Berlin had before it the appeal of Dr. Karl Barth against the action of the Cologne ministerial disciplinary court, which dismissed him from the chair of Theology in Bonn University. It will be recalled that in December last Professor Barth offered to take the oath of allegiance to the Reichschancellor, under the reservation, so far as it did not contravene his allegiance to God. The Cologne authorities, under Dr. Rust, fastened on this as sufficient warrant for suspending Dr. Barth, and finally removing him from the chair, to which Dr. Gogarten was later appointed. Further, the police interfered with Barth when addressing in a private house a company on a strictly theological theme, and he was prevented from preaching or even giving Bible lectures in Germany.

"The appeal to the higher court in Berlin has been successful, the court has annulled the action of the Cologne authorities, after a deliberation which lasted several hours. This verdict has been received with great satisfaction not only by lovers of liberty of conscience, but by those who feared that the

course of justice in Germany might be deflected by political motives. As the Basle Nachrichten says: 'Religious circles in Germany and beyond will see in this decision a certain relaxing of the tension against the Confessional struggle'; but it warns readers against taking a purely juristic verdict as indicating any 'change of heart' on the part of the government in the religious conflict.

"The personal consequences to Dr. Barth have not been drawn. Formally, by law, he is reinstated as professor, but it is a question whether it carries with it liberty to teach and lecture again in Bonn. It is to be hoped that this point will soon be decided, so that the long suspense and anxiety Dr. Barth has borne, with exemplary patience, since his dismissal, may be ended, and that he may know what course to take where his theological contributions may have full scope in his Master's service."

In a footnote the editor of the "British Weekly" says: "Since these words were written Professor Karl Barth, according to our information, has been retired, from which we deduce that he has been deprived of the opportunity and liberty to teach in Germany."

PENNSYLVANIA'S 1935 LEGISLATURE

In the opinion of experienced observers, there has not been a session of the Legislature of Pennsylvania in this generation where the forces of righteousness have received so little consideration. For the present, at least, those whose chief interests are the making of money by exploiting the natural desire for recreation and by cultivating the habit for intoxicating liquors are in control. The best evidence of this is found in the speed with which the various proponents of changes in the beer and liquor laws compromised their differences in the closing week of the session, trampled under foot all suggestions for hearings and let down the bars to a commercialized Sabbath, and more possibilities for drinking than this state has ever known.

The dregs were united as never before and presented reasonable requests for more stringent regulations governing selling and a 300-foot dry zone around churches, schools, hospitals, etc. At first the wets listened politely then they proceeded to steam-roller through both houses amendments permitting private clubs to sell at all times, re-establish the old-time bar with its foot-rail, and recognizing the "one-man" liquor stores. — Homer W. Tope, Superintendent of the Pennsylvania Anti-Saloon League.

HOW MUCH IS \$4,880,000,000?

Congress has given the President \$4,880,000,000 for employment relief and for breaking the depression. How much is that? All the coin and currency in all the banks, in people's pockets and everywhere else outside the treasury is only a half billion more. Here are some facts that have been gathered:

It is equal to two-thirds of the value of all the value of all gold in the United States and almost one-fourth of all the gold in the world. It is one-eleventh of last year's entire national income.

If you had \$4,880,000,000, you could, on the basis of assessed real estate valuations, buy more than half of Manhattan or all of Brooklyn. You could buy three Chicagos, four Los Angeles, or sixty-five cities like Lincoln, Neb.

If your taste ran to farm land, at \$100 an acre you could buy 48,800,000 acres or 76,250 square miles of choice Middle Western lands. That is an area equal to the entire State of Illinois and a third of Iowa to boot.

By way of investing in stocks, you could buy a sixth of all the stocks listed on the New York exchange and never have to think of margins. Investing in 4 per cent bonds, you would have an annual income of \$195,200,000.

Should you want to buy a company with your \$4,880,000,000, you could have the en-

tire American Telephone and Telegraph Company and its affiliates, on the basis of their last report of assets. You could buy four companies the size of General Motors.

That sum would have bought all the crops raised on all American farms last year. It would have bought the wheat crop ten times over and the cotton crop eight times.—Sel.

BRITISH GOVERNMENT TO INTERVENE FOR RELIGIOUS LIBERTY

The Executive Committee of the League of Nations Union has called upon his Majesty's Government to take steps to influence Governments in whose countries religious intolerance is prevalent, to grant religious freedom.

The action was taken after considering a unanimous report by its Christian organizations committee which consists of representatives of the Church of England, the Roman Catholic Church, the Free Churches and the Salvation Army.

A resolution adopted by the executive committee expresses concern about "the religious intolerance at present shown in certain countries," and asserts it believes that "no government which denies to its subjects the free exercise of religious practice and teaching can hope to secure the real friendship of the people of this country. The executive committee sees in this state of affairs a serious hindrance to good international relations."—N. C. J. C. News Service.

A HAND WRITTEN BIBLE

Recently 300 business and professional men finished writing a 4,000 page copy of the Bible in Mansfield, Ohio. The task was started by the First Lutheran Church. It was in connection with a Bible course. Each man was assigned sixteen to eighteen pages of copying. When the work was completed the pages were bound together and made two volumes of six inches thickness each. There are not many such hand written copies of the Scriptures in the world. The scribes declared they had read and learned more of the Scriptures than ever before. — Watchman-Examiner.

TABERNACLE STUDIES

(Continued from page 277)

the one who has been defiled, but its power to defile others is just as great when repeated in the hearing of others.

The abominable creature may creep or fall into unexpected places. Even in such cases they are defiling. v. 32. This present age is one of isolation from diseases, plagues, and contagions of every kind. Separations, immunizations, isolations, and antidotes of every kind are required that the safety of others may be assured. What do men do to guard against the abominable spiritual defilements that creep in and destroy in every possible place, and destroy the very sources of spiritual sustenance? How about the vessels of our ministry to others—the press, the pulpit, the messenger and conveyor of the Word of God? How about the pots and vessels in which the food of God's children is prepared, and ministered to His household? Are they free from the defiling elements that spring from the imaginations of men, their false conceptions of the Word, and their perverted applications of the teachings of Christ and the apostles? They may be such as have a well chewed cud, but have not a cloven hoof. They may not be considered an altogether objectionable creature, and they may be the very lowest order of creeping thing, that has crept in unawares and found a

REV S M GRUBB
2956 N 12TH ST
PHILADELPHIA

PENNA NEW
LOW PRICES

X THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE

Biblical Atlas with Index and Maps

also

TREASURY OF BIBLICAL INFORMATION

A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.

ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS

BY

REV. F. N. PELOUBET, D.D.

Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS

Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
Reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER

Full 8 Vo. Size 5½ x 8 inches

Part Page Specimen of Print, Black Face Type, Center Column References

The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:

44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 33.

11 John 3. 17.

a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28. 15.

18 And pray ye that your flight be
not in the winter.

19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

Standard Authorized Version Old and New Testaments

No. 1708C—Morocco Grain, overlapping covers, gold titles,
stained edges \$2.00

No. 1712C—French Morocco Leather, overlapping covers, red
under gold edges 3.50

Mennonite Publishing House, Scottdale, Pa.

place in the vessels of our service. In our literature and over the air come many of the defilements that fall into the midst of our homes and hearts, and they defile.

The water that cleansed the defilement is also unholy. It is the duty of brethren to confess their faults one to another. But there is no need of defiling others who are innocent by contacts with that water which has purged them. The gossip and scandalmonger are they who pour the wash water of purification into many a holy vessel and on many a holy garment and defile it withal.

The water of defilement that has cleansed from pollution the vessel or garment or other defiled thing shall not fall upon seed grain. If the dead body falls upon the seed grain it is not defiled, but if the water of defilement

falls on it, the grain is defiled. The dead body defiles only a few grains. The water defiles many grains, for it flows and saturates and bears its defilement even unto the growth that shall spring from it. Cannot one gather the truth from this application of defilement? Is it not in the saturation of the sources of our spiritual knowledge and truth through which the souls of many become unholy and their offspring also become defiled? Whence the falling away of the children of the believing body of Christendom? Whence the constant estrangement of the kingdom of the Lord to the things that belong to the kingdoms of the world? How are these sources of life so polluted as to bring forth such polluted fruits of the Word and Spirit? Is there not a saturation of the seed through the constant streams

Christian Monitor, September, 1935

Fanny Crosby's Story

OF NINETY-
FOUR YEARS

Illustrated
Cloth

By S. TREVENA JACKSON

Here the blind singer tells her own story, drawing on an extraordinary memory for the vivid recollections of nearly ninety years. The author knew "Aunt Fanny" intimately for more than twenty years, and it was during her numerous visits to his home that she dictated the material here brought together.

HER SONGS HAVE BELTED THE GLOBE

A book filled with memories, impressions and reminiscences never before related, forming a fascinating record of one whose name is known wherever the English tongue is spoken, and whose ministry of sacred song has belted the globe.

\$1.50

Mennonite Pub. House
Scottdale, Pa.

Recollections OF Ninety Years

of polluted waters, the public discussions of sin and error and the display of false doctrines in the pulpit and press, instead of the unsullied truth of the Word of God? There should be better material for discussion and illumination in both pulpit and press than the false doctrines, errors and sins of this dispensation. Keep the seed grain pure.

Only Christ is like the fountain into which the defiling thing may fall and it remain pure. It was Christ who touched the lepers and who was touched by the woman with an issue of blood. It did not defile Him who is the source of all holiness. Let none suppose himself equal to the condition of undefilement from contacts with the dead things of this life. Let the body purge itself by individual purification and the putting away of the water of his purifications.

The things which the Gentiles do should be absent from the lives of the Christians. The people of the Lord are a holy people, peculiar in the relation to the Lord and peculiar in the expression of their fellowship with Him.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

JOHN L. HORST, Editor

ANNA L. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study

Vineland, Ont.

C. F. DERSTINE, World News

Kitchener, Ont.

J. R. SHANK, Y. P. M.

Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

Christian Monitor

OCTOBER, 1935

God's Horizon

By Ada Zimmerman

"A Little Child Shall Lead Them"

By Agnes Cripe

The Lure of the Mountains

By Ray Emswiler

Our Church in India—Moving Forward

By Geo. J. Lapp

The Big Business of Life

By Jonathan G. Ernst

The Physiological Effects of Tobacco

By Paul Bender

El Capitan

By Sanford C. Yoder

The Making of the English Bible

By W. D. Schermerhorn

Study Classes in Our Congregations

An Editorial

SELECT READING

THE HUMAN MIND AND BEHAVIORISM

Today we consider briefly the Human Mind and its relationship to our behavior. At this point there is a great deal of misunderstanding. The relationship of our mind to our conduct and our conduct in relation to our mind has opened a great field for study. There are several schools of thought concerning this relationship. One is the so-called "behavioristic theory." It would explain all human activity in terms of reaction to stimuli. For example, the mind is like life, it is known by the company it keeps. Life cannot manifest itself apart from matter, nor can mind manifest itself apart from matter. Both must have a medium through which they make their laws and behavior known. An organism may show no signs of life, and still, potentially, be in possession of life. Here is an example. A grain of wheat. Is it alive? Only by applying "certain stimuli" can we tell. If it makes no response it is dead. If it responds it is alive. The grain, as is well known, germinates under "certain stimuli." Then its behavior can be observed and described in terms of energy and matter, and in its behavior will be found no contradiction to the laws of physics and chemistry. That grain of wheat shows behavior. Has it a mind? The average reader would say, No. Plant psychologists are not so certain. Some seem to believe that everything that has life, vegetable or animal, has some kind of a mind. This mind would have consciousness in a lower or higher degree, depending on the type of life.

Why do forms of life behave as they do? The behavioristic school tells us they behave as they do because they are stimulated from the outside. A ray of sunlight through a hole in an awning strikes an individual on the brow. There is no particular sensation and consequently no action. A moment later the same ray strikes the eye. Now there is sensation and a decided stimulus. There is response and the individual becomes active. Hundreds of muscles are involved in the adjusting reaction. Thus the behavior. Something enters the mind, much like the ray of the sun. A stimulus takes place resulting in an action. Thus the behavior is the result of a stimulus. The mind is like the grain of wheat. It lies inactive till stimulated and when stimulated responds and causes action. The resulting action is behavior. A strange explanation of the relationship of mind to behavior indeed. The behavioristic scheme has no room for free will.

Here is another explanation. It is the Freudian psychology. It interprets life in a "Set of Instinctive Urges" which are held to explain the motivation of conduct and its direction. The mind has certain dynamic propelling and motivating urges. These want to express themselves and will eventually express themselves. They will conquer all hindrances, surmount all obstacles and find channels through which they manifest themselves. These urges are an inner stimulation and are the causes of our behavior.

In this theory the mind is a very active department of our being and is the very citadel of Force, Energy, and Direction. This school of thought has classified and enumerated these inner urges and contends that when they are balanced, each having received the proper avenue of expression there is inner peace. But if there is a conflict between two or more inner urges, then there is a stormy battle, and if not corrected may cause serious mental maladjustment, or even mental disease. The proper control of urges, thus avoiding frustrations of desires, is essential to peace of mind, is the contention of this School.

The mind then is a bundle of instinctive tendencies, some of which are to be suppressed,

OCTOBER DAYS

When the sunlight's kinder meller, shinin'
through a golden haze.
Makin' all the brown leaves yellin' with its
gently slantin' rays—
Then my heart throbs kinder longin', fer I'd
like most well ter go
Where the wild fall flowers are bloomin',
noddin' as the breezes blow.

Then I'd like ter tread the pathway through
the woodlot—let my feet
Swish the dry leaves—hear them crackle;
they'd make music mighty sweet.
An' mayhaps the old wild grapevine, growin'
on the blighted tree,
Might still have a bunch of grapes left, hangin'
purposely fer me.

Then the harvest's mostly over, an' the good
things gathered in
Are a-bulgin' through the crevices of every
box an' bin.
There's the pumpkins, squashes, turnips, ap-
ples, nuts, an'—but, my land!
'Tain't no use ter try ter name them, fer
they're seen on every hand.

God has tucked a lot o' glories all around us
everywhere,
An' it seems as how each season has its own
pertickler share.
But it looks most calm an' peaceful on them
mild October days
When the sun is kinder meller, shinin' through
a golden haze.

—Alice G. Warden.

others repressed, permitting some to be expressed while others are distressed. Such confusion. No wonder behavior is as it is with such a conception of the mind. By virtue of sin our minds are darkened and need illumination. They are weak and need to be filled. "Let this mind be in you, which was in Christ Jesus." A regenerated mind will be in possession of Divine faculties, enjoy Peace, and cause a Conduct and Behavior that is in keeping with the New Life in Christ.—Harry Lindblom in the Evangelical Beacon.

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lay me low, and keep me there!"

"THE CROWN LAID UP"

No other writer of Old or New Testament commands the same attention as that of the Apostle Paul. In the reference of my theme the old veteran gives parting counsel to the younger Timothy, whom he calls his son in the Gospel. He had many such sons; perhaps few if any who came into such strong intimacies as that of this one whom he designates "my true child in the faith." The Apostle as he anticipates his farewell seems to have little concern if any for himself, but much concern for his son and for the work that was so soon to pass into his hands.

He knows that that dungeon door that separates him from the scaffold is the door that will admit him to the crown "laid up" for him. And when "the departure" came then came the crown. What a day was that my friends! No warrior ever came home more triumphantly. Methinks ten thousand angels escorted him to his place among the crown winners in the throngs of the redeemed. Multitudes are still arriving, but surely Heaven was never so stirred as when it was announced that "Paul is coming!" "Paul is coming!" "The redeemed persecutor of Tarsus is at the gates!" And he was escorted to the throne room amid pæans from a multitude whom no man could number. It surely was one of Heaven's big days in honor of the man who counted not his life of any account unto him to testify the Gospel of the grace of God.

That Pauline reception would make our presidential inaugurals look like gaudy gewgaws and tinsel trappings. He has won his right to stand beside and hear the plaudit of his Lord. This is an age of stadiums, Olympics, Marathons, and sport contests without number—yes and many of them without any higher motive than the box receipts. In this Christian course we are all entrants and the crown is not for ability, not for prowess, but for fidelity. So the great question is not whether I can outrun my fellows but whether the record shows that I have mastered myself.

Nurmi, the Finn, amazed Europe and America with his feats of speed as a runner in Olympic and other speed contests. It is not the highest form of achievement. Indeed, the old Book says: "The Lord taketh not pleasure in the legs of a man." Paul was familiar with the Olympic contests of his age, but a greater game occupied his burning heart—the bringing of the saving message of Christ to the Jewish and the Gentile world: "as much as in me is I am ready." "Not that I have already attained but I press on." The reward awaits me. I press on for He says that He will permit me to sit down with Him in His throne even as He now sits down with the Father in His throne.—The Watchman-Examiner.

Suspicion is the great enemy of love (I Cor. 13:5). You make a remark about a brother, and some one asks you, "How do you know?" You say, "Oh, I put two and two together." In addition two and two make four, but in suspicion two and two make trouble in the ranks of God's people.—Selected.

A leech is instantly killed by sucking the blood of an habitual smoker.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., OCTOBER, 1935

No. 10

GOD'S HORIZON

By Ada Zimmerman



ROBERT Ritten stood in the doorway of his father's reading room. Twilight was casting gray shadows about him. For a moment he forgot himself and the letter in his hand in contemplation of the picture before him. In the fading light of a narrow window sat his father, his hoary head bent over a book in his trembling hand. Robert loved this picture; he had seen it many times. To him it was an ideal picture of old age after a well spent life.

"What's keeping you?"

Robert started, surprised that his presence was discovered.

Nothing, father, nothing," he hastily rejoined. "I just came to tell you about a letter from Uncle John."

"Bless him! What did he say about your Aunt Maud and the boys?"

"Aunt Maud is well, he says, but working too hard. The twins are planning to go to college this fall."

"What? To college?" The old face bent forward, surprise and displeasure written upon it. "Is John sending his sons to college when his health is broken and he has a hundred-and-sixty-acre farm? He will regret it. Whom will he trust with the work?"

"He says he will trust me."

"You?" A long silence ensued during which Robert Ritten studied his father's countenance.

"Do you want to go?" the father questioned eventually.

"I don't know. For several days I have held this letter thinking about it before I would worry you. I cannot reconcile myself to the thought of going, yet I cannot say 'No.' You know how little experience I have had on a farm and none on a western farm. And then there are other things; on the whole I am loath to go."

"I am well taken care of," replied the father, as if that would help in the decision. "I will never lack anything while your Aunt Sara is here."

"But there is my class of boys. I don't see how I can give them up. They resent the assistant." He paused. "Do you think I should go in spite of all opposition?"

"You have given me very little time to think about it," was the old man's gentle reply. So Robert waited while his father sat in silence. At length he began, "Your Uncle John is a prudent man. He has no doubt been especially led to ask you or he would scarce-

ly have done so. They have need of people out there. It is quite a distance between here and there. If you go you will probably not return so soon. But this decision may mean much in your later life. Can you not ask yourself the question and then answer it. Do you feel that the Lord wants you to go?"

"I have a conviction that I should go, but I do not understand why. I am needed here, and furthermore I have no real desire . . ."

"The leading of the Lord is important," interrupted Father Ritten. "But you must decide."

* * * *

And so it happened that after the sixth turning of the sod on the John Gingerich homestead, Robert Ritten found that he had already served three years on the Dakota plains. He smiled as he raised the reins and slipped the bridle on his favorite bay. Many were the times he had done the same thing with a grimmer countenance. There had been times when the fields on the plains seemed endless and the days no less short. A farmer's work was a task for an amateur merchant such as he had been, although he was not a stripling and was beyond the age of his cousins at college.

John Gingerich had never asked him whether he liked the change, for there were times when it would not have been wise. Yet, in general, he was sure the answer would be in the affirmative. Once Robert had remarked,



BE LISTENING

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all:
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening.

Then whatsoe'er the call may be,
To service small or great,
To cross the seas and speak God's love,
To work at home, or wait—
When God shall come and say to you,
"Here is the thing that you must do,"
Be listening.

—Adapted.

"I am glad people are moving in from other states. It will strengthen the fellowship." For one by one the Dudlows, the Feltys, the Zieglers and others had come. But this was the only time he had as much as hinted at his loneliness.

But today he smiled warmly. One more year and he would have kept his promise. A few more weeks, and the twins would be home again for the summer vacation. They were a tonic and of great help too in the Young People's Bible Meetings. And there were visitors coming before that, too.

Uncle John had said, "Bring in your team, Robert, when you see a Model T rattle across the plain and stop at our house. We'll call it a holiday. Grandma Felty and Aunt Maud's youngest sister will be here today."

There was a twinkle in Uncle John's eye that Robert had never noticed before. Neither did he now, that is that John Gingerich could detect. He simply said,

"All right, Uncle John, but I may be a bit late. The north side of the south field must be finished today."

He was glad that there would be visitors for his cousin Edith's sake, he told himself. She was left alone since her brothers had gone away except that he was there. But he could not fill the place of brothers and sisters, nor perhaps that of a younger aunt, such as his uncle had mentioned.

As the morning wore on his thoughts went east to his aged father, as they often did. Throughout the three years he had often thought of his father's words, "The leading of the Lord is important." From other experiences in his Christian life he knew that it was indeed true. Although he enjoyed his temporary stay on the plains he wondered more and more often just why the Lord should have called him at such a time to such a place when his father was aging. And so, busied with his thoughts, Robert forgot both the Ford and time until he heard the faint call of the dinner horn and discovered it was high noon.

Suddenly he remembered the expected visitors. And as he approached the house there stood the Ford.

"You are not as hospitable as you might be," his uncle teased.

Robert mumbled an embarrassed apology about the importance of finishing the field and expressed a hope of making amends.

"We'll see about that," said Uncle John. "You will have two weeks in which to do it. Here, Robert, meet the folks, Grandma Felty and Mary."

Grandma was as good as any medicine, jolly as a lark. Mary was like her mother only

a bit more quiet. She had a pleasant way of talking that made people want to listen. Robert thought so too but he spoke to no one about it.

The next morning as Robert arose from the breakfast table he announced that he had business at the Indian Reservation that day.

"It is about ninety miles away. Would anyone care to go along? I will return late this afternoon."

"We will all go and call it a holiday," smiled Uncle John, who was fond of holidays. "This will be Robert's first chance to make amends for his misdemeanor yesterday." A ripple of laughter went around the table and so it was decided.

Little happened that was unusual the remainder of that week. Robert and his uncle were busy in the fields, and rest periods came only at noons and twilight. The next Thursday the twins, Henry and Philip, came.

Robert felt that these were the happiest two weeks he had spent on the plains. In summertime, too, there were the long confidential talks with the boys. There was less work with so many hands and more time consequently to live and feed their souls spiritually.

On Friday night there was a music program at the church, sponsored by the Young People's Bible Division. On Saturday night there was another. That morning Robert had happened upon Mary at the edge of the garden.

"The twins are going away with Joe Ziegler this afternoon and will not be back until after the program," he said with undue speed. "Maybe you—you'd care to ride with me to the church?" The last came in a stuttered whisper.

Mary smiled, and that was sufficient answer for him.

That night Uncle John and Aunt Maud with Edith and Grandma came home from the program early. The house seemed unduly warm, so they took their chairs out upon the lawn to watch the stars appear in the belated northern twilight. They were silent for awhile. At last John Gingerich broke the silence by saying,

"Bro. Yoder is aging. Did you notice it tonight? I think the work is too heavy for him to carry. Ninety miles is too far for him to go every two weeks. William Ziegler said tonight that he thinks an appeal should be made to lighten his work."

"But who is here that could preach for us?" questioned Edith.

"Joe Ziegler is a fine spiritual lad," her mother answered.

"He seems very young," Uncle John remarked. "But we shall see; the Lord will lead in the matter if we let Him have His way."

John Gingerich had a growing conviction about another. But he was not ready to voice his conviction. He was watching one who, slowly and unobtrusively, had been given responsibilities. He had won the confidence of the young men. His quiet and unassuming manner inspired respect and confidence.

* * * *

A year and two more months passed. Robert Ritter's promise was fulfilled, but he was bound to the west by more exacting promises

than that made to his uncle. The last four years had opened up life in a bigger way than he had ever dreamed of.

He returned to his old home for two weeks. During that time he laid his father's body to rest beside that of his mother's. Then he returned to the place that was now his home with a different attitude and an entirely different frame of mind than when he first came.

* * * *

"Trust in the Lord with all thine heart; and lean not on thine own understanding," was the text Robert chose for his sermon that first Sunday after his return. He spoke quietly, convincingly from the depths of his new

understanding of a way that had once been dark and mysterious. "God is prudent and just; He is faithful and kind, giving blessing and joy when we least expect it," and he cast a glance at his bride, Mary Felty Ritten. "If Christ is truly the Captain of our souls His Spirit will lead us. The leading of the Lord is important," he said with double feeling. "Man's understanding reaches only to his own horizon, but God's understanding passes on to the horizon of man's future."

Robert Ritten had obeyed and accepted God's leading, and now after the years he saw more clearly the purposes of God's directing hand in his life.

Ephrata, Pa.

"A LITTLE CHILD SHALL LEAD THEM"

By Agnes Cripe

"What can be the matter with Walter?" thought Mrs. Ellis as she sat sewing in her pleasant sitting room. "He came in very quietly, closed the door gently, and even went to the closet and hung up his books. Oh, dear, I hope he isn't going to have another attack of grippe."

Mrs. Ellis shivered as she glanced out of the window on the snow-covered landscape. As she turned her attention once more to the warm, luxurious room in which she was seated, the door opened and a boy of ten years entered.

Little Walter was all that remained of four beautiful children who, only a year before, romped gaily through the large halls. That dread disease, diphtheria, had stolen the older brother and laughing little sisters in one short week's time, so that now, as the sad anniversary came near, Mrs. Ellis' heart ached for her lost children and yearned more jealously than ever over her remaining little one.

Today, Walter's merry face was very grave, and he looked very thoughtful as he kissed his mother and climbed silently on her lap.

"What ails mother's pet? Is he sick?" she asked anxiously.

"No, mother, dear. I'm not sick but I feel so sad. You see," he continued in answer to her questioning look, "Robbie Richmond and I always walk together when we go to school. This winter I have noticed that he has never worn any overcoat, but you know it has been unusually warm and I thought perhaps his mother did not make him wrap up like you do me. This morning it was so cold that he shivered, but he didn't have a heavy coat on. Of course, I noticed it, for everyone else was all bundled up, but I did not say anything as I did not want to be impolite. After a while he said, 'My, I am cold,' and I said, 'Where's your overcoat?' Then he told me it was too small and his father couldn't buy him a new one this winter. His mother said she would cut his father's coat up for him, only then he would not have any, and, of course, he must have one to wear when he goes to church and to see sick people. He said that he and his little sisters have been praying hard for them but they did not come at Christmas as they expected, and they are really discouraged."

"Tonight, mother," continued Walter, "he

has an awful cold and coughed just like our Harry did last year." Then the long pent-up tears flowed from the child's eyes. As Mrs. Ellis dried her small son's eyes, he looked up into her face with perfect confidence and said, "The Lord will answer Robbie's prayer, won't He, Mamma?"

"Yes, darling," said Mrs. Ellis and sent the child to his playroom.

Several hours later, after Walter had retired, Mrs. Ellis and her husband sat chatting by the tea table.

"By the way, my dear," remarked Mrs. Ellis, "what has become of that preacher Richmond who used to preach in our church several years ago when we had no regular pastor?"

"Oh, he has a mission down on the other side of the city, but he lives down this street several blocks because Monroe gives him the house rent free. I met him the other day. He looked very seedy. The man has wonderful talents and might have a rich church and improve himself, but he is so persistent in his ideas, and of course, a large church like ours wants something to attract and interest instead of such dogmatic discourses as he is accustomed to giving."

Then Mr. Ellis settled down in a large, comfortable chair. He picked up a newspaper and was apparently absorbed, but Mrs. Ellis had not had the opportunity to express her troubled mind, so she continued:

"Walter was telling me about the little boy. He—"

"Oh, yes," interrupted her husband, "he met me in the hall and poured out the whole story. The child's nerves were all wrought up. He should not be allowed to worry over such things. He wants me to give up buying him the new overcoat and get a coat and shoes for the Richmond children, but I have enough to do without clothing other people's children. If Richmond would quit his foolish notions and use his talents in the more modern churches, he might now be receiving a good salary and clothing himself and family decently."

"But, Paul," said Mrs. Ellis, "surely you would not have Mr. Richmond sacrifice his convictions simply for money and praise, when you yourself are convinced that his doctrines are sound. Besides he is doing some

good work down among the poorer classes of the city."

"Then let the poor give enough to keep him," Mr. Ellis suggested.

"They do go far beyond their means. The Lord calls upon such as us to give. I know it has been an unusually hard year, but the Lord has blessed us. I feel very sad as the anniversary of our darlings' departure draws near, and I dread to think of any little ones suffering while we could so easily help them."

"I don't see how you can feel that we have been so blessed. When the house is so quiet, and I think of those little graves in the cemetery I feel very bitter."

"Paul, my dear husband," said Mrs. Ellis quietly, "don't feel that way. Just think of our three treasures in heaven. Remember also that we have one left, to live for, to train. And, Paul, let us train him for the Master and in such a way that we may never have the feeling that it were better if he, too, had

departed when he was pure and innocent. Let us encourage benevolence and gentleness, and if he wishes to do without his new coat, why not do as he asks?" Mrs. Ellis kissed her husband and quietly left the room.

For a long time Paul Ellis sat there. As the midnight chimes rang out he knelt and prayed:

"Oh Lord, forgive me. I have gone astray, and turned to my own path. My only son has pointed out to me the right way. Now, Lord, if Thou wilt forgive me I shall do everything in my power to live on a higher plane than the realm of ease and indifference into which I have allowed myself to sink."

A few days later Robbie Richmond received a large package from an unknown friend containing a warm overcoat and three pairs of shoes. His father also received a present. It was a letter which contained a substantial check.

Goshen, Ind.

THE LURE OF THE MOUNTAINS

By Ray Emswiler

Listlessly, I sit by my window, wearied from the pressure and strain of the past summer. The sun has just risen. Its golden rays are partly hidden by the soft fleecy clouds that are tinged in colors of richest hue. The mountain stands in stately majesty with blue ethereal vapors rising at its foothills, vanishing away into the blue, blue, sky. The fertile fields that lie in the valley between take on sombre colors of brown and seem to speak of some past tragedy, that leaves it in a spirit of melancholy and sadness. The trees, changing their garments into blends of richest colors, tell of the passing of summer and add beauty to the scene.

The sweltering heat of the parched summer is passing. The early morning's mellow breeze steals softly through my window caressing my face. I feel that autumn is fast approaching. Nature is preparing for a mysterious change. Already she is scattering rare gifts of color that alone are peculiar to autumn.

And to one who loves nature with a deep and passionate love—a love that responds to the whisper of the breeze, the sighing wind, the rustle of the leaves, the song of the bird, the music of the brook, the drifting cloud, the jagged oak, the sunset's flame, and the mystic charm of night—it gives a desire to seek for some high far off secluded spot to there learn to know nature better that we might become more intimate friends. The sight before me makes no light appeal. The mountain and the sunrise lure me. The valley and a hundred "small voices" beckon me come. A pensive mood seizes me. I fall into a reverie.

* * * *

Across the landscape of memory a picture is formed of a friend and myself a year ago on a mountain top in the

Allegheny range. Autumn seemed in her most glorious mood. She had painted with lavishness every bush, tree, fern and vine with rainbow splendor. The sun was just sinking in the west leaving streams of a dozen hues trailing halfway up the sky with the colors fading and flaming into ever-changing combinations until the heavy gray curtain of night was drawn over the western horizon. The valleys below and the gently rolling hills, clothed in the finest shades of green, brown, red and old gold, presented a charming scene until twilight came and gave place to night which hushed the scene beneath us into silence. The rugged peaks stood out in bold relief against the star-gemmed sky. The sight was picturesque indeed.

Unwrapping our blankets and spreading them beneath a fatherly old pine, we lay down in peaceful repose and watched the stars appear, trying to find Pleiades, Orion, and the Big Dipper, the various constellations as best our limited knowledge of astronomy permitted. Sweet and peaceful was our sleep beneath the azure sky that night, save a few occasional disturbances by the twitter of a bird close by a strange weird hoot of an owl.



We awoke to see the first gray streaks of light lift back the curtain of night and watched the shadows of darkness steal silently among the trees and deep valley and vanish away. Clouds edged with gold trailed along the horizon. Low hanging fogs crept and moved slowly in the valleys below and finally disappeared before the brightness of the sun, whose coming is as "a strong man to run a race." The atmosphere was now clear; our view unobstructed. Oh, the scene! The expanse of territory that lay around us! The glorious sunrise! the towering peaks piled in rugged grandeur as far as eye could see! The mountain sides, hills and valleys all dressed in resplendent glory! We marvelled that nature should spend her freshest and most lavish art on scenes so rarely seen by men. We stood gazing in wonder and awe. His Majesty was seen. We felt that we were in the presence of the Eternal. Here we found it impossible to distrust the deepest longings of the heart for immortality.

Who that has experienced an autumn day on a lofty mountain top can ever forget it?

* * * *

Emerging from my pensive mood I gaze toward the mountains. The lure becomes almost irresistible. To quench and satisfy the inner longing, I leave the window and climb to the summit of Orchard Hill. But that did not sufficiently satisfy; it was too low.

One must climb high if he would see far. The upward trails are not the easiest, but they lead to the worth while vision. The hills and valleys have much to offer but they are often too smoky or the atmosphere too dense to permit the far look. The best of us need now and then to leave the lowlands and climb where we give opportunity to train the finer senses, up where the language of the heart is better understood and interpreted.—Eastern Mennonite School Journal.

OVERCOMING

To him that overcometh will I grant to sit with me in my throne.—Rev. 3:21.

In this Book of Revelation the conquering Christ summons His servants to conquer also. Beyond all question He overcame, and is set down on His Father's throne; and the final issue of universal victory is but a question of measured time. The whole story of His Church's conflicts and sufferings is revealed, but no note of alarm or despondency or fear, is ever once struck.

Through wars, and famines, and plagues, and storms, and convulsions, and martyrdoms, His faithful followers pass on, the issue never for a moment uncertain, for "all power, in heaven and on earth" is in the hands of their Leader. The sorrows and perils of the journey are not a few, but the goal is infinitely sure. Their great and glorious Lord has only one care—that His servants should be true and faithful, as He their pattern was; to all else He will see with the calm ease of omnipotence.—Selected.

GOD'S PHILOSOPHER'S STONE

By E. Wayne Stahl

Very ill was a member of our household; for some days she had been in the hospital, under the skilled ministrations of physicians and nurses. Those days were for that dear one terrible with suffering. How awful it was for me to be obliged to stand by her sick bed and realize my helplessness to mitigate the agony! If I could only have taken that pain on myself!

I thought to myself then, "I can easily see how a person who does not have a living faith in the Heavenly Father would, at such a time, ask himself these questions, 'If God is love, and permits such suffering, does it not argue that His power is limited? On the other hand, if He is the Omnipotent, does not such suffering argue that He is not perfectly loving?'"

These were the horrible questions I could hear a person say who had not "tasted that the Lord is gracious," who would "judge the Lord by feeble sense." But I thank God that in that troubled period of my life I could hear the words of the Savior, "What I do thou knowest not now; but thou shalt know hereafter."

And today we do "know" in our home; that anguished one is still with us, and from her deepest heart thanks her Father for the dreadful experience. For she loves Him, and knows Him as never before: these are some of the wonderful results of those days of pain.

The weakness with many, in their "seasons of distress and grief," is that they are users of the microscope, instead of the telescope. That is, they magnify their troubles, when they should, with "faith's mighty telescope" look in the distance to the hour when they can say, "There hath not failed one word of all His good promise," when they shall find that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8: 28).

And it is this "exceeding great and precious promise" that gives me the subject for this article. What was "the philosopher's stone?"

It was a substance earnestly sought for during the Middle Ages, something, which, people believed, would have the power to change base metals like lead and iron into gold and silver. Of course, it was never found.

But what is impossible with men is possible with God. For, in a certain sense, He does have a "philosopher's stone." We have this wondrous thing suggested to us in the verse from Romans which I quoted just now. God can take the iron of our crosses and transform it into the gold of Christian triumph. He can take the dull and heavy lead of our afflictions and change it into the silver bugles of rejoicing victory. For "all things work together for good," if we are His lovers and His called ones. "They that sow in tears shall reap in joy." This is the alchemy of grace. "Alchemy" was the term used by the seekers of the "philosopher's stone" and meant the transmutation of the baser substances into the precious ones.

Yes, our Father can transform our trials and make them very precious things. He can

turn boils into blessings. "Job, is this true?" And I hear the Man of Uz saying, "Yes, it is indeed true. The affliction of my body worked for the good of my soul."

"Carbuncle" is the medical term for a kind of enlarged, aggravated boil. And "carbuncle" is also the name of a precious gem. Our loving, Almighty Lord can take the carbuncles of our suffering and transform them into the crimson gems that shall shine forever in the City of God. "It doth not yet appear what we shall be." But even here we have foregleams of that glory that shall follow our trials.

Paul realized some of that brilliance. In this very same eighth chapter of Romans where he gives us this promise about the all things working together for our good, he refers to "tribulation, distress, persecution," and other terrible things. But immediately after he has specified them he is heard shouting, "In all these things we are more than con-



AUTUMN DREAMS

When the maples turn to crimson
'Neath the fingers of the frost,
When the gardens and the meadows
All their summer bloom have lost;
When from off the lowland marshes
Blue ethereal vapors rise
And a dreamy haze is floating,
Through the mellow, sunlit skies—

Then I know the year is dying,
Soon the summer will be dead,
I can trace it in the flying
Of the black crows overhead;
I can hear it in the rustle
Of the dead leaves as I pass,
And the south wind's plaintive sighing
Through the dry and withered grass.

Ah! 'tis then I love to wander,
Wander idly and alone
Listening to the solemn music
Of sweet nature's undertone;
Wrapt in thoughts I cannot utter,
Dreams my tongue cannot express,
Dreams that match the autumn's sadness
In their longing tenderness.

Thoughts of friends my heart hath cherished
In the summer days gone by;
Hopes that all too soon have perished
E'en as summer blossoms die.
Luckless plans and vain ambitions
Stranded, long ere summer's prime
Buried, as will be the flowers,
'Neath the winter snows of time.

Yet, although my thoughts are sadder
Than in summer's wealth of bloom
'Tis a sadness that makes better,
And is not akin to gloom.
Ah! the human heart seems purer,
Much of earth's defilement lost.
When the maples turn to crimson
'Neath the fingers of the frost.

—Martimer Crane Brown.

querors through Him that loved us." We "love Him because He first loved us." And it is for the lovers that all things work together for good.

But it is a case where "faith worketh by love." Faith must manifest the victorious confidence that Romans 8:28 is true. Faith has been compared to vision; it is spiritual seeing. It was "by faith" that Moses abandoned Egypt, unafraid of the merciless, mighty king, "for he endured, as seeing Him who is invisible." Here we learn the secret of courage.

It is with the eye of faith that we read the promise about "all things" co-operating for our benefit.

A while ago I quoted the promise of Jesus to Peter, "What I do thou knowest not now; but thou shalt know hereafter." And "the promise [this promise] is to you," as Peter himself declared at Pentecost concerning another great assurance of God.

Some of the things that our Father does now with our circumstances may seem mysterious; we "know not now" why they have been permitted. But our faith may sing "He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Yes, "The Lord knoweth the way of the righteous."

The Christian has a Pilot, who is making winds of adversity and waves of grief means of bringing the ship to the "desired haven." Some day we shall know even as God knows about us now. It is like some typing on a sheet of paper in front of me on the table just now.

Between that sheet and another sheet of paper had been inserted carbon paper, for duplicating what was being written by the typewriter. But the carbon was turned the wrong way, and when the sheets were taken from the writing machine it was found that the impressions made by means of it were reversed, so as to be almost unreadable. But just a moment ago I stepped to the mirror and held up that topsy-turvy writing before it. There in that mirror's reflection I could read easily, clearly, what had been printed on the sheet. It seemed an allegory of the time when I shall "know even as also I am known." Glorious revelations are ahead for you! "It doth not yet appear."—Selected.

IMPORTANCE OF SABBATH-KEEPING

The moment all serious regard for the hours of rest, as sacred time, is lost, the greed of man comes behind the laborer with its lash, and in spite of laws forbidding work the factory and mill are open, and the workmen must respond or quit the service. Let this fact be impressed on the mind of every man who asks for more of license on the first day of the week. A Sunday which has no sacred hours will very soon have no interval of peaceful rest. Open the day for unrestricted fun and frolic, and it will soon be open for exacting toil.—New York Journal of Commerce.

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Psa. 36:7).

THE SEVEN WONDERS OF THE ANCIENT WORLD

The ancients considered the seven most wonderful of the works of man to be:

- (1) The Egyptian Pyramids.
- (2) The Hanging Gardens of Babylon.
- (3) The Temple of Diana at Ephesus.
- (4) The Statue of Jupiter at Olympia.
- (5) The Mausoleum at Halicarnassus.
- (6) The Colossus at Rhodes.
- (7) The Pharos at Alexandria.

Of these the pyramids of Egypt alone have weathered the storms of the centuries.

Babylon owed its hanging or terraced gardens to the gallantry of the great king, Nebuchadnezzar, whose queen, Amuhia, longed for the hills and mountains of her native Ecbatana.

The temple of Diana at Ephesus was known throughout the entire ancient world, and was a magnificent fruition of Grecian art and architecture. It fronted the harbor, standing on an enormous substructure of stone, because of the marshy character of the ground. The temple itself was 342½ feet in length by 164 feet in width. The roof was supported by one hundred great columns, fifty-five feet in height. The cella, or inner sanctuary, was adorned with the works of Phydias, Praxiteles, Scopas, Parrhasius, and Apelles. It was fired on the very night of Alexander's birth by a crack-brained fellow named Eratostratus, who chose this method of transmitting his name to posterity.

As it could not redound to the honor of Diana that she should have permitted her own particular shrine to have been destroyed, the temple authorities soon had it noised abroad that the goddess was so engrossed in the birth of Alexander that she had had no time to watch out for her temple. The fable ingeniously concocted by the priests could not fail to add to the renown of Alexander, who, in later years, offered to rebuild the temple at his own expense. The Ephesians, however, declined this offer, choosing rather to rebuild it themselves. This, with the co-operation of the inhabitants of "Asia," they did, and on it was lavished the wealth of Greece. It was 220 years in the building,—a larger and more magnificent edifice than the old. It had an auditorium seating 24,500 persons.

The colossal statue of Jupiter in ivory and gold was the masterpiece of the greatest of great Athenian artists, Phidias. It adorned the Olympian or temple dedicated to Olympian Zeus, the most celebrated temple of Olympia, the seat of the Olympian games.

To the Mausoleum at Halicarnassus we owe the word, "mausoleum," for a large sepulchral monument. This famous mausoleum was erected in 353 B. C. to the memory of Mausolus, king of Caria, by his widow, Artemesia. It towered to a height of 112 feet, and the apex of the pyramid at its top was surmounted by heroic statues of Mausolus and his wife. The statues are said to have been the work of the celebrated sculptor, Scopas. The mausoleum seems to have survived in good condition to a period as late as the twelfth century A. D., falling into decay during the next two centuries to such an extent that its site was lost until rediscovered by Newton in 1857. In the sixteenth century its

stones were utilized by the Knights of St. John as building material.

Probably the most famous of ancient gigantic statues was the bronze colossus of Helios, the sun god, dominating the entrance to one of the two harbors of the city of Rhodes. The assertion that it strode the entrance to the harbor is almost certainly error. The confusion doubtless originated from the statement that it was so huge that a ship could have sailed between its legs. It is supposed to have been the work of Chares of Lindus, on the island of Rhodes, who was fourteen years casting it. It was erected in 280 B. C. In the earthquake of 127 B. C. it was hurled to the ground, but its ruins were still the admiration of the Rhodesians, till, in 653 A. D., a thrifty Arabian general sold it to a Jew for old metal.

The Pharos at Alexandria was among the oldest of the world's lighthouses. It owes its name to the island on the northeast point of which it was situated. This city, founded by Alexander the Great in 332 B. C., was chiefly on this island, and joined to the mainland by a mole. The Pharos was four hundred feet in height, a famous landmark for mariners.—Eliot Kays Stone in *Christian Youth*.

SPEECH IN THE HOME

By Grenville Kleiser

Most parents recognize very seriously their responsibility in the moral teaching of their children. They control themselves in their presence; they keep guard over sharp words; they teach their little ones to know that their parents are upright, gentle, truthful, unselfish, patient and kind, and give them constant examples of these virtues.

If one meets a child who is selfish, ill-mannered or evil-spoken, one generally, and with justice, blames the home more than the small transgressor. "Poor little thing," one says, "how badly it has been brought up!"

In physical culture, the same thing holds good. One judges the parents and the home by the habits of a child. No matter what the rank, one's estimate of a home is invariably, and rightly, formed by the cleanliness, healthiness, neatness and personal habits of the child.

In social relationships, too—in manners, speech and so on—by what we see of a child we judge the home.

Many parents—among them the most conscientious are sometimes to be found—fall short in one requirement of a child's training. They give it good moral, physical, and social habits, but they neglect the chief means by which it expresses its ideas and comes into direct contact with the world about. They neglect its speech.

They are careful in some respects,—they check "bad language," they will sometimes prevent vulgarity of a really offensive kind, but they very seldom try to teach a child to speak so that its conversation is at once an accurate and a pleasant rendering of what is in its mind.

They will pass over slovenly pronunciation and incorrect grammar; more, they may even give definite examples of both these faults; they fail to supply the child with a vocabulary

which will be wide enough to supply it with a real choice of words by which alone a true expression of ideas can be given.

They allow it to repeat itself, to use slang, to hear and repeat meaningless words and phrases. In short, they do not educate it in the chief requirement of all social intercourse,—good speech.

* * * * *

The importance of good speech in the home cannot be over-estimated. It is a subject that should enlist the earnest attention of every thoughtful parent.

New York, N. Y.

LIGHTING OFF THE CAMEL

In Genesis 24:64 we read where Rebecca is on her way to meet Isaac. We read that she lifted up her eyes and saw, and when she saw Isaac, she lighted off her camel. Had she not lifted her eyes she would not have seen Isaac as yet, but she was looking—there was some one in the distance that she saw and whom she loved. It was her beloved Isaac.

She lighted off the camel. The camel was now of no use to her. She saw her beloved and she lighted off the camel to meet him. What joy it must have brought to Rebecca when she saw Isaac! Oh, can we as the Bride of Christ, conceive the joy that will be ours when we meet our Beloved Isaac? Rebecca lifted her eyes and she saw her beloved, and oh, what we see when our eyes are lifted! Now we walk by faith but one day it will be glorious reality. One day we are going to light off the old humpy camel to meet our Lord. Our eyes are lifted—we see Him, but the day is drawing very near when our faith shall be sight.

We are only sojourning here now. We are traveling over rough and stony places; we are riding, as it were, on a camel's back, but when we realize that we are on our way to meet our Beloved it makes the way so much easier, because it will not be long till we light off the old camel to meet our Beloved Isaac. It is almost the eventide of this age. The hour is just about to strike, then our Beloved will appear. He is just about ready to lift the latch. What does it matter what obstacles we meet with by the way? If our feet should be torn and bleeding and if we should get weary and faint by the way should it not greatly inspire us as our eyes are uplifted and we see in a near distance, our Beloved Isaac? We are just about ready to light off the camel. We see Him—our eyes are steadfastly fixed upon Him. We gladly shift with the old camel down here because we know it will not be long until we will light off of it and meet our Lord.

How wonderful that we can belong to the Bride of Christ! How precious that we can behold Him, and we are told in His Word that as we behold Him, we are being changed into the same image from glory to glory. Surely we can well afford to shift here on the camel's back when we realize to whom we belong and for whom we are looking—our Beloved Isaac whom we shall see face to face.—A. E. Mills.

Editorials

Jottings

"Let him ask in faith, nothing wavering." This is James' statement concerning the requirements for answered prayer. And then he illustrates the meaning of the word "wavering" very simply and yet effectively. It means to be tossed about like an ocean wave or to be driven by the wind. Let us be firm in our faith, having it anchored in the rock Christ Jesus. That is the kind of life that counts with God and man.

* * * *

Our recent Sunday school lessons have been rich in spiritual truth. Above we have just quoted a verse which we studied recently. We shall cite another, taken also from a lesson near the close of the quarter. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The word "committed" has the same idea as "deposited." Have you deposited your life with Christ? Is it "hid with Christ in God?" Then you may have the same assurance that Paul had, that Christ will guard and keep your life unto that day when He comes to receive His saints unto Himself.

* * * *

The Tobacco Evil. People who are wide awake spiritually cannot help but be appalled at the way certain evils are fastening themselves upon our land. We know something about the terribly destructive influence which the movies have upon the youth of our land, as well as upon adults. We are constantly reminded of the revival of the evil of strong drink as we see the beer and liquor signs flaunted before our eyes at nearly every restaurant and eating place by the roadside. Another vice that has grown by leaps and bounds is the tobacco evil, especially the use of the cigarette. By a shrewdly planned and widespread advertising scheme people have been led to believe that health and happiness depend upon the use of the right brands of "coffin nails." We are glad, however, that not every one is deceived by this pernicious propaganda. Thoughtful, intelligent people know the falsity of it all, and tell the truth about the effects of tobacco. We are glad to publish in this issue of the Monitor a most illuminating article on the "Physiological Effects of Tobacco." We urge every one of our readers to give it a careful perusal.

* * * *

Money. This is a subject almost as much discussed as the weather. It is also much discussed in Scripture, for few subjects are more often referred to in some way or other. Many are the warnings about the deceitfulness and improper use of riches, and we need them all. Many people have made spiritual shipwreck of their lives because of their inordinate love of money. Most far-reaching are the possible evil tendencies connected with the use of this necessary "medium of exchange," but Paul summarizes them in one sentence, "The love of money is the root of all evil." However there are many good and legitimate uses for money. Indeed, if rightly used, as God directs in His Word, it becomes a medium of great spiritual blessing. We

recently came across the following significant statement: "By doing good with his money, a man, as it were stamps the image of God upon it and makes it pass current for the merchandise of heaven." The thought is somewhat similar to what Jesus expressed in the parable of the unjust steward, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Money, if given a wrong place in our affections and efforts in life, will prove a canker to the soul, but if used to advance the cause of Christ, becomes a means of laying up treasure in heaven.

* * * *

The Four Hundredth Anniversary of the Printed English Bible. The Bible is the most widely circulated book in existence today. When we pick up our well-printed English Bibles, so convenient in size and form, we can hardly appreciate what a privilege and blessing is ours through having the Word of God accessible to every one. We are apt to think that people have always had it so. But such is not the case. It is just four hundred years since the first entire Bible was printed in the English language. Before that time copies of even parts of the Bible were very scarce, and the common people had almost no opportunity for reading the Scriptures for themselves. But with the printing of the English Bible conditions changed rapidly, and in a comparatively short time the Scriptures were widely circulated and read. The story of the translation and printing of the early English Bibles is a most interesting one. With this issue we are beginning a series of articles dealing with this subject and others that are of especial interest to the English-speaking world, as the four hundredth anniversary of the printing of the first English Bible is being observed.

Famous Last Words

Sometimes we see facetious remarks printed under this heading, but we do not wish to write in that vein. Last words are usually serious things, and they tell us much about the life and concern of those who make them. It is said, although we cannot vouch for the truth of the statement, that the last words of a certain manager of a famous chain of restaurants were, "Cut the bread a little thinner for the sandwiches." In his dying hour his thoughts seem to have been on his business instead of on spiritual things. It is said of Joseph Medill, for forty-four years editor of the Chicago Tribune, that his last words were, "What is the news this morning?" His interests seemingly went no higher than the earthly task to which he had given his life.

While we know nothing of the spiritual life of these men, their last words, if they are correctly quoted, indicate that they were men whose interests were taken up by the affairs of this world. But we can learn many things from "the children of this world," as Jesus Himself indicated when He said, that in their generation they are "wiser than the children of light." If men of the world find it interesting and worth while to give their whole lives in the causes in which they are engaged, how much more should we as Christians do that same thing. And yet how often we are out to shame by the superior devotion of worldlings to the things to which they set themselves to do! Ours is an infinitely greater cause, which indeed demands our soul, our

October, 1935

ite, our all, but how often we fail in giving this full measure of our devotion! This should cause us to engage in a deep searching of heart to see why our love for Christ is so weak.

At the same time, however, we are glad for the many, many saints of God who give their lives unreservedly into His service. Their chief interests are the advancement of the kingdom of Christ, their greatest concern the salvation of souls and the building up of the Church, and on their dying lips are expressions of praise and prayer, and the sweetest of all words—God, and Jesus, and heaven. And they go forth into the other world without fear and with no desire to have anything more to do with the affairs of earth. How glad we should be for Jesus, who can "make the dying bed as soft as downy pillows are."

We said that last words are usually important. We want to cite one more instance of last words; about the importance of these there can be no doubt. In our mind we see a group of twelve men gathered upon the top of a hill just outside of the city of Jerusalem. It was a solemn and momentous occasion, the purport of which the Eleven must have grasped in part at least. They asked a serious question of their Leader, which He did not deign to answer in every detail. But He had a message that He wanted to give them before they separated, and that message, the last words of our blessed Lord, has rung on down through the centuries and is still as much a command to us as it was to the apostles on the Mount of Olives: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." Of all noted last words, these are the most famous and important of all. Will we be obedient to the final message of the risen and ascending Christ?

Study Classes in Our Congregations

The time of the year is here when the evenings have lengthened and there is a fine opportunity to do special study. There is much helpful knowledge for us all to acquire, and we trust that none of us will ever reach such a stage in life and maturity that we feel there is nothing more for us to learn. For all of us there must necessarily remain many unexplored fields of knowledge. But as long as life lasts we have constant opportunity to "study to shew ourselves approved unto God, a workman that needeth not to be ashamed." And so we trust that as individuals we will constantly be engaged in study for our mental and spiritual improvement.

But individual study has its disadvantages, and in many instances we can keep up a more systematic and connected study through work in classes. Now is an excellent time to organize such classes for definite lines of study. These may be of many different kinds, according to the needs of different localities. But there are two kinds of class study which we want to emphasize just now—Teacher Training and Mission Study. The General Sunday School Committee of the Mennonite Church has outlined an excellent course of study in teacher training work. This Elementary Teacher Training Course is divided into six units—Old Testament Law and History, Old Testament Poetry and Prophecy, New Testament Studies, Child Study, Principles and Methods of Teaching, Sunday School Administration. Write to the chairman, A. J. Metzler, Scottdale, Pa., for pamphlets giving detailed information.

The Mission Study Committee of the Mennonite Board of Missions and Charities has outlined a number of courses in Mission Study. These are adapted to both junior and adult classes and will be found to be a great help in imparting missionary information and inspiration. It is very essential that missionary interest be aroused and maintained in our churches if we are to carry out the commission to evangelize the world, as Jesus commanded, to the degree that He has a right to expect of us as a Church. Those who are interested in getting full details should write to M. C. Lehman, 1225 S. Eighth St., Goshen, Ind.

Meditation

Considerable stress is laid upon the reading and study of the Bible in our church today, and there are many agencies to foster and encourage and help us to do this. We are familiar with most of them, and we hardly need to mention them. The Sunday school, the young people's Bible meeting, the summer Bible school, our short term Bible schools, our regular church schools, the various other study classes and groups, some of which we have referred to in the preceding editorial. All of this is well and good, and we want to encourage it all we can.

At the same time it is well to remember that even a systematic knowledge of the Bible, if not coupled with meditation, self-examination, and application to ourselves may be of very little value. The men who have been greatly used of God in the past have been those who took time to study their Bibles meditatively and prayerfully. David, in speaking of the law of the Lord, said, "It is my meditation all the day." And again in describing the "blessed" man, he said, "In his law doth he meditate day and night." It is thus that one gets real knowledge of spiritual things. We quote here from an exchange: "It is when one thus gets into the presence of God that the Holy Spirit delights to take of divine things and show them to us. It is thus we grow in the knowledge of Christ. That is one reason why the Spirit came. Every believer to a certain extent has the knowledge of Christ but the original word (referring to Ephesians 1:17) implies more than that. It is not merely knowledge as such; it is really super-knowledge or full knowledge. 'That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the full knowledge of him.' Perhaps you know Him as your Savior, as the One who redeemed you from everlasting destruction, as the glorious Head of the Church, with whom you are linked by the Holy Spirit. He would have you go on to know Him better, for there are riches in Christ that you may be sure you have never yet entered into. We cannot afford to be negligent or to let other things crowd out the blessing we might have by giving more time to the teaching of the Holy Spirit."

Someone has said that meditation is becoming a lost art in our day. Both our own experience and observation tell us that this statement is entirely too true. Some of the most active Christians have said that one of their greatest fears is that the many duties and distractions of our modern times will crowd out the time for prayer and meditation on the Word and thus crush out the deep devotional life that assures us of victory and blessing. May we watch and pray that this may not be true of any of us.

Christian Life

THE BIG BUSINESS OF LIFE

By Jonathan G. Ernst

Few people ever realize the importance of the business they are engaged in, and do not have a conception of the value of the investment. Man is a living creature, made in the image of God, into whose body God breathed the breath of life, and he became a living soul. As life is given by God, and our bodies are created by Him, we are under divine ownership. I Cor. 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20). In I Cor. 3:16 we read, "Ye are the temple of God."

Our business then is to keep this temple holy, for God being holy, will not dwell in an unholy place. We become business managers of our bodies and souls. Phil. 2:12 says that we must work out our own salvation with fear and trembling. Our part in this business is stewardship, and Paul says in I Cor. 4:2, "Moreover it is required in stewards, that a man be found faithful." God wants honest, trustworthy, faithful men in this BIG BUSINESS OF LIFE, because of the value of that which He has entrusted to our care.

Our temple has two gateways: Faith and Love. Faith is the gateway of communion with God; love is the gateway of ministry to man. Faith opens Godward; love opens manward. We support the hinges on which these two gates swing. Through faith God has a chance to work in us; through love He has an opportunity to carry on His business through us. Faith and love are two great business principles necessary to carry the message of peace and love and salvation to the lost world. Our bodies are vehicles for the transportation of the Spirit of God, and part of our business is to glorify Him and be living witnesses, read and known of all men. While we are the temple of God, we, however, have control of these two gates. If we close the faith gate, we become empty vessels. If we close the love gate and have the faith gate open, we become stale, and on our door automatically is printed in large letters, "NO BUSINESS TODAY." A continuance of this business method brings spiritual bankruptcy. Jesus says our business place (which is the temple of God) shall be a house of prayer. Many people allow themselves to be used as instruments of every imaginable evil device used by Satan to destroy our souls or to put us out of business spiritually.

Another phase of our business is the care of the physical body. We are responsible to a large extent for keeping this body of ours in a healthy, well-balanced condition. Many people consider experience a wonderful teacher, but seldom figure the cost of operation. In this business we must think of others. Many are not able to care for body or soul.

These are our charge accounts. These burdens we must help to bear. In our vocation of life good business management is essential, in providing for ourselves, our families, or our dependents, and, besides, giving to the Lord that which belongs to Him. We must keep in close touch with the owner (God) in order that we may properly use the blessings of Him who is the Giver of all things. Financial success or prosperity has robbed many people of the real joy of life, with the result that they become walking cash registers. This business method eventually ends in failure, if continued. God has given us these material blessings for the necessities of life and for the spreading of the Gospel. This requires daily balancing of our accounts.

In this business, education is necessary to make us more useful in His service. God help that it may be directed from the heart. The big business man of today must have a vision of tomorrow. We read, "Where there is no vision, the people perish" (Prov. 29:18). In this vision he sees the tasks of tomorrow. The rising generation must be taught to be successful in business and victorious in Christian life. We are engaged in making this world a better place to live in and to erect signboards directing traveling humanity to the way to heaven and glory, to be eternally with God. Our business is to live today for a better tomorrow, and tomorrow should be better because of the experience of today. Countless people today are groping

around in darkness, living in sin and misery, seeking joy where there is none, finding sorrow instead of happiness.

Many are lost to eternal destruction because in our business of living we allow useful talents to waste on the shelves of slothfulness and neglect. The gateway of faith has possibly been almost closed. Our best and only business guide should be the Word of God, and constant communion with Him. Was there ever a time in our business career when we were better equipped than today? Are we seeing the opportunities of today? O God, open Thou our eyes that we may see; open Thou our ears that we may hear.

The business of evangelization is calling for workers everywhere. The fields are white ready to harvest. Jesus says, "Today if ye will hear my voice." Today, now, is the accepted time. Moses' great day was, when at the age of eighty years, he stood at the head of that vast multitude of slave-ridden people and commanded, "Children of Israel, march forward." To carry on this great work men are needed who have a real sense of value, of property, time, and souls, men with courage to stand up and declare war on the unprofitable business of unrighteousness, men who by their unwavering faith in God and love for man, will by their life inspire others to step out in life and face the issues of life with a spirit of victory. We need leaders who, like Stephen and Barnabas and Paul, are filled with the Holy Ghost and faith. We need faithful soldiers of the cross who will stand shoulder to shoulder bearing the brunt of the battle. Some are needed who have patience, longsuffering, and are tender-hearted, who in their kindness help to bind up the wounded, care for the broken-hearted, and help to nurse back to life those who fall in this great struggle of supremacy between the Spirit and the flesh. Dear reader, what part of this GREAT program of life are you engaged in?

Are you in business with God and for God who has promised and gives an eternal home in glory to all those who are victorious, or are you in business with the devil, who promises everything and gives nothing? Your decision early in life is of vital importance, and your eternal destiny will depend on whether you conduct your BIG BUSINESS OF LIFE for God or for the devil. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

New Holland, Pa.

Dark hours come to us all, and if we have no clue to a peace that can pass unbroken through their murky gloom, we shall be in a state of continual dread. Any stone flung by a chance passer-by may break the crystal clearness of the lake of peace and send disturbing ripples across it, unless we have learned to trust in the perpetual presence of Him who can make and keep a "great calm" within the soul. Only let nothing come to you which you shall not instantly hand over to Him—all petty worries, all crushing difficulties, all inability to believe.

—F. B. Meyer.

As thy days so shall thy strength be.—Deut. 33:25.

WE TWO

I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that We Two shall win—in the end:

—Jesus and I.

I cannot row it myself—
The boat on the raging sea—
But beside me sits Another,
Who pulls or steers—with me:
And I know that We Two shall come safe in—to port,—

—His child and He.

Coward and wayward and weak,
I change with the changing sky:—
Today, so eager and brave,
Tomorrow, not caring to try:—
But He never gives in; so We Two shall win!

—Jesus and I.

Strong and tender and true,
Crucified once for me;
Ne'er will He change, I know,
Whatever I may be.
But all He says I must do,—
Ever from sin to keep free;
Thus shall finish our course, and reach Home at last!

—His child and He.

—Selected.

EL CAPITAN

By Sanford C. Yoder

In the valley of the Yosemite stands a huge rock towering above its base in defiance of the ravages of the wind and weather. It is known as El Capitan. All around the soil has been washed away by the periodic torrents occasioned by rain or snow, and what is left of its surroundings is fantastically carved by the winds that sweep with unbroken force over the earth. Through all the centuries while this work of erosion and destruction was going on El Capitan has stood unmoved. It is said that when the earth rocks in that section or a storm threatens destruction the natives flee to the foot of this great landmark, for they say when El Capitan falls the world falls.

Young people who are facing the responsibility of life are facing a badly shaken world. Old sanctions have been swept away during the ravages of the twentieth century brainstorms, and no secure anchorage has been substituted in their stead. Not only have many of the people, who are supposed to build virtues into life that give stability to character, failed to do so, but they themselves have repudiated some of the oldest and most basic virtues, such as honesty, moral cleanliness, and others of those great moral principles that make society a constructive order and recognize the sanctity of private property, and religious, political, and economic freedom.

All these great, enduring principles have their sanction in the Ten Commandments which were thundered forth from Sinai and have given to society an enduring stability through the thirty-four or more centuries since they were given to Moses as fundamental rules for men to live by.

The greatest danger that confronts the world today is not that it has made mistakes in the past under the load of which it is staggering today, nor that its nations have contracted debts that they perhaps can never pay, nor that it is filled with vicious men and women who have lost their regard for the ordered ways of life, but the most disconcerting thing is the attitude that is taken toward the situation.

Nations have set the example to individuals by saying in practice that it is not necessary to honor debts honestly contracted, nor to be bound by contracts, the provisions of which have become inconvenient. In other words it is not necessary to make one's word good and to be honest. Men who are molding the character of the future generation say there are no such things as enduring and constant principles of right and wrong. The sanction of the masses in each age they say, determines what is to be considered the standard of moral and ethical conduct. God, they hold, is not a person but exists only in the mind of the individual, and as time goes on this concept changes and human conduct will vary in accordance with these ideas and beliefs.

What will one or several generations of such thinking and teaching do to our social order? What will happen to our characters when the idea of responsibility to a personal God is removed? What will occur to our in-

stinctive desire for personal and private property when the principle of honesty is repudiated and the sacredness of one's promise is no longer held essential? What will happen to our liberty of which we hear so much when the word of nations can be repudiated at the convenience of its lawmakers and the powers that be? What will happen to our homes, and who will nurture and rear our children if the moral teachings of the Scripture are ignored that give stability to our homes and assure right training and right living to those who need the guidance of a steady hand and a strong clean mind during the years while they are learning to live? A person dare hardly conjecture what will happen. Chaos, crime, lawlessness, and disorder will follow.

Without assuming the role of a pessimist one who thinks seriously will have to admit that at the present time there are marked tendencies in that direction. But the case is not hopeless. In human nature there is a series of factors that may be classified as constants. For a time they may be suppressed or submerged and may almost seem to have disappeared but in due time these instincts will a-

gain come to the surface and assert themselves. The urge to worship or the religious instinct, the desire for property, the craving for personal freedom and equality, are all factors that are a part of ourselves and cannot permanently be suppressed or done away with. Beside these the great Captain of our soul stands unmoved.

The storms of time may sweep away everything that the years have brought with them in the way of tradition and human sanctions, but the enduring principles of right that are builded on the Rock, Christ Jesus, can not be destroyed. This is no doubt what the Great Teacher had reference to when He spoke in most beautiful terms the parable of the wise man and the foolish man, "Therefore whosoever heareth these sayings of mine," He says, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Goshen, Ind.

LOST AND FOUND

Luke Fifteen

By E. A. Halleen

What immeasurable words!
And what infinite possibilities!

And God is presented as involved in this tremendous experience. The experience of having lost something and as the One finding that which was lost. The very heart of the lesson teaches that. That is the marvel in all the three parables.

And what, pray, has God lost?

God has lost souls . . . and lives . . . and service.

He has lost men and women.

But God has not lost men and women in a geographical sense. Never. The Psalmist expresses this thought thus: "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off" (Psa. 139:2). No one is ever lost to God geographically. We may be lost to others that way, but not to God.

At the age of four I was lost in the woods close to my parental home in Sweden. Father sought diligently all day. Not finding me he called upon the neighbors and friends to assist in the seeking for the lost boy. As darkness was settling in the thick woods I was found and brought out. I was lost geographically, but in no other way. The moment the friends brought me out from the woods everything was well.

It stands to reason that God cannot lose anything or any one in that sense of the word. The Psalmist continues to portray the impossibility of getting out of reach of God in any similar way. He says: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heav-

en, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me" (Psa. 139:7-9). It is impossible to get away from the presence of God. We are always within reach of God. Without the slightest difficulty God's hand can touch us any moment and for any cause. There need be no seeking from the heavenly court to find us geographically. None whatever.

* * *

The lost condition depicted in these parables is far more serious than that. God knows where the sinner is, and yet He has lost him.

He has lost the LOVE of the sinner.

And the same is true of the backslider. No person away from God loves God. That explains the whole matter. And losing the love of a person is a real loss; an incomparable loss. When heart devotion ceases everything worth while in life is lost. When parents lose the love of their children, life becomes barren and cold. When a husband or wife loses the love of his mate there isn't much left. Wealth, position and even friendship cannot compensate for this loss.

To lose love is the greatest of all losses.

And this loss can be measured only by the love one bears for the person whose love died. The greater the love, the greater the loss.

God is love.

He alone, therefore, apprehends the enormity of having lost the love of a soul. And

HOW A CHRISTIAN MAY BE GUIDED

By Mary Nice

He alone can fully appreciate the gain in having found the soul that was lost.

But it is not merely the love and adoration that God has lost. He has lost honor and worship and service as well. And God is very jealous as to His honor. He states very emphatically that He will not permit His honor to be given to another. And He seeks those who worship Him in spirit and in truth. And He has called us to serve Him. No wonder, then, that the Shepherd went out to seek the sheep that was lost.

And how He seeks!

God seeks the lost in many ways. Sometimes through the recollection of better days; through the sweet memories of childhood. When the prodigal came to himself, it was the home that loomed above every experience and desire he possessed. It was thus that he was found. He said: "I will arise and go to my father." Many a wanderer has been found and wooed through the memory of a better day long since gone.

Do you remember?

Do you pray: "O make me a child again, just for tonight!"

There are other ways, too, in which the Shepherd leaves the ninety and nine in the wilderness and seeks the lost—until He finds it.

FOUND!

What thrill and excitement that word can convey! What mixture of swelling emotions! What rejoicing in hearts, in homes, because some one that was lost has been found. In heaven, too, there is special rejoicing whenever a sinner is found and returns home.

I recall the occasion clearly. It was late in the evening. Father and I came home together. Upon entering father went in to awaken mother. He touched her slightly and said tenderly: "Anton is saved!" That was enough. Tears of joy, love's embraces, murmurings of cheer and consolation were showered upon me.

I had been found for the second time.

The prodigal's reception has been repeated thousands of times and yet it is ever new. The sin is forgiven. The aching heart is healed. The perverted desire is purified. The will has found its anchorage. Life has regained its purpose. Love is restored. All is well.—The Evangelical Beacon.

Many a time we pray, and are prone to interpret God's silence as a denial of our petitions. Whereas, in truth, **He only defers their fulfillment until such time as we ourselves are ready to co-operate to the full in His purposes.** Prayer registered in Heaven is prayer dealt with, although the vision still tarries. And faith is trained to its supreme mission under the discipline of patience.

The man who can wait God's time, knowing that He edits his prayer in wisdom and affection, will always discover that He never comes to his aid one minute too soon or too late.—Dr. Stuart Holden.

"How foolish and sinful it is by act or wish or secret sin to grieve the Holy Spirit! And how wise to heed His every suggestion and follow His guiding voice along the way which he indicates as the path of duty!"

Christian guidance has been a problem to every Christian at one time or another. Many wish to do the will of God in all things but the puzzle is,—to know the will of God always.

First of all, a true Christian life is not a life governed by a lot of rules. A life so governed is a life of bondage. Paul tells us in Romans 8:15, "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba Father." The true Christian life is a life of trusting, glad, fear-free, not led by rules but led by the personal guidance of the Holy Spirit. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). If the Holy Spirit, our Guide, has been received He dwells within and is ready to lead at every turn of life.

A life surrendered to the control of the Holy Spirit is a life of joy, peace, and freedom. There is no fear or anxiety and we trust God and rejoice in His presence just as a child trusts his earthly father and likes to be with him. If we make mistakes, as every human being does, we are not condemned but we have the privilege of asking forgiveness and being restored at once to His full favor.

But how can we tell that we are being guided by the Holy Spirit, and that we may obey Him and have God's favor at every turn of life? I believe this question is fully answered in James 1:5-7. "But if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like a wave of the sea driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord." This is simple and includes five points.

First, one must recognize his ignorance, lack of wisdom, and ability to guide his own life.

Second, he must surrender his will to God and have a real desire to be led by Him.

Third, he must pray definitely to be guided by Him.

Fourth, he must have faith and confidence that God will guide.

Fifth, he must follow step by step as he is being guided.

God may show only one step at a time and that is enough. It is not necessary that we see the whole way before we take the next step. "Be not anxious for the morrow; for the morrow will be anxious for the things of itself. Sufficient unto the day is the evil thereof."

God's guidance is clear guidance. I John 1:5, "God is light and in Him is no darkness at all." One should not be anxious over uncertain or obscure leadings and say, "Perhaps this uncertain leading is what God wants me to do." Questioned leadings are *not* divine leadings because God's path is as clear as day. When the path is not clear for us we should pray that it will be cleared. Anyone truly desiring to know the will of God will not do the wrong thing if he quietly waits until God shows the way.

The whole secret of Christian guidance is an absolutely surrendered will. Many times the real trouble is that when we have found out His will it is something we do not wish to do, and so we try to make ourselves believe that God wants us to do something else.

When seeking to know the guidance of the Spirit, always search the Scriptures. Many times Christian advice and guidance may also be received through Christian teachers, preachers, and parents who are really followers of Christ.

It is good for us to remember that God is ever so much more willing to guide us than we are to be guided, so let us put ourselves in the background, trust in God, and take up our cross and follow Christ, even though what we do does not turn out as we expected it to.

"I will not ask that I may see
The path that lies before;
My Father's hand is holding me,
Why should I ask for more?"

SERMONOGRAMS

Smile for exercise; it will strengthen the muscles of good humor.

Patience is considered a virtue when it often is merely a case of not knowing what to do.

Every reform needs examples more than advocates.

The hard part of making good is that you must do it over every day.

If you don't respect your own rights you will neglect the rights of others.

The line of least resistance is not always wise. It is easier to go down hill than up.

He who finds nothing of heaven on earth would find nothing but earth in heaven.

If God intended that we should talk more than we hear, He would have given us two mouths and one ear.

Apparently every open door is not providential; ships were ready for Jonah at Joppa.

Bearing one another's burdens is very different from bearing down on them.

The hardest thing in the garden of life is digging up the root of evil.

Too many men conduct their lives on the cafeteria plan—self service only.

It seems perfectly natural to attribute our failures to luck, our success to good judgment.

It is easier to tear down than to build up—even a cat can destroy a masterpiece.

A hearty laugh is worth a hundred groans in any market.

Many despair of the race because they know nothing of it save what they see in their mirror.

It takes two to make a quarrel, and only one to end it. Why waste one perfectly good person?

Devotion to duty is a fire that warms us, but worldly ambition is a fire that consumes us.

A man who won't let his religion interfere with his business, frequently allows his business to interfere with his religion.

The strange thing is that a man is satisfied with so little in himself and demands so much in others.

Is your head a hatrack or a thinking machine?

MISSIONS

OUR CHURCH IN INDIA

XIII. Moving Forward

By Geo. J. Lapp

This is the concluding article on the series "Our Church in India," by Bro. Lapp. We thank him for this glimpse into the life of the Mennonite Church in another continent. May the Lord continue to bless the work that there may be a continual "Moving Forward," for Christ in India.

If you have carefully read the preceding chapters of "Our Church in India" as published in the Monitor you will have noted the struggles of our Christian community. It had changed its loyalty from idols to serve the living God. The adjustments from heathen standards of life to those of the Christian life were difficult to make. Many things of the old life were carried over, such as superstitions, fear of the evil eye, belief in magic, fear of demons, etc. A transition had to be made from the way of fear to the way of love. It truly was from darkness to light. Our God had become their God and the Word their lamp and guide. With the years our Indian brotherhood have made strides far in advance of what they were when first they accepted Christ as their Savior. This gives us hope for greater advancement in the years to come. God hath raised up this people for His name in this part of India. His Church has become, as we believe, permanently planted. The Christian community has become a family for His own possession, and we believe it will not perish from the earth until He choose.

In the last article we mentioned the establishing of a Church-centered program of Christian activity. In this article we wish to analyze more carefully what we mean by this and how it applies to the forward movement of our Church in India.

It has been proved over and over again that the most effective evangelistic work can be done by our Indian brethren and sisters. While missionaries coming to the field and giving their life for the work are evangelistically minded and are burdened for the souls of the people, yet it is found that the most effective contacts are made by the Indian Christian brethren and sisters who know the people of the villages and understand their needs, and who can, in the dialects of the village people, get the message across to them. This is becoming increasingly true with the increase in age and experience of our Indian Christian workers. The Mission has from the beginning maintained a staff of supported Christian workers who considered it their first duty to carry the Gospel news to the villages. The missionaries toured the districts of the Mission field. Those connected with institutions conducted Bible classes and organized the religious as well as the secular activities of the inmates. The ideal continually held up was that of making every activity of the Mission an evangelistic agency. We have for many reasons fallen short of the ideal

and could have done more intensive evangelistic work. This does not mean that nothing was done, for, as we look back over the years, we see much that has been done, most of it seed sowing and preparing the soil, but this was also essential. One great blessing which has come from the depression is that of helping the Church in India to realize its own responsibility as an agency for

1. **Voluntary, Unpaid, Organized Evangelism.** The Mission and the Church in their united program of evangelism through the Evangelistic Samaj (Evangelistic Board set up by both Church and Mission) still maintain a staff of supported evangelists and Bible women. Such paid evangelists are not stationed in any established congregation, unless for special reasons. It is expected that the congregations will evangelize the villages surrounding them. This expectation has been very largely fulfilled in the organizing of groups of voluntary workers who go out at least once a week and conduct what we call Village Sunday Schools. Each group goes to the same village each week.

Years ago in one of our stations it was felt that more of the membership should do religious work. When it was made known to them, different ones—one a cook, another a cart driver, another a carpenter, another a farmer, etc., and Indian sisters also, were ready to become members of such groups and at least once a week go to some neighboring village and, according to their individual capacity, help sing, testify, pray, and give the Gospel message. Then arose the matter of leadership. The pastor of the flock was asked to hold a meeting with the volunteer workers and go over some suitable passage of Scripture and also discuss with them effective methods of village work. The influence of this spread to other congregations. The Sunday school organizations took up the matter, and volunteers for village work were called for. If you read the annual reports carefully you will notice that what is known as Village Sunday School work is a regular feature of the Church work. It means that voluntary, unpaid, organized evangelism has increasingly become a part of the expressional life of the Church in India. Each year more such groups are reported as regularly doing village evangelistic work. The largest congregations have as many as twelve or more such groups, made up of Indian brethren and sisters of all walks of life. Some day or

night in the week they arrange to go in a group to tell the Gospel story to their friends in the villages.

With the years they have become more strongly organized as groups, and greater efforts are put forth to help them in their preparation for the work. Regular weekly workers' meetings are held, in which village conditions are studied, problems are discussed, and the Word of God is studied, preparatory to their giving the message. Time is given to prayer, and every means is sought to increase the burden for the lost in the hearts of the workers. This organized voluntary effort has stimulated an interest on the part of the brotherhood in soul saving. It has helped to emphasize several features of the service. There are special friends of our Christians who are out in the heathen world. There are lost relatives. These weekly contacts enable the Christian community to actively interest themselves in the salvation of the lost. During times of special holidays and Christian festivals, such as Easter and Christmas, when special services are held, non-Christian friends and relatives come to visit in our Christian community. These are times when the influence of the community and the testimony of our Indian brotherhood brings the impact of the Gospel to bear upon those who visit them. Through the groups of volunteer workers these contacts are continued, and the Gospel is taught to them in order that "our God may become their God and our people their people."

2. **Voluntary Evangelism through the Samaj.** Arrangements have also been made through the Evangelistic Samaj that any volunteer group which, during some leisure period of the year can put in a week or more in touring villages to preach the Gospel and distribute Christian literature, will have their touring expenses paid. No wages will be given them, but they will not be put at their own touring expense. This has also stimulated organized voluntary Christian activity.

3. **Student and Group Evangelism.** During vacation time, when there was no school, several groups of young men spent some time at Doodi and Mohadi in evangelistic work. This was done on a voluntary basis with only touring expenses paid. This gives our young people an active interest in soul saving, and as they grow to maturity, establish homes of their own, and fit into places of service and leadership, they will contribute to stimulating and helping to further organize evangelistic interest in the Church.

4. **All Christian Activity Church-centered.** All such efforts must be Church-centered. The burden for the souls about them and the organized effort to save them must by all means be organized and regulated by those who have the responsibility of the Christian Church and community on their shoulders. This will closely identify every active interest of the community with the work and welfare of the Church. It, as a matter of course, is then expected that the leadership of the Church, including the ministry, every local council, and all who have to do with Sunday schools and young people's organizations, take a sympathetic attitude toward every interest in soul saving manifested by

any member, however lowly, or simple, the effort may be. Some can only sing, others cannot even sing, but can only help by their presence in a group of workers, but they also have an interest, or they would not be willing to even accompany such a group. Some workers cannot even read, but they love their Savior and in some very simple manner tell others to love their Lord, and perhaps hand out tracts and other helpful literature. Some seem very imperfect in their lives and understanding, but the interest they manifest helps them to feel increasingly their responsibility as children of God and with the increased interest one notices an improvement in their lives. This means much for the welfare of the Church. When the leaders also take hold of the work and co-operate with the forces at work and go with them, this also helps to put greater interest into the work.

5. Objective and Dynamic. What is the objective and from whence the dynamic of organized voluntary Christian activity? We have mentioned the objective in relation to other items in the discussion. It is that "our God be their God and our people their people." This is the great purpose of all Christian relationships. We live to the glory of God and labor for the souls of those with whom we form daily contacts. If this underlying purpose were more manifest in all of our business and other relations more people would be won to Christ through our influence.

We have found in India, and I believe it is as true elsewhere, that Christian activity on the part of the seemingly most inconsistent helps them to become more consistent in their lives. They come to realize that if their Christian service is to count for anything they must practice what they preach. They are brought to a greater sense of their own personal responsibility and are brought nearer to the Fountainhead of their spiritual power and strength. It is true that there are found those who cover up many inconsistencies in their own lives by an outward show of intense Christian activity and make this serve as a camouflage. But they are exceptions to the general rule. A sympathetic, interested, intelligent leadership, through constant touch with them, can help them to a better way once they realize the responsibility which is theirs in soul-saving service.

In our meetings together on different occasions, for prayer, conference, and inspiration and mutual help in the interests of the Church, the Sunday school, the young people's organizations, the poor, the sick and suffering, evangelism and ingathering of souls, when representatives of our different congregations meet or the congregation itself meets, one is able to note progress in the Church. With the ingathering of souls problems increase. But the problems keep us on our knees and the triumphs lift up our spirits in praise to Him who hath wrought a great work in our midst in India. **God bless Our Church in India.**

Dhamtari, C. P., India.

"The truth of the Lord's second coming thrives in the soil of holiness."

THE WORKER WHOM GOD USES

The following article was sent in some time ago and the name of the author was either omitted or lost. However, we feel that it carries a helpful message and publish it even though it is anonymous.

The worker whom God uses is the one who is wholly His. We are all His by creation. But God uses the one who is His not only by creation but by redemption. Since God has made us it is only reasonable that we should labor for Him because in Him we live, move and have our being.

To live is not merely to breathe—it is to work. Working with an aim to succeed means perseverance. "It is far better to wear out than to rust out." Could God say of us now that we have been faithful in the task which He has given us, or are we rusting out?

The worker whom God uses is the one who will submit to His plan. God definitely commands us to work. God commanded the first man He placed on the earth, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). And all through the Word a blessing is placed upon the one who labors. Of course we must exclude the man who gathered sticks on the Sabbath and was stoned to death at the command of the Lord. Doesn't this incident portray an eternal truth? While God commands that we work He also commands that we worship. The first of God's major commands in Exodus 20 is that of placing God first in all things at all times. In Luke 11:23 we read, "He that is not with me is against me, he that gathereth not with me scattereth." From this we infer that we are workers. Not every one is a worker whom God can use but every one has an influence, although with some it may be more apparent than others. Each in his own way "for or against," "gathering" or "scattering."

We are workers. We can't help knowing and realizing it. Therefore, does it not seem reasonable that our efforts should be directed in a constructive line of work? And what constructive work can be more uplifting and beneficial than service for our King?

When we consider the greatness of working with God, also the preparation needed to do almost any kind of work, we see the necessity for preparation and training for God's service. It has been said that Jesus had thirty years of preparation for three years' service. If preparation and training

was necessary for Jesus how much more vital for us? Paul devoted some time to solitary meditation before he began his work. The Gospel of John was written after more than a half century of Christian experience and service, and even the critics can not break it or wear it out.

But by far the most important preparation is a changed heart, a heart in which the love of God dwells—one that has been made free from sin through the precious blood of Christ, and then is consecrated to His service. God can use the one who has been consecrated upon the altar of service. God wants our life. We cannot tell God that we are consecrated to Him and refuse to honor Him by a useful, everyday life. By this we mean our everyday activities, both secular and spiritual.

We know that secular labors are of vital importance. God has said that we are to labor for the sustaining of our natural bodies and also to give to others in need. The test of God's approval of our work is proved by the impression our work makes upon mankind: Is it constructive work? Does it tend to true and pure living, to higher and nobler ideals? Is it degrading to the morals, health, and spirituality of others? In other words does our work draw us nearer to Christ or has it a tendency to draw our thoughts from the things of God? We should ask ourselves these questions when we are in doubt as to the work in which we are engaged. If it glorifies God He approves of it.

Consecration is more than the expression of the lips. Consecration is a cleansed heart with a pure, whole-hearted aim to obey God in every respect. It means following where He leads. Then He will be able to use us and depend upon us. How sad that there are so many who honor Him with the lips but their lives prove the contrary! God cannot use a selfish or self-willed worker. God cannot use a half-hearted worker. He cannot use one who serves Him in church on Sunday but during the week manifests the works of the flesh continually.

Let us note a few of the works of the flesh as given by Paul to the Galatian church in Galatians 6:19-21. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. He does not say that we need to have all these manifested and unforgiven in our lives to keep us out of heaven. But unless we repent and seek the cleansing power of Christ, any one of the above sins will keep us out of glory. James says that if we offend in one point we are guilty of all.

Since it is an established fact that we are workers let us be very careful for whom we are working. Let us be careful that the works of Satan are not manifest in our lives but rather the works of Christ. In verses 22, 23 Paul gives us the fruit of the Spirit which is the result of a consecrated life; a life free from sin with the divine motive to serve where He calls. Some of these elements

THE THINGS THAT COUNT

Not what we have, but what we use
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

Clarence Thomas Urmy.

are manifested only in our conduct with our fellowman.

There is no vocation or calling in this world more noble and of greater importance and sacredness than that of the true, faithful Christian worker. We have a part in the Great Commission, Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." What a wonderful promise we have! If we cannot serve through direct preaching or teaching we can still serve by prayers and means. To be a successful worker we need to speak to the Father often in prayer. It was necessary for Jesus often to call upon God, and much more we need to live a life of prayer. Everyone of us can have a vital part in God's great commission through prayer.

Some of us are called to serve in an indirect way. God has perhaps asked us to serve Him on a farm, in a factory, or store, in the schoolroom, or in various other tasks. We may think our work is not directly along missionary lines, but we can farm, manufacture, trade, teach, or learn with and for Him. God asks us to honor Him with our financial means. What we seem to own is not really ours but belongs to God. We are only stewards and servants, entrusted with His goods, and He requires faithfulness. "It is required in stewards, that a man be found faithful" (I Cor. 1:2). Only the one who is faithful with what is entrusted to him can be a worker whom God can use. God cannot use the one who refuses to go where He bids and who shirks when called to serve. Faithfulness in small things is one requirement that is vital for a Christian worker. If we are faithful in little things God will use us in a larger way.

God requires obedience in His workers. Let us always say, "When He calls me I will answer." "Whatsoever thy hand findeth to do, do it with thy might." If we are looking for opportunities to serve we will readily find them. We must be alert to the needs of humankind and help when we see the need, no matter how insignificant it is. Although the world may not see or notice or praise yet God notes the sparrow's fall—much more will He notice our devotion in His service. But do not let Satan deceive you with the idea that by doing all the good we can in the best known way we will merit eternal life. Eternal life is "the gift of God through Jesus Christ our Lord" (Rom. 6:23). The only service that God accepts is that which is prompted by the love of Jesus Christ in the heart.

Jesus worked and is our example. He said, "I must work the works of him that sent me." Jesus ministered to the needy and unfortunate in a physical way but much more so in a spiritual way. He came to give His life for a ransom for all. In John 17 we read, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." His ministry was ended and He was willing to submit to the Father's will by dying on the cross that the work of salvation might be completed once for all.

In Jesus we also have an example of faithfulness during severe opposition and dark trials. We may think that our work shows no results, but God asks us to labor patiently and leave the results with Him. If we feel sure we are working where God wants us we need not doubt as to results, for God has our reward reserved where He alone can see. The faithful worker will be true when everything seems to go against him. Christ labored in similar circumstances, yet He did not give up but labored toward the goal where He would do a work none but the Son of God could do. Should we not fix our eyes upon Jesus and labor on?

"We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Our very being should show forth His praise because we are His by creation. We are His in Christ Jesus through faith and redemption. We are created that the works of Christ may shine through our lives. Are we living so that when we leave this world our friends and acquaintances will feel that Christ has been manifest in us? Although our works do not save they are a vital manifestation of the life within.

We are saved to serve. Christ has given us the test of discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "This is the work of God that ye believe on him whom he hath sent" (John 6:29). God cannot use a person who does not measure up to these standards. We should be interested in our brother's welfare physically and spiritually. God commands that we love our neighbor. Judging from the incident of the Good Samaritan we conclude that all with whom we come in contact or wherever opportunity affords we are to be neighborly.

We need to serve God diligently, for very soon we may be called to give account. Have we shown to the world the love and mercy of a divine Savior? Has our life been a manifestation of His supreme love by loyal, devoted service to Him? I Cor. 15:58, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE LOST TRAVELER

It is related of a lost traveler that when he was near the point of perishing on the desert sands, he cast his eyes down and saw a small bag. Hoping to find water or dates, he quickly alighted from his camel and, eagerly seizing the bag, tore it open. "God pity me!" he exclaimed, "it is only pearls!"

By nature all men are lost, wandering through the dreary, dangerous Desert of Sin. But there are fountains of Living Water from which if they drink they will not perish.

One of the many Scripture passages representing man's lost condition is, "All we like sheep have gone astray; we have turned every one to his own way." "Gone astray!" Lost! But this glorious fact is also announced, that the good Shepherd came "to seek and to save that which was lost." Blessed intelligence indeed! But we must be willing to be saved on the good Shepherd's own conditions—to be led by Him out of the Desert of Sin.

His infinite concern for us is in a measure represented by the following incident:

A daughter wandered away from home and plunged into a life of sin and shame. But a loving mother traveled for many years all over the country, through dismal streets and dark alleys, in search of the lost one, sacrificing her all and life itself in the eager but fruitless search.

Thus Jesus forsook His all above, and sacrificed His life for the poor lost traveler through the perilous wilderness of sin.

We are all either lost or saved travelers to the far-off country. To which class do you belong? Men need not be in hell to be lost. Millions are lost on earth. It is only a little time until a change of locality will take place. What you perhaps need most of all to realize is that you are lost! Until you do, you will evade the seeking Shepherd. Oh, begin to pray that God may show you your lost condition!

Most people who are not Christians realize, however, in a degree that they are lost. This ought to be sufficient to manifest some concern for their souls.

Just a little while before she died, a lady said: "If I had been as much interested in my soul as I was in the world, I might now be saved."

A young man with whom the Holy Spirit often strove, cried out, "The Spirit of God is leaving me, never to return; Oh, I am lost! forever lost!"

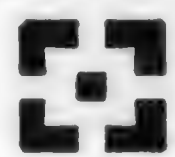
Dear lost soul, may you soon be able to say:

"Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found—
Was blind, but now I see."

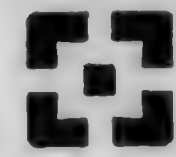
—A. W. Orwig.

BETTER THAN THE BEST FEELINGS

Joyous feelings are not the best blessings God gives us. For our joyous feelings may leave us, but there are blessings that can never leave us. Facts are better than feelings; feelings can change, but certain facts cannot. There are three words each beginning with the letter F, and it is important to keep them in their proper order. Fact, Faith, Feeling. God tells us of certain facts connected with Himself and every believer which cannot change. Our faith is to believe those facts. As Evan Hopkins said long ago, feelings come third; they follow facts and faith. In faith we are to keep our eyes fixed on the facts, and never take our eyes off the facts in order to turn in the opposite direction and look at our feelings. To do this means a faltering faith. A writer speaks a needed word: "How often we miss God's best, and fail to 'possess our possessions,' just because our faith falters, and we forget the covenant which God Himself has made with His people! Our changing feelings rob us of the enjoyment of a changeless fact—the fact that God is faithful who promised His mercy is from everlasting to everlasting upon them that fear him." Let us turn utterly and forever from our feelings or lack of feelings, and look unto Jesus. He is our unchanging Savior, our very Life; and He is "the same yesterday, and today, and forever."—S. S. Times



BIBLE STUDY



TABERNACLE STUDIES

XLIII. Purifying the Flesh—Leviticus 12

By the Bible Study Editor

Every service of the tabernacle had its spiritual significance. The things written in the Law of God were written for the admonition and spiritual instruction of the people in the days of the Law, and for those of us who are instructed in the things of the Spirit. Much of the ceremonial cleansing of the Israelites was accomplished with water as well as by the offerings of blood sacrifices, as such sacrifices were offered on the altars by the priests of God's household.

Certain washings and cleansings were of necessity, since such purifications and ablutions were common among all men. But not every occasion of the purifying of the body, of garments and of vessels and furnishings of the home, was one of religious character and of spiritual import. These necessary purifications were not religious rites, and they had no prescribed religious forms. The Pharisees had made a religious form of their washing of hands, for they ate not except they had washed when they came from the markets. Such a law was not instituted by the law of Moses.

It does not seem to be the case that God had intended every act of the Hebrews' life to be a religious, or devotional, performance. Much of their life was left to their convenience, and the manner of their life was a matter of choice. They were not told how to wash their bodies, nor how often to perform their ablutions. The law did not prescribe how they should prepare their food nor limit the quantities of the same, although God had a divine and spiritual purpose in requiring them to keep themselves to certain kinds of flesh foods. Life under the ordinary circumstances in the Hebrew family was a normal one and unrestricted. But there were special occasions and particular circumstances under which the Lord required the carrying out of certain religious rites, because those occasions were such that called attention to Himself and to their relation to Jehovah, their God.

The occasions for special acts of devotion and service were quite numerous, but the superstitions of the people led them to increase those occasions many fold. Of their own inventions, and by the inventions of their rabbis in later years, the Hebrews so encompassed themselves and their methods of living with ceremonial rites that they were constantly in danger of trespasses and sins. Every phase of their life was surrounded with regulations which were difficult to keep. Jesus told the Jews, that by their traditions they had made void the law of God. Mark 7:1-13.

It is said that the Jews had a thousand laws for the training and rearing of their children. By surrounding their daily privilege of taking food with traditional regulations, they made their tables a snare and a stumbling-block. Rom. 11:9, 10. The occasions that might have been made a time of pleasure had been made by them a time of fear and an occasion for a multitude of transgressions. Such regulations on the part of the people were not required by the law that God had given them. But, such laws as God had given them, even those concerning certain rites and laws for the purification of the flesh, were essential for their welfare physically, and involved a principle of life and relationship with God which needed to be constantly kept in view by His people.

Many of the customs and habits of life are common to all men. Nature requires certain functions of the human organism, and such functioning is in common with all other forms of life, and is divinely established. What God has wrought and what He has required of men is not an unholy or sinful thing, for the God who created the body and its functions is holy. And what God may use of this holy act and pure functioning of His creation in order to instruct His creature to more fully understand Him, and to more fully appreciate the creature's relationship with Him, is also a divinely given and holy method of instruction. Let men wisely, and in a spirit of due reverence, enter into the sanctuary of God's Word to receive instruction and increase wisdom and virtue therefrom.

The Flesh

It is not the purpose of this discussion to define the flesh. It is what God made it—of the dust of the earth, and will return thither until the Lord shall again raise it up. It is distinct from all other flesh, as a special creation from the hand and breath of God. All human flesh has a common Creator, God. It has one common source, Adam, by whose sin all men have come into the experience of sin and of death. It has one common element, "carnas," which means "flesh," as distinct from other substances; and as distinct from spirit.

Concerning the characteristics and qualities of the flesh, one may discern them by the teachings of the Scriptures. Separate from the power and grace of God through redemption, the flesh is a vain thing, and through it there is no hope of eternal life. There is much that is wonderful accomplished by the power of the flesh, or by man in the flesh. All that

life has in it that is desirable is by virtue of our life in the flesh. Yet from the flesh itself, there is everything that leads away from God and leads to destruction. Our life is closely allied to the body in which we dwell, but the believer lives after the power of another life.

All human life springs from the flesh, but humanity can produce nothing by human generation that will save him from the sin which dwells in the flesh, and from the consequences of that sin. While the flesh brings forth such a wonderful thing as another living soul, it has no power to change the nature of that soul, nor power to save it from the nature that has been imparted from the first parent, of whom it is said, "By one man's offense death reigned by one" (Rom. 5:17). It is in this sense that the Apostle expresses the vanity of flesh and of its power to effect good. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

Jesus taught concerning the flesh, that it was the source of evil thoughts and wickedness, which things defiled men. Mark 15:17, 18. All through the New Testament the emphasis is laid upon the spiritual phases of life, but the flesh life is the source of the spiritual falling away from the Lord. We are constantly warned to turn away from the flesh and its lusts. In the Old Testament the defilements are fleshly and are symbolical of the spiritual products of the life in the flesh.

Fruits of the Flesh

The body is purified often because the secretions and excretions are known to be dead and waste products cast off by the processes of the body which endeavor to keep it pure, and to continue the life that exists in it. Such products are not only impure; they are deadly in their nature. In the Old Testament, the excretions and secretions of the flesh were considered as defiling. For a father to spit upon his daughter would have been sufficient of defilement to have caused the daughter to remain from the camp until evening. Num. 12:14. To be spit upon was a thing that was defiling and humiliating. Job. 30:10; Matt. 27:30. Such an act was deemed to make the one spit upon as the offal of the body.

In the same sense all excretions of the flesh were considered as defiling under the statutes of Moses, given by God on Mount Sinai. This law was not an outgrowth of sentiments among men; it was a direct declaration from God from heaven. The functions of the flesh are natural and lawful, and every lawful function is not in itself sinful. While the exercise of the proper duties and functions of life are necessary, and God-given, and sanctified for human use and benefit, yet it is possible for God Himself to say what is the nature of the thing produced by such lawful acts of the flesh. The nature of both man and woman is

such that in the process of begetting life there are natural secretions, or products of the flesh, from which result the new life that is brought into the world. With all the wonder of the new creation, or life, the law of God required that the flesh must be purified because of that natural act. The flesh had been defiled by the product of its own nature. The fruit of the flesh was a thing defiling. The excretions of the body, whether natural or diseased, when contacting the body or any other thing, were so defiling that a separation from other people was required and the cleansing of the body was essential after a period of separation before there could be a renewal of fellowship with God's people or a return to the sanctuary of God. The "issues of the flesh" are more fully treated in Leviticus 15, and will be considered in the general treatment of this study, since it may be classified as a law concerning the purification of the flesh. The issues of the flesh are equally defiling, whether they result from natural conditions, or diseased conditions of the body.

The Son of the Flesh

Is the child holy? Some have said that the children of believing parents are holy. The Scripture teaches that they are "holy," as contrasted with "unclean." There was but one Child born that was called "Holy." Cf. I Cor. 7:12-14; Luke 1:35. In the first case there is the question of the legitimate relationship of the parents, the believing and the unbelieving, if they be pleased to dwell together. In such a case the children of such parents are lawful, or legitimate, children, and are not **unclean**, but holy. In the second case the Son of Mary was holy because He was born of God and was the Son of God. The character of His holiness was far different from that of the children of believing parents, who manifest the weakness of human nature all the days of their lives. In Christ there was no sin.

For every Hebrew child that was born there was an offering made for the purification of the flesh of the mother. It is evident that the act of childbearing was not a sin; for God required that the human family should be fruitful and multiply. There was no repeal of that law for the peopling of the earth. The sin of man was in the attempt to thwart the process of generation. David had a proper conception of the significance of the offerings for purification. He wrote, "In sin did my mother conceive me" (Psa. 51:5). This was said in connection with the confession of his own sin. It was used in a proper connection as suggesting the cause of his own act of iniquity. No mother has ever given birth to an angel, to a child that was angelic in character. The child may be pure in life, innocent in character, but it is human in its nature, being the product of both parents who transmit to it their own life, which is sinful. Jesus said, "That which is born of the flesh is flesh."

The Separation

For the birth of a son the mother was obliged to observe a separation period of thirty-three days. For the birth of a daughter her separation extended to sixty-six days. This separation was not a penalizing of the parents for the birth of the children. It carried in it a wonderful spiritual significance.

Adam could say concerning Eve, "This is bone of my bone and flesh of my flesh." A parent may say concerning the child, "This is my flesh and blood." "Your iniquities have separated between you and your God" (Isa. 59:2). The mother took her son to be circumcised on the eighth day, and kept her covenant with the Lord. Her separation then continued until the full time when she returned to the Lord with her offerings and renewed her fellowship with Him and His people. But, her own flesh and its products separated her from that fellowship for a season. The fruits of the flesh must be denied, and from them we must separate ourselves if we desire to maintain our fellowship with the Lord.

It is essential that every man, believing, must see in his own flesh and its best products, only that which will separate between him and his God. "By the deeds of the law shall no flesh be justified." The accomplishments of the flesh have always proved a failure in justifying a soul before God. These deeds are essential as a testimony unto God, but they are the product of a flesh which is defiled by sin and cannot justify one.

Too often the products of the flesh are the result of a diseased condition of the heart and mind. Such conditions result in the defiling issues which continue unduly and defile all who come in contact with them. The Jews of Paul's day were insistent on works of the flesh, and they defiled many others by their contaminating doctrines. Many effusive and persistent doctrines of the present day are but the products of fleshly minds and vain imaginations, the result of diseased spiritual conditions so prevalent in the world. It is but natural that men turn away from the defilements of the flesh, but they seem to be drawn after the impurities of fleshly religions. From such effusions of the flesh the Church and the world both need to be separated and purified. Lev. 15.

The Offerings of Purification

One is reminded at once of the visit of Mary to the temple after the birth of her First-born. "When the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord . . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (Luke 2:22-24). The Child was presented to the Lord by giving to the priest a shekel of silver, for the first-born son. This was His redemption from the priestly service because He was not of the tribe of Levi, although it was recognition of the priestly function of the first-born, of which He was the head, as the First-born of every creature, and the Only Begotten of the Father, the High Priest of God forever. In His circumcision, accomplished on the eighth day, the covenant of blood was sealed with God, and as the son of Abraham, He became the heir through whom all the world would be blessed. The offerings of the turtledoves, or pigeons, was an offering for Mary alone, for her purification after the birth of her Son.

Several things are outstanding in the offerings required of Mary, the Mother of our Lord. The first is, that Mary's was not an immaculate conception—that is, she was not

pure by virtue of her Son's being born of the Holy Ghost, as is the teaching of some churches. Had she been without sin and her child without sin, why should she not have been excepted from this sacrifice of purification? The offering of the blood of the two birds, one for a burnt offering and the other for the sin offering, at once declared an atonement for sin.

The second fact shown by these offerings is, that in the offering of the sacrifices by Mary, for her purification, Jesus was definitely associated with our human nature of sin. Because He was born of flesh the offering was required to be made by the one who gave Him birth. He took not on Him the nature of angels, but He took on Him the seed of Abraham. He was made to be a sin offering for us. Our Old man was crucified with Him. Thus His humiliation went farther than man can conceive, but bearing the infirmity of a body of flesh did not make him guilty of sin, nor subject to sin. In that body he carried our flesh and our sins to the cross to make atonement for us.

The third feature manifest by the offerings for purification is, that all mankind, the fruit of the flesh, is in need of redemption. If the mother of so holy a one as the Son of God offered because of the fruit of her flesh, what may be said of those whose parents are both of humankind, and whose life was imparted from its unholy sources to their offspring? The law of God declares all the fruits of human life to be unholy and dependent on the purifying mercies of One who came as the Son of Man to make atonement for all of the children of men.

As to the salvation of the Jewish child, it stood in the covenant of Abraham, and under the provisions of the sacrificial rites of the tabernacle which were made annually for all of the people, and daily on the altar of burnt offering. As to the hope of the children born today, it stands in the offering of Him who gave himself a sacrifice for the sins of the world, and who said, concerning the children, "Of such is the kingdom of heaven."

The fruit of the flesh from which we must constantly be purged is more than the reproduction of human life. The works of the flesh are all of human origin. They are of such a nature that we are constantly admonished to put them away, to mortify, to purge them from us. It is necessary that we first put away the flesh itself, as crucified with Christ. Then it is essential that we have the right attitude toward the works of the flesh, that we seek not to justify ourselves by them. "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). There is need for the deeds, the product of human life and effort, as well as there is need for the life of the child as the product of the flesh. But it is as essential that we recognize the fallibility of those deeds, as it is to recognize in God's plan the counting of the child as unholy and in need of atonement.

Let men put the stamp of sin wherever God puts it, for it is not without giving us a better hope that God points out the failures of our flesh. Our deeds may be good in part, but our holiness is perfected in Jesus Christ, who was made to be sin for us that we might be made the righteousness of God in Him.

Educational

PHYSIOLOGICAL EFFECTS OF TOBACCO

By Paul Bender

Bro. Bender is Professor of Physics and Mathematics at Goshen College. He takes a deep interest in the study of all things that contribute to a person's physical, moral, and spiritual welfare. The information for this discussion has been obtained chiefly from three sources: The writings of Dr. John Harvey Kellogg of the Battle Creek Sanitarium, Battle Creek, Mich.; the book entitled, "How to Live," published by the Life Extension Institute under the direction of Irving Fisher; and the book, "The Cigarette as a Physician Sees It," written by Dr. Daniel H. Kress, neurologist of Washington, D. C.

The early American explorers found the Indians using the dried leaves of the tobacco plant in some of their religious ceremonies. Later some of the settlers learned to use the tobacco as the Indians did, that is, smoking, chewing, and snuff taking. Sir Walter Raleigh introduced its use into England. It was not long until smoking as a habit became very prevalent among the Europeans both in the colonies and in Europe. It is doubtful whether the Indians used tobacco as a drug addiction as was done, and is still being done, by the civilized Europeans.

The leaves of the tobacco plant contain several poisons, chief of which is nicotine, an alkaloid similar in composition to opium. It is a very powerful poison, sometimes called the most deadly poison known to man. One-seventh of a grain is a certain fatal dose, and one-fifteenth of a grain has been known to be fatal. In the rapidity of its action it is similar to prussic acid, producing death within a few minutes. Tobacco is commonly known as a very potent insecticide, and in sufficiently large doses is sure death to most forms of animal life. A drop of nicotine on the tongue of a dog or on the unbroken skin of a rabbit causes almost instant death. Cattle have died from being placed into a tobacco stock-dip made double strength.

The dried tobacco, as it is commonly used, contains from one to nine per cent of nicotine, with an average of perhaps three per cent. A cigar contains enough of this poison to kill several men, if it were taken into the body in concentrated form. The smoker is not killed instantly, partly because he does not absorb all of the nicotine contained in the tobacco, and also, what is more important, because the poison is absorbed slowly enough that the body has time to destroy some of it, chiefly through the distoxicating action of the liver.

Tobacco smoke contains a large percentage of the nicotine originally present in the tobacco. In addition, there are present a large number of other poisonous substances, some of which are produced in the burning of the tobacco. Among these are pyridine, prussic acid, furfural, carbon monoxide, and hydrocyanic acid, all highly toxic in their effects on the body. Although these may be present in relatively small quantities, yet their effect is quite appreciable, and they must be reckoned with.

In its effect upon the body nicotine is a narcotic drug. Other common narcotics are alcohol, opium, and morphine. All of these, including nicotine, are habit-forming. The habitual tobacco user is as much a drug ad-

dict and a slave to this habit as is the alcoholic or the user of opium or morphine. All narcotics have a depressing, deadening effect on the body, acting through the nervous system, but each one acts in its own peculiar manner. We want to notice, in this discussion, something of the way in which tobacco affects the body.

Digestive System

Upon his first attempt at using tobacco, the novice usually experiences a great deal of nausea and sometimes vomiting. The digestive system reacts rather violently to the drug. If the practice is continued, these intense reactions disappear, and the body is said to develop a tolerance for the nicotine. But this tolerance is only one of the reflexes. There are other harmful effects on the digestion, as well as on other parts of the body, as will be pointed out later in this discussion, which effects continue even though the original sickening effect disappears. By its deadening, narcotic effect, nicotine retards the flow of the digestive juices. It also decreases the muscular contractions of the stomach, some of which constitute the sense of hunger. A smoke will both lessen the feeling of hunger and interfere with the normal digestive functions. It is this interference with proper nutrition that is a large factor in stunting the growth of boys who smoke.

Circulatory System

In its narcotic action, nicotine affects primarily the sympathetic nervous system, which is the agent controlling the circulation of the blood through the body. Through this action on the sympathetic nervous system, the result of the absorption of nicotine into the body is always to cause the muscular walls of the blood vessels to contract. This lessens the flow of blood to the tissues, especially in the extremities of the body. The pale color of the skin of the smoker, especially noticeable on the fingers, is due to the decreased blood supply. At a scientific convention in Pittsburgh last December a demonstration was carried out in which the temperature of the finger tips of any one who wished it was delicately measured while he smoked a cigarette. The smoke always caused a decrease in the finger-tip temperature, indicating a decreased blood flow, no matter whether the subject was an habitual smoker or not. This diminished blood supply to all the body tissues, including the muscles and all the vital organs, will naturally decrease their powers of normal activity as well as of resistance to disease. Tests have shown that immediately after

smoking, a man will be capable of much less muscular exertion than before, even though he smokes habitually. Furthermore, the habitual smoker is continually incapacitated for hard work, even while he is smoking, because his body has become saturated with the poison. In extreme cases of long-continued use of tobacco the tissues in the extremities of the body may even die from lack of blood supply with a setting in of gangrene. The extremely painful heart disease known as **angina pectoris**, frequently caused by the use of tobacco, is probably partly due to the diminished blood supply to the heart muscle itself because of the constriction of the blood vessels of the heart, as well as to the toxic condition of the blood.

But the heart comes in for a much more important handicap with even the slightest use of tobacco. The simultaneous constriction of all the blood vessels of the body produced by tobacco causes an immediate rise in blood pressure, which necessitates more work on the part of the heart to pump the blood against the increased pressure. A smoke always raises the blood pressure of the smoker, and the habitual smoker has continually an elevated blood pressure. After long-continued smoking, the smoker's arteries will become hardened. The heart will also quicken its beat in an effort to take care of the overload caused by the increased blood pressure. Again, the heartbeat of the smoker is likely to become quite irregular, a condition known as tobacco heart, as compared with the normal rhythmical action of this important organ. This overtaxing of the heart is a factor in causing shortness of breath and lessened endurance in the smoker. Gradually, also, the heart is weakened by the continual overload it is called upon to carry, and when a crucial test comes where great exertion is called for, or when a serious disease takes possession of the body, the reserve powers of the heart are gone, and it fails to do its part.

Respiratory System

The smoker absorbs the nicotine and other substances found in tobacco smoke through the large area of mucous membrane lining the entire respiratory tract, including the mouth, the nose, the throat, and the lungs, even as oxygen also is normally absorbed into the blood. The smoke, with all its load of poisonous substances, is irritating to these delicate membranes and produces soreness with consequent coughing, commonly called smoker's sorethroat and smoker's cough. The irritated membranes fall an easier prey to the numerous infections common to the respiratory tract, which fact, coupled with the reduced general vitality of the tobacco user, makes him more susceptible to pulmonary diseases than is the abstainer. The argument has been made for smoking that it has a germicidal action in the mouth and throat, helping to destroy disease germs and warding off possible infection. On the contrary, scientific tests have shown that while tobacco makes bacteria temporarily less active it does not kill them nor injure them permanently. As an illustration of the harmful effect of tobacco let us notice the relation of its use to tuberculosis. It has been shown that among tuberculosis victims there is a relatively larger

proportion of smokers than non-smokers; also that the use of tobacco both makes a person more susceptible to the disease and increases the chances for death from the disease after it is contracted. The net result of the use of tobacco seems to be that the mucous membranes in their irritated and poisoned state are more easily infected than normally, and if the infection gains a foothold it has a better opportunity of doing its damage in the body which has had its vitality lowered in so many ways by tobacco.

Nervous System

As a narcotic, the primary effect of nicotine in the body is on the nervous system. Nicotine may have first a brief stimulating effect, followed by the depressing narcotic action. In habitual smokers the stimulative stage may be entirely absent, and at the most the stimulating action is very slight. On the other hand, the narcotic effect of the nicotine is so much more marked and persistent that it can scarcely be called a stimulant. The deadening action of the narcotic affects the entire nervous system to a greater or less extent, but also shows itself in particular ways. The sympathetic nervous system seems to be most susceptible to nicotine, as has already been pointed out in its control over the circulatory system. Motor nerves are also partially deadened by nicotine. The tobacco user loses the delicacy of control over his fingers and all muscular operations. For example, Luther Burbank, the great horticulturalist, relates the following experience:

"To assist me in certain kinds of budding and other work requiring special attention,—work that is as accurate and exact as watch-making,—I have a force of twenty men. I have to discharge men from this force if incompetent.

"Some time ago my foreman asked me if I took pains to inquire into the personal habits of men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up, owing to inability to concentrate their nerve force."

Mr. Burbank said further: "Even men who smoke two or three cigars a day cannot generally be trusted with some of the most delicate work."

The loss of muscular control is also evidenced in heavy smokers by shaking of the hands or even an uncertainty in the gait. In extreme cases "tobacco epilepsy" may occur.

"Tobacco blindness" is the result of deadening of the nerves of sight, and it may lead to an actual destruction of the retina. "Tobacco deafness" may also occur as a result of the deadening of the nerves of hearing. In either of these cases the sight or the hearing is usually restored, at least in the early stages of the disease, if the use of tobacco is stopped.

However, the most important result of the narcotic action of nicotine on the nervous system is a loss of mental efficiency. It has been demonstrated many times and in many ways that the tobacco user is less alert and less capable mentally than he would be with-

out the tobacco. This fact is also commonly accepted, especially among educators, who have opportunity to observe directly the mental activities of their students. Upon smoking the smoker experiences an immediate dulling of the mental faculties, which effect is present with every smoke he takes. In addition, the habitual smoker finds the general level of his mental efficiency lowered so that he is never what he might be without the tobacco. It is true that there are some smokers who rate higher intellectually in native intellectual ability, but when fair averages are taken the smokers always rate below the nonsmokers. Let me cite a few examples.

Dr. A. D. Bush of the University of Vermont conducted a series of psychological tests on medical students and found that the immediate effect of tobacco was to decrease mental efficiency ten and one-half per cent. The greatest loss was in the field of imagery which was twenty-two per cent.

Professor Fred J. Pack compiled statistics from twelve colleges showing the scholastic standing of students classified as smokers and nonsmokers. The average mark of the 81 smokers was 74.5 per cent and of the 101 nonsmokers was 79.4 per cent, showing a handicap due to smoking of about five per cent.

I quote the following paragraphs from Dr. Kellogg:

"Dr. Jay W. Seaver found that of 100 students taking highest honors at Yale, 95 were nonsmokers, only five smokers.

"It has been stated that an examination of the class records of Harvard University (Baines) showed that for fifty years not one tobacco user had stood at the head of his class, and this notwithstanding the fact that five out of six students are smokers."

Many more examples could be given. But let it suffice to repeat that scientific investigation shows that the single smoke reduces one's mental efficiency by about ten per cent, while the habitual smoker is working, on the average, at about five per cent below his normal level.

Much might be added here concerning the fact that the use of tobacco, through the deadening of the nervous system, dulls one's finer sensibilities; his appreciation of the feelings of others, his sense of moral values, his will power, and his appreciation of the spiritual. Just as the smoker's more delicate nervous control over the muscles of the body is blunted, so are these finer qualities in the highest levels of his personality blurred.

Liver and Kidneys

The body has wonderful powers of destroying and throwing off undesirable and injurious substances, both those produced within the body, either by the normal life processes or by disease, and also any poisons that may be introduced from the outside. The liver is the organ principally charged with the task of destroying any toxic substances in the blood stream. Fortunately for the tobacco user, the liver is capable of neutralizing much of the nicotine introduced into the blood. Some men are much less affected by the use of tobacco than others because they have stronger livers which can neutralize the nicotine almost as rapidly as it appears in the blood. But in every case the liver is perma-

nently injured by this unnatural task. Slowly, and without the direct knowledge of the victim, the nicotine is weakening the liver, and it becomes degenerate. Because the normal liver has considerable reserve power to call upon, it is only after the damage has become very great, or in cases of great stress such as in a severe illness, that the injury becomes evident.

The kidneys, whose task it is to remove from the blood a large proportion of the waste material, are also injured by the added, unnatural duty of removing tobacco poisons. They too are slowly and permanently injured by the continual use of tobacco. Medical practice has shown that the use of tobacco may induce degenerated and diseased kidneys, the condition known as Bright's disease. When these very important organs, the liver and the kidneys, can no longer properly destroy and remove the poisons in the body, then the body must certainly suffer and may die as a direct result of their weakened condition.

Endocrine Glands

Let us look at one more noticeable effect of the use of tobacco, that upon the glands of internal secretion. These glands work more mysteriously than many of the other organs of the body, but their work is exceedingly important, controlling such things as growth, the development of the distinguishing sex characteristics, and the coming on of old age. Nicotine retards the secretion of these glands, through its deadening action, and hinders their normal functions. The stunted growth of smoking boys is likely due in part to this cause. Persons using tobacco will become prematurely old through the lessened activity of the glands. It has been said that a man is as old as his glands and his arteries. Tobacco hastens old age in both these respects. The plumpness of outline of women is a peculiarly feminine characteristic caused by a heavier layer of fat under the skin. Women who smoke tend to develop more masculine, angular features because of a loss of this extra amount of fat through the nicotine's interference with the secretions of the sex glands.

"Margin of Safety"

To carry on the average, normal activities of the body, the vital organs need to do only a fractional part of the work they are capable of doing. The heart, the lungs, the liver, and the kidneys are normally capable of doing from about five to fifteen times the amount of work they are ordinarily called upon to do. When an emergency arises, such as a demand for great physical exertion or in the case of a severe illness, these organs are ready immediately to carry the overload of work. However, if any or all of them are seriously injured, as is the case for the tobacco user, one or the other of these organs may fail in the crisis, either seriously handicapping the person or actually causing death, where ordinarily he should have been able to meet the emergency successfully. For ordinary, everyday living the tobacco user may experience no particular inconvenience as far as his vital functions are concerned, but more or less rapidly he is surely using up his "margin of safety" and must some day suffer from its lack.

The handicap to life itself in the use of tobacco is forcibly shown in statistics compiled from the experience of the New England Mutual Life Insurance company. These statistics cover a period of sixty years and include 180,000 policyholders. Records were made for users of both alcohol and tobacco, and they are all given in the following table, in which the figures give the ratio of the actual to the expected mortality of each group:

	Tobacco	Alcohol
Abstainers	59%	57%
Rarely Use	71%	72%
Temperate	84%	84%
Moderate	93%	125%

Heavy users of tobacco and alcohol were not considered good "risks" and were not given policies. These figures, based on an expected death rate calculated from previous experiences (made purposely high to protect the company against the payment of too many policies), would mean that out of 100 expected deaths, for example, in the group of abstainers from tobacco, only fifty-nine deaths occurred. Similarly, out of one hundred expected deaths in the group of moderate users of tobacco ninety-three deaths actually occurred. This gives the abstainer from tobacco a life-expectancy advantage over the moderate user represented by the ratio between fifty-nine and ninety-three. The figures speak for themselves. It has been estimated that through the use of tobacco the tobacco user shortens his life, on the average, by from five to ten years.

Smoking Mothers

The body of an unborn child is very seriously injured by nicotine in the mother's blood if the mother uses tobacco. The nicotine is absorbed by the child's body and produces effects there similar to those produced in the adult body, but to a much greater degree. The liver and other organs become degenerate. A child born of a smoking mother enters life with a very serious handicap. This is what Dr. Charles L. Barber of Lansing, Michigan, said in a paper read before a convention of the American Association for Medico-Physical Research: "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The postmortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

The milk from the breasts of a smoking mother also contains nicotine, and the child she feeds is continually poisoned much the same as though the child would use the tobacco directly.

The Tobacco Companies

A diversion at this point may not be out of order to get a glimpse of some of the methods the tobacco companies use to further their own interests at the expense of the victims of the tobacco habit. Let us see, first, how they have been benefited by the very opinion of medical men on the use of this drug in medical practice. In Potter's "Therapeutics, Materia Medica, and Pharmacy" we have the following statement: "Tobacco is not used in medicine, the damages attending its employment either internally or externally having caused

it to be superseded by less violently acting agents." Because this drug has no use in medical practice, nicotine was removed from the United States Pharmacopoeia. Now, the United States government has protected the public through the Pure Food and Drug Act by demanding that any package containing a poison must be clearly so labeled. But, legally, the United States Pharmacopoeia is followed for a listing and description of drugs and poisons, and since nicotine is not contained in the United States Pharmacopoeia the law does not cover this particular drug. Some time ago an attempt to place nicotine into the United States Pharmacopoeia so that the Pure Food and Drug Act would apply to it was successfully thwarted by the tobacco interests. If the actual import of the Pure Food and Drug Act were carried out, every package of tobacco sold in this country would need to be clearly labeled as containing nicotine, a most potent drug and poison. Such a labeling would be a very effective means of educating the public as to the poisonous effects of the use of tobacco, a fact which is very little appreciated by the large majority of the people in this country. On the contrary, the tobacco companies are doing a great deal to make the people believe the lie that the use of tobacco is desirable.

Within recent years the tobacco companies have spent millions of dollars in an enormous advertising campaign designed to deceive the people as to the harmful effects of tobacco. Notice such ideas as these in the advertisements continually flaunted before the public: A certain cigarette will not cause a cough; another cigarette will give a "lift" of energy; another one will not affect the nerves; one cigarette permits great endurance; one does not affect the "wind"; athletes smoke a certain cigarette without injury. All of these statements have been shown scientifically to be untrue. But, in order that the public shall not be conscious of the damaging truth, the tobacco interests try to keep them deceived. And they have been eminently successful, because the tobacco business has increased enormously even through the depression years.

Also the advertising campaign to induce women to smoke seems to have been quite successful. The tobacco companies deliberately set out to make smoking popular among women, and they planned their campaign very carefully and cleverly. At first, in order to avoid shocking the public, the advertising pictures did not show a woman actually smoking but merely looking on in approval at a man smoking. By gradual changes the woman was shown reaching for a cigarette and finally actually smoking one. Other methods were used. For example, some companies sent whole cartons of cigarettes to college girls as gifts, expecting them to learn to smoke from them. It has been said that the girls whose pictures appeared on the advertisements were themselves not permitted to smoke, because that would damage their figures and make them unfit for the advertisement. In any case, it certainly is true that the girls pictured were too robust in health to have been habitual smokers.

A great deal of deception is practiced in the matter of endorsements from prominent

people for certain kinds of tobacco products. Tobacco companies testified in an investigation by the United States Senate that, for a sum of money, many of these people signed their names to statements that were not true. Large amounts of money are paid to famous people for the statements that the tobacco companies use in their advertisements. Colonel Charles A. Lindbergh refused to have his name used in connection with tobacco products.

Why Use Tobacco?

One may well ask why people seem so anxious to use tobacco when there is nothing but damage to be reaped from the practice. This question may be answered in part by two facts. In the first place, the general public is ignorant of the extent of the damage done by tobacco and, on the contrary, is continually deceived by the tobacco advertisements. In the second place, there is a sort of social approval attached to the use of tobacco. This was very naively expressed by a boy who was being questioned in Judge Arnold's court of Chicago. Upon being asked why he smoked he hung his head and replied, "Because I like to smell like a man." People want to be and do like other people. Of course, after the habit is acquired it becomes a drug addiction in which the addict does not feel at ease without his accustomed narcotic. He thinks he feels better with his smoke, when in reality only harm is being done by it. The only benefit he gets from the smoke is to satisfy the body's unnatural craving for the drug. Even doctors, and others, who know what damage tobacco does, continue in the pernicious habit. The smoker's dulled will power, linked with the intense craving of the body for the drug, makes it necessary for him, in most cases, to put forth a very strong mental effort to stop the practice. Although the habit is difficult to break, no real harm to the body attends the breaking of it. Only good results from the cessation of the constant poisoning of the body by the tobacco.

In conclusion, let me quote from Dr. Kellogg a paragraph entitled

"Does the Body Become Immune to Tobacco?"

"It is well-known that the body rapidly acquires a tolerance for tobacco as for opium and other narcotics. Most smokers doubtless entertain the idea that tolerance means immunity; that is, that when no unpleasant effects are felt, no harm is being done. It is true that there are poisons to which the body may be by training made immune. Such are snake venoms, some poisons produced by bacteria, and various organic poisons. The body may be gradually trained to make antidotes for these poisons, and thus render them inert and harmless; but it was proved by By, a French physiologist, that nicotine does not belong to this class. After some use of the drug the body ceases to remonstrate by acute and distressing symptoms, but the mischievous effects continue, steadily, insidiously destroying the fine machinery of the body until the heart, blood vessels, liver, kidneys, and other vital organs are so badly damaged that the vital functions can no longer proceed in a regular and normal fashion, and then a

(Continued on page 315)

THE VENGEANCE OF THE MOST HIGH ON SHILOH

By Anis Ch. Haddad

This article presents an interesting sidelight to the Sunday School Lesson for October 13, "The Story of Jeremiah."

For many centuries the site of Shiloh was obscure, and erroneous conjectures were made concerning its location. Indeed the place might have remained undiscovered, had not Scripture in the twenty-first chapter of Judges given precise directions for finding it.

Travelers with the Bible as their guidebook should, therefore, have no difficulty in identifying the spot: for not only does the modern name of the place Seilun hang out a guiding light, but the topographical notices of it in the book of Judges are so remarkably specific as to provide absolute certainty about its locality.

"Behold, there is a feast of Jehovah from year to year in Shiloh, which is on the north of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah" (Judges 21:19, R. V.). When inquirers studied these words on the spot, the position of Shiloh was soon found. The site is held to be among the Scriptural sites which are the most certainly identified. When the mists of uninformed tradition passed away, the words of the Scripture were examined "in situ" the exactness of the language showed the students where to search. When attention had been directed to this neighborhood the true position could hardly be mistaken. The plateau and the plain agree with the requirements of the sacred narrative. Hereabouts, too, no other area could be found that would have suited the erection of a large tabernacle and the assembling of the whole people in their tribes. The necessity of space was perhaps the reason why the place was chosen somewhat off the main line of communication.

One goes to Shiloh now by automobile and feels the profanation as he does so. By the north road from Jerusalem past many a site made memorable by Saul and Samuel we drive in an hour to the byway that takes us across the plain to Shiloh. As we enter the land of Ephraim we observe that the hills have more trees and are better cultivated and the fountains are more numerous and copious. Flowers abound everywhere. They star the grass, enliven every waste, and amaze one with their variety, delicacy, and beauty. The land of Judea which had the spiritual blessings, seems to have had less temporal favors. But when we get into the land of Ephraim we remember that the special blessing of Ephraim was fertility.

We reach the eminence on which Shiloh was built. The plain at our feet is partly under cultivation and partly covered with orchards of figs and olives. Let us visit Shiloh

to vividly feel the crisis on the very spot where it had one of its most acute effects. This is one place in the Holy Land associated with events before Christ's coming to which one should make reverent pilgrimage. The Hebrews had many shrines in those early days, at Gilgal, at Mount Ebal, at Shechem, but Shiloh overtopped them all.

Most travelers will probably be disappointed at the first sight of a place, the name of which has been familiar to them from their earliest childhood. The surrounding hills are featureless, and monotony pervades the scene. Some of the hillsides must once have been dotted with well-built houses, perhaps the dwellings of the priests and their office-bearers. The peasants of the surrounding villages have now made use of the ruins in constructing the terraces of their cultiva-



Shiloh and Its Inhabitants Today

tion; otherwise the long stretching slopes are bare of trees, shrubs, or herbage.

If any town were swept away, with most of the trees gone and all its houses, save one or two mud huts, it would not present a greater contrast between the town as we know it today, than the Shiloh we now see to the Shiloh of which we read. No spot in Palestine can be more secluded than this early sanctuary, nothing more featureless than the landscape around, so featureless indeed the landscape and so secluded the spot, that from the time of Jerome till its rediscovery in the seventeenth century, the very site of Shiloh was forgotten and unknown.

An oak with enormous branches, whose leaves are beautiful and fresh, with the earliest green of spring, gives dignity to the spot and throws a shadow over a small, half-ruined mosque. Its bare branches are stretched over the sacred site, and seem to hang despondingly over the scene of desolation. Not higher than twenty feet the inner space had once been vaulted. Two chambers supported on short pillars with a prayer niche, fills up

the thirty-seven feet of its length. Part of it is evidently very old; the rest speaks of different dates and materials gathered from various sources. The capital of one of the pillars rests on a disproportionately thick shaft, and two carved pieces of marble, each about a yard long, have been built into one of the walls. On the lintel over the doorway between two wreaths of flowers is carved a vessel shaped like a Roman amphora. It so clearly resembles the conventional type of the "pot of manna," as found on coins and in the ruins of the synagogue at Capernaum, that it doubtless formed part of the original building. It is not an improbable conjecture that the building may have been erected on the sacred spot which for so many generations formed the center of Jewish worship. A stair leads up inside the roof, which is overgrown with rank weeds, among which are many bright flowers. The walls are in parts not less than four feet thick, elsewhere only half as thick.

Could it be that these were the foundation stones on which the ancient tabernacle was raised? Had the pillars in the mosque been taken from the ruins nearby? Are those low walls within remains of the chambers where Eli and Samuel had once lived. And in the rock-hewn sepulchers with which the neighboring villages are honeycombed the remains of Eli and the high priests who had served before him at the altar were doubtless laid to rest.

As the oak, which is the solitary tree of the place, rises higher than the mosque, we climb the wall and under the welcome shadow of the old venerable tree, take a survey of the whole surrounding region. It is mountainous on every side, but the hills have everywhere a parched and white look about them, the bare limestone rock protruding in many places; though it is easy to discover signs that in earlier days they had been terraced and cultivated to their highest points and that the whole district must at one time have been covered with verdure and enriched with the choicest fruits. There is indeed an almost impressive silence and solitude about the place, for we do not hear a human voice and apart from the guard do not see a person within our whole range of vision. How different it must have been in those ages which immediately followed the entrance of the chosen people into the Promised Land! At this place the tribes of Israel assembled to receive from Joshua, in the presence of Eleazar the high priest and other heads of the nation, their allotments of the territory which had just been conquered from the Canaanites, as we find recorded in the Book of Joshua, that wonderful "doomsday book" of the Hebrew commonwealth. In the days of the Judges of Israel the religious and political center of the Jewish tribes was at Shiloh. It was the

most venerated place in all Palestine during the triumphant youth of the nation. To it were turned the eyes of the whole people after they had entered upon their inheritance. Its situation, in the bosom of the mountains, protected it from the hostile races on the east and on the west.

To this selected spot the tabernacle and the sacred ark, which were built at the base of Mount Sinai were carried with care and reverence. Here it had rested through four centuries, nearly up to the beginning of the Hebrew monarchy. This formed the proud distinction of Shiloh above all other places in the land—it was so long the ecclesiastical metropolis of Israel, the earthly dwelling place of Him, whom even the heaven of heavens could not contain, the central point of Jewish worship, the annual gathering place of the unbroken tribes to which they came up to keep holy festival unto the Lord.

It seems to us far from unlikely that this eminence on which we are resting was the actual site of the tabernacle and that the dwellings of the priests and the other sacred personages may have clustered along its sides down into the valley beneath.

Shiloh has been very ill-used among Bible reading people. Most people know something about Bethel, few know almost anything about Shiloh. It is probably to the strong human interest of Jacob's vision combined with the sweetness of the name, "House of God," that Bethel owes the fixed place which it holds in the hearts, the hymns, and the prayers of Christians.

As we look around us we imagine that we can see more than one reason why this Shiloh was for so long the chosen spot where "God should place his name there." It has been remarked that it stood as near as possible to the center of the kingdom and was, therefore, the most convenient for access by all the tribes, even for those on the eastern side of the Jordan. Then supposing the tabernacle to have crowned this eminence it could easily be seen from every point in the surrounding country, even from afar. It is encircled by an amphitheater of hills, all loftier than itself; and when the myriads of worshipers came streaming towards it at the seasons of sacred festival, from every corner of the land, we imagine them to have pitched their tents on those mountainsides so that their straining eyes could at any moment see the place where Jehovah communed with His people, and the mysterious glory shone above the mercy seat. As the place, moreover, was evidently designed to be a school of the prophets, where holy men might pursue their duties in quietness, there was wisdom in the arrangement that this college of seers and sacred teachers should stand aloof from the common thoroughfare, and that its calm retreat and silent shade did afford a ready refuge for such as were longing for a "closer walk with God."

We cannot forget, as we sit beneath the shadows of that venerable oak, that some of the most beautiful and touching Old Testament pictures have had their scene near to where we are resting. Every one knows the story of Hannah and Eli—but how many have forgotten that Shiloh was the scene of them. Here Hannah, that "woman of a sorrowful

spirit," had come to plead within God's own sanctuary, that He would take away her reproach. Here four years afterwards she had returned a grateful mother, leading her infant Samuel to acknowledge answered prayers and to perform her vows in giving up her son to the lifelong services of the tabernacle. Every child is familiar with the boyhood of Samuel; the narrative of his childhood has touched the hearts of young and old throughout the world for the last thirty centuries. But not many know that it was spent in the tabernacle of Shiloh. Here this boy prophet found, within those hallowed precincts, a yet better home than his mother's, was visited in his holy childhood by heavenly visions, and sent on awful messages that must even have made the lips of age to quiver. The incidents which followed: The annual visit of his happy mother; the little coat made with such loving hands for the absent boy; the child Samuel, "growing in stature and in favour both with the Lord and also with man." It was here that one night as Samuel lay asleep, the echoes of the temple service making songs in the night for him, he heard a voice. It was the voice of God, and it called "Samuel." And the child answered, "Here am I," and ran unto Eli. I think there is something exquisitely touching and beautiful in the story. It gives us a child's idea of God, the purest, the best in the world. So human, so tender, so unalarming was that voice. Whose could it be, but the voice of the one he loved? So he ran unto Eli. How often God speaks and calls us to Himself, and the call comes in a loved familiar voice, linking all that is dearest in the human with all that is comprehensible in the divine, and bringing out instinctively the cry, "Here am I." Oh that men would listen to hear that voice, as Samuel heard it, and recognize it as a voice in tune with our highest ideas of life and tenderness, instead of hearing it as the people that stood by the Savior heard it and said it thundered. Within that curtained house Samuel had grown up to be the greatest and the most incorruptible, although the last, of Israel's judges.

Shiloh and the tribe to which it belonged departed from the Living God. The armies of Israel were smitten by the Philistines and they said, "It is because we have not the ark of God with us." They sent to Shiloh, took the ark of God, placed it at the head of the army, and again went to meet the enemy. But Israel had sinned, and God was not with them. They were smitten by the Philistines, and the ark was taken. How distinctly the contemporary picture of the aged Eli stands out before us, with countenance so majestic and yet so shadowed and sad—clear in his moral sense, yet feeble and vacillating in his will, reaping in the flagrant sins of his sons the bitter reward of his parental indulgence. He was imperfect, and yet shining in his hours of affliction, by his sublime submission, and shining most of all in the hour of death, when sitting on a stool and leaning against one of the posts of the tabernacle, he waited eagerly for the tidings of the conflict between Israel and the Philistines. Yonder through the valley the messenger came running with torn clothes and dust upon his head, and told the sad story in the gates of Shiloh of the unfortunate battle at Aphek. Eli listened

patiently to the report, sorrowed when he heard that the battle had gone against his people, sorrowed yet more when he learned that his ignoble sons perished in the struggle, but when he was told that the ark of the Lord was taken, owned that this loss to his nation and dishonor to his God was the heaviest stroke of all. He fell down, broken-hearted, to the earth. "His neck broke and he died, for he was an old man and heavy." Eli was a weak man in many ways. His weakness in the education of his children was a great misfortune for him and his people. He was satisfied with "Nay, my sons," and let it go at that. But he is not alone in this weakness. There are many Elis in these days, and we begin to see it. The Christian discipline of the home which ought to characterize every family is not found everywhere in these days, and we are beginning to see the result. Neglect in bringing up our children brings dire results sooner or later.

We think of all that happened to the ark among the victorious Philistines. We see it carried in triumph to Ashdod and placed as a trophy in Dagon's temple. Then, blamed for the plague that simultaneously struck the town, it was sent to Gath and thence to Ekron, doubtless carrying the germs of pestilence with it. So from Ekron to Bethshemesh still carrying the plague, the ark was sent by a frightened and superstitious people until at last it found a resting place for twenty years at Kirjath-jearim, before David carried it to Zion. So hard put to it were the Hebrews in their struggle with the Philistines that even their most sacred palladium was captured and only by force of superstitious fear was regained.

The place lost its good name and became a byword and a reproach. In the time of Jeremiah the desolation was so complete as to be indicated by the prophet for a sign of what would be the punishment of disobedience. "Go ye now to my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (Jer. 7:12). Ark, tabernacle, town, all are gone now. Shiloh is in ruins. With the disappearance of the town, desolation has taken place.

Archeologists who are at work on the ground are bringing to light not only Byzantine and Roman remains, but many apparent ruins also of the old Israelitish city, along with much that may effect a remarkable contribution to the present wealth of Scriptural corroboration. Our eyes are now able to see the uncovering of an ancient town. Already we can walk among Byzantine and Roman walls, and trial shafts, driven deeper, have brought up assurance that the houses of the ancient Israelites lie underneath. The eager, excited scholar who scrambles over the ruins even thinks that in some picturesque ruins of a Christian holy place near by he may be on the site of the old tabernacle where the ark was kept. At any rate the position is perfect. Few places in the Holy Land can fit the Biblical narrative with more precision.

The work has been carried on slowly with the most painstaking method which has yet been employed in excavations in Palestine. Since Shiloh was occupied down to the thirteenth century, or even a little later, much

time and patience are necessary before excavators can get down into Biblical levels. It is already certain that the settlement of the early Israelite age, when the tabernacle stood at Shiloh and pilgrimages were made to it by pious Israelites, was larger than at any subsequent period. The early Israelite occupation lasted apparently from the thirteenth to the eleventh century before Christ to judge by the pottery found. Most interesting is the fact that no remains have been discovered belonging to the period between the tenth and sixth centuries before Christ, when, according to Biblical statements Shiloh lay in ruins. We have accordingly archaeological evidence favoring the general view that Shiloh was destroyed by the Philistines after the battle of Eben-ezer and the capture of the ark about 1050 B. C. After this disaster, silence fell upon Shiloh. It would seem that to late generations its distinction had become something almost proverbial. "He forsook the tabernacle in Shiloh," says the Psalmist. It would appear from the Psalmist that the place was given over to fire and sword, though the circumstances are not narrated.

A short distance from this old resting place of the tabernacle there is a spring making everything green around it. A broken trough lies at the side and peasant women are washing their dirty clothes. Stones around, hollowed to contain water, serve for the wants of the flocks. A number of people are beside the fountain. Some gardens of young fig trees are planted at the top of the valley and are enclosed within loose stone walls, but most of the little glen is lying wild on both sides of the white torrent bed, now dry that wound through it. Two rock tombs, once part of the low brow of rock beside the spring, have become detached from the hill, one slipping forward in a great mass, with a deeply hollowed round roof and a cavity within, the other broken in pieces. Strange to say, there are rock-cut steps still joined to the unbroken one at the side. The hill opposite is terraced; fig trees are growing on the ledges, some fringing the swelling at its top.

The annual gathering of young and old to the religious festival honored by all the tribes reminds us of a strange incident of ancient life enacted in this quiet center. The men of the tribes of Israel had sworn saying, "Cursed be he that giveth a wife to Benjamin." They afterwards naturally regretted this oath, but could not prove false to it, so they connived at the wife stealing, and told the young men just where the dancing would take place, with explicit directions, as in Judges 21:19.

A part of the plain is still called "The Meadows of the Feast," perhaps a reminiscence of the old festival. The vine has long ago disappeared from the locality which, however, is undoubtedly well suited to its growth. We really need these old-time romances to brighten up the present desolation of the region.

This desolate spot, shut in among the hills of Samaria, now almost undistinguishable, was once the sanctuary and oracle of God and second only to Jerusalem in importance. It was the scene of events which hold their place in

the line of divine revelation and of the history of human redemption. Where desolation now reigns, God once dwelt with men upon the earth, and human hearts throbbed with the deepest emotions, good and bad, for many centuries. Shiloh is none the less one more

example of the kind in which Bible lands abound—of the persistence through many ages and varying creeds of the sense of the Presence of God.

Jerusalem, Palestine.

THE MAKING OF THE ENGLISH BIBLE

I

By W. D. Schermerhorn

This article has been prepared under the direction of the National Commemoration Committee for the observance of the four hundredth anniversary of the printing of the English Bible. We expect, the Lord willing, to follow with a number of other articles, giving important historical facts and information concerning the treasure which we now possess in our English Bible.

There was a stirring of life in the literary world of the seventh century. The Venerable Bede (died 735), the earliest writer of the history of the English Church, is our authority for the work of Caedmon (died 680) who is said to have been a timid youth of noble birth but lowly service. Having fled from a feast in sheer terror lest he should be asked, as the custom was, to take his turn at singing an original song, he heard a heavenly voice calling upon him to sing. "What shall I sing?" he asked; and the messenger answered, "Sing the beginning of created things." Responding as best he could to this invitation he found himself the possessor of a divine gift of poetic paraphrase. Thus he popularized the Biblical narratives by making them into folk-songs in the Anglo-Saxon of his day. But Bede did more than paraphrase. He translated the gospels into the language of his people. Working at the task, we are told, up to the very last breath, he reached the end of John's gospel with the closing of his life.

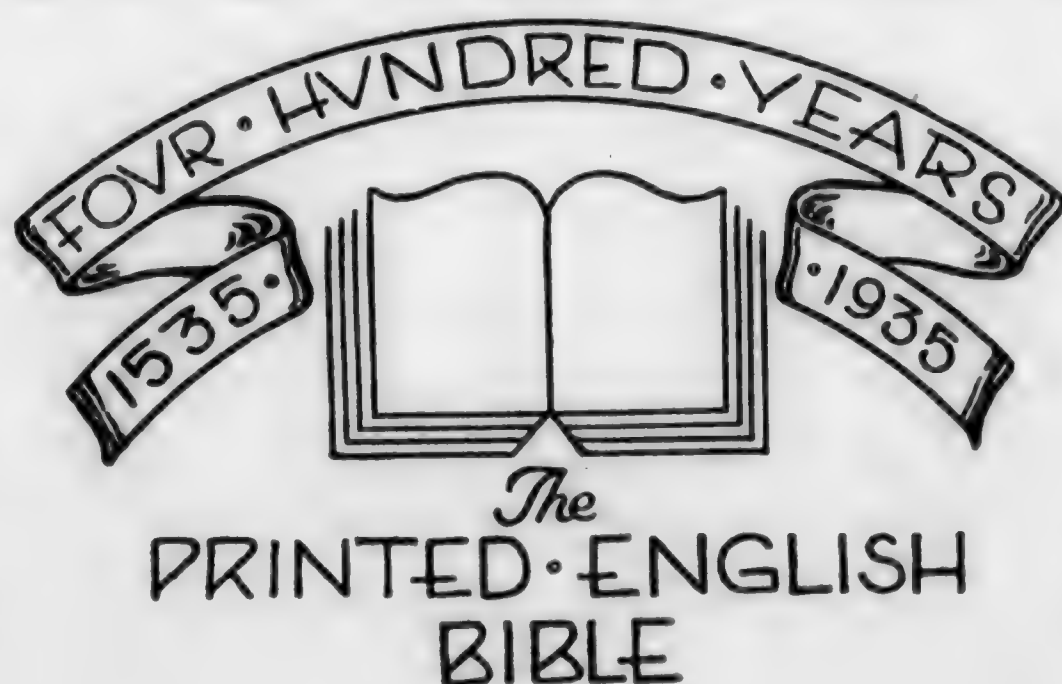
A royal popularizer of the Anglo-Saxon Bible was the good king, Alfred, (848-901). Such was his confidence in this Book of God that he set at the head of all his legislation the Ten Commandments and added parts of the Pentateuch. He also had interest in popular worship, for he either translated in person, or else ordered the preparation of the Psalter in the popular tongue.

John Wyclif (1320-1384) is the mountain peak among the high ranges of the early Renaissance period. The foundations of the universities were well established and from one of these, from Oxford, stepped forth a man who had initiative, intelligence, and ideas. He was profoundly dissatisfied with religion as found in the England of his day. He believed that the surest way to correct the wrongs would be by making available to the people the sources of Christianity in the popular tongue. John Wyclif was not so great

as a scholar, nor did he have the burning enthusiasm of Hus or Luther. But he was unselfish, pure and sincere. He had the backing of his university, Oxford. Britain was beginning to feel that she should be mistress in her own Church. Wyclif was a master at debate and in the pulpit. Some of his positions became the ground work for Hus and later, through Hus, for Luther.

Calling to his help other scholars he succeeded in translating the whole of the Latin Vulgate into English—the New Testament appearing in 1380 and the completed Bible in 1382. As yet printing was not in use, so it could be made available only in manuscript. Placing these written copies or parts of them in the hands of "poor priests" who agreed to help him, he sent these "Lollards" out preaching the Word, which had now become available in their own tongue. This new English Bible leaped into popularity. Although a single copy would cost nearly \$150 in our money it was eagerly bought by the rich and read by increasing multitudes. By 1404 the eruptive influence of Bible knowledge upon some of the practices and opinions of the day was so apparent that Wyclif's Bible was condemned. In 1408 its reading was made a penal offense. But the book lived strangely on. In our own day there are known to be one hundred and seventy manuscripts scattered in various libraries. Many of its terse English phrases have passed into common usage. The translator had passed out of reach of vengeance, but they disinterred his poor bones and, burning them, threw the ashes into the river where they could never be recovered.

In the fifteenth century Bible translation, as one feature of the English reformation, was in the air. William Tyndale becomes the man of the hour. Trained for ten years in the two universities of Cambridge and Oxford, he was a diligent student of Colet and Erasmus, a scholar who had easy use of six languages as well as a spirited reformer. Piqued by the ignorance, conservatism, and dullness of many of the clergy of his day, he finally proclaimed that "he would make the boy who followed the plow to know more of Sacred Writ than the clergy." His ideals were revolutionary. He would not merely translate the Vulgate as others had done, he would go to the original Greek and Hebrew. He would not produce manuscripts, he would print and thus send forth his work by thousands. He



would prove from these Christian documents the backsliding of the church and the perversions that they preached in the name of truth.

Leaving the quiet of his chaplaincy he sought the aid of the Bishop of London. The bishop was interested, but the program threatened to rock the ecclesiastical boat, and so he declined. Tyndale got one good from his stay in London; he met merchant friends who afterwards helped him greatly in marketing his product. Publication could not be made in England. Indeed it would be dangerous to be found translating into English. So he went to the continent, being pursued by spies to Hamburg, Cologne, Wittenberg, Worms. He must have known the friendship of Luther. By 1525 the first copies of the New Testament were printed and smuggled into England. The king, Henry VIII, and the bishops sought to prevent their coming, stop their sale, and burn all these books upon which they could lay their hands. They did pretty thorough work, for of the 18,000 copies produced from 1525-28 only two remain to this day.

In 1530 the work on the Old Testament was begun. Tyndale's trader friends continued to help him market his wares. He was living in Antwerp where in theory he was free from arrest. But betrayed by spies, he was carried out of the city and thrown into jail. Being arrested, he made a special request for a Hebrew Bible and apparatus for translation. For nearly a year and a half he lay in prison. During the cold weather he was forced to beg, like Paul of old, for warm clothing. Finally the charges against him were formulated. The way chosen by the court was to burn the scriptures and put the translator out of business by strangling and then by burning (1536).

But his books were doing their work. Tyndale had accomplished what he set out to do. England was Bible-conscious. Tyndale's dying prayer, that "God would open the king of England's eyes," was answered. In 1534, two years before Tyndale's death, a petition went to the king asking him to "vouchsafe to decree that a translation of the Scriptures into English should be made." The work of performing this task fell to Myles Coverdale.

Here was a man of a type differing from Tyndale. Quiet, less polemic in spirit, more tactful in working amidst difficulties, yet probably a friend to Tyndale. He was not a scholar in either Greek or Hebrew but he knew some who were. He had the friendship and support of the Secretary of State, Thomas Cromwell. Coverdale was willing to gratify the king and bow to bishops if only he could get his work done.

So, while Tyndale lay in prison, Coverdale took up his work and in 1535, before Tyndale's death, an English Bible with a flattering presentation to Henry VIII came from the continent. It was printed, not a manuscript. It was not a part of the Bible but the whole. So in this year of 1935 we celebrate the 400th anniversary of the first complete, printed English Bible.

Now the interest in the Bible bore abundant fruitage. In 1537 a new edition of Coverdale's appeared with royal approval. In the same year a disguised Tyndale appeared un-

der the name, "Matthew's Bible." In 1536-38 the Bible was ordered placed in every cathedral and at times the noise of discussion about the book embarrassed the preaching. In 1539 the "Great Bible", an edition of Coverdale, revised after Tyndale, appeared and was in use in the churches by government order.

When, under Tudor Mary (1553-58) Protestant scholars were forced to go to the continent, they assembled at Geneva, the home of Calvin and Beza, and there produced the best popular English Bible which had yet appeared. Upon the accession of Elizabeth it was all in readiness with a dedication to the new queen. This new edition threatened to displace the Great Bible and so the bishops sought to have a better produced. This "Bishop's Bible" appeared in 1568, and a copy was ordered placed in every cathedral in England. When the Roman Catholics in their turn were refugees from Britain, falling in with the mood of their time, they brought out in Rheims an English New Testament (1582) and in the city of Douai (1609-10), the Old Testament.

Thus the Bible came to the common people of England, beginning with humble Anglo-Saxon paraphrases and reaching to magnificent editions with kingly sanction, meeting the approval of Catholic, Protestant and Puritan. These editions, however, were largely the product of individuals or small groups. The story of the more nearly universal and perfect modern versions will be told in a later article.

ANCHORAGE

God says to the tree, Let your roots grow deep,
But lift your arms to the blue;
Roots must be firmly anchored to keep
The trunk growing straight and true.

God says to the soul, Grow deep, grow deep,
Be firm in purpose and will;
Your roots must bed down deep in my Word,
Your destiny to fulfill.

Only as high as the roots spread deep
May the tree aspire to rise;
So must the soul be moored in Truth
If it would reach the skies.

—Delphia Phillips.

EFFECTS OF TOBACCO ON OFFSPRING AND THE UNBORN

The question as to whether or not tobacco affects the users has been long and thoroughly debated. Careful and skillful investigation, with all modern methods and instruments of research, have brought to the honest inquirer the expected verdict—**Tobacco does harm its user.** Every department of the physical organism is dangerously affected by its long and continued use. This can now be accepted as an established fact, verified by thousands of scientific experiments.

There is, however, a more serious and grave problem in connection with the study

of tobacco and its effects on the human mechanism; namely, **Its effects on offspring and the unborn.** Let us begin a brief study of its effects on the unborn. We quote from the Medical Journal and Record, Dr. S. Adolph Knopf. "Nicotine and other poisonous by-products resulting from smoking cigarettes are injurious to the child developing in the womb of the mother and make it less resistant to tuberculosis and other infectious diseases. These poisons reach the child while still in the womb through the fetal circulation. To smoke in the presence of a little baby so that the fumes can reach its lungs is equally injurious."

From Antioch College comes the amazing assertion, founded on scientific experiments, "Unborn babies indirectly smoke along with their mothers. A study of the baby's heart action shows it to speed up while the mother smokes. Think of it! A prospective mother smoking and thus causing an unnatural and abnormal heart action of the unborn babe. Dr. Lester W. Sontag and Robert F. Wallace of Antioch College have long been studying the effect of environment before birth and have brought forth this astounding report concerning the effect of smoking mothers on the unborn child. The report says the tobacco products reach the baby through the mother's blood. These are the same products which cause pulse rate increase in adults. The observations were made in 81 smoking tests on five prospective mothers. The baby's heart beats were heard with a stethoscope. Here are the findings: Four of the women were habitual smokers who inhaled, the fifth had never smoked before. She inhaled quickly. The effects on her baby's heart were different from the other four. There was a slowing in the rate of beat. For the four habitual smokers the babies' heart beats averaged 144 a minute normally. For all four, the babies' heart beats speeded upward eight to twelve minutes after a cigarette was lighted. The increase averaged five beats a minute.

The report continues, "The Antioch scientists consider it not improbable that maternal smoking during pregnancy may have permanent effects on the child." Their next step of investigation is a careful study of the newborn offspring of mothers who smoke heavily during pregnancy.

What will the next generation be with **Nicotine-Saturated Mothers?** As it was in the days of Noah, so shall it be in the days that precede the coming of the Son of man. Flesh had "corrupted its way."—The Evangelical Beacon.

He writes in character's too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife—
But there, with larger, clearer sight,
We shall see this—His way was right.

—John Oxenham.

"It is up to us to keep the windows of our souls so clean that the light of hope and joy can shine in."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Learning to Think and Apply for ourselves, without making the helps we have too much like props that hinder the returning strength of the invalid from gaining as he should, is a thought that has been expressed in some of the recent counsels concerning the call for multiplied helps. And while there is a willingness on the part of our Publishing House to supply all the literature that is needed for our workers, there ought to be some stricture on the part of some one to warn people of carrying helps as crutches to the weakening of their own abilities to think and apply without them.

Not many of us have absolute originality. But God has given us powers of our own personality which we should use by the grace of God through the quickening power of the Spirit of God. The Spirit works through multiplied individualities and personalities. My life and yours has a setting in the midst of others a little different from any other life. The Spirit of God wants to use each life in its own setting. We should not hinder the work of the Spirit by indolence in the study of the Scripture and prayerful meditation upon the same as it applies to our own circumstances and conditions in life. "But the manifestation of the Spirit is given to every man to profit withal." And as this Spirit works out His mission in my life and yours, He fits us for our particular mission in the Lord's service.

God has given us teachers. And we do well to heed their instructions as they blaze the way for us through the paths of the Holy Word and give us warnings of dangers along the pathway of life. But through the help of our teachers there is still much land to be possessed that they have not fully expressed. Receive all they have given and look to the Lord for that filling that will enable you to understand every truth as it applies to your sphere of duty and service. Thus the precious truths of God become your own precious possession and instrument of service. Like David, we had better take the "stone and sling" of our own proving, than the "sword and armour" of Saul the mighty.

Your servant who prepares the outlines and suggestions for the Young People's Meeting gets deeper pleasures and help from the Scriptures found in those outlines than he does in the bare outline themselves. And it is the hope that when the young people study these Scriptures that they will not be satisfied with a mere surface skimming of the outlines themselves, but that God will lead them into the deeper things which the Scriptures contain. And this may be done by spiritual meditation. Mere intellectual meditation may discover some interesting things, but often comes far short of the lesson God would have us learn. To every one we would say, Do some thinking with the Spirit of God as your present interpreter.

What we have said about your personal study we would also say with reference to the working out of plans for the conducting of your meetings either among the adults, or the juniors, or both together. Helps are good in their place and serve for giving suggestions, but every worker needs the touch of God in making plans to apply to the particular place of meeting and the particular discussion. Give God a chance to use your heart and brain in the service.

THE MESSAGE IN SONG.—Psa. 65;

Isa. 12

Topic for October 13

MOTTO

"I will sing with the understanding."

MEDITATIONS ON THE TOPIC

I. **The Message in Song** should be such as will bring the hearer close to his Creator and draw out his heart in devoted service and worship. When it is a message of appeal to the lost, it should show forth the drawings of the Gospel message.

The message of a song should re-enforce the message of the preacher and make his sentiments effective in the hearts of the people by appropriate emotions. The music of the words have the power to draw out the emotions and settle the convictions. When we can express these convictions by the words and tune of the song, after having the message of the Word from our minister, it will deepen the conviction and fix it upon our heart as it could not if no expression were given. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

A song may bring back the former convictions and deepen our purposes to carry out the convictions. In such ways we may also rescue our thoughts from the vain world about us and marshal our purposes to fulfill the will of God. A song has often brought back a flood of memories that has saved the day in some life, rescuing them from doing evil and leading them to devote their lives to the good they know.

The message of song should correspond with the Word of God. False teaching by song can do incalculable damage to the singer and the hearer. It may fix in our thoughts falsehood which is hard to shake loose. But having a true message from the Word set to song, will fix it in our heart and mind.

II. **The Text.—Psa. 65.**—This is a psalm of praise and adoration toward God. He is one that hears prayer and the vows which men have made before Him. He is able to bless and to manifest His power in behalf of those who serve Him.

Isa. 12.—This is a song of praise and triumph appropriate for Israel to sing, when God has blest them after the conflict has ceased and their sins are pardoned and their Redeemer is in their midst.

III. **Junior Program Suggestions.**—This will be an appropriate time to spend in singing songs of various sentiments. Select or have the songs selected appropriate to the

sentiments suggested. Talk about the various messages that songs express and then sing them, calling special attention to the meaning of the words. Select such songs as the boys and girls may understand and let them tell as much as they can of their meaning.

OUTLINE STUDY

I. Praises to God for His Works.

1. The works of creation.—Psa. 19:1-6.
2. The works of mercy and grace.—Psa. 103:1-18; Psa. 111.
3. Works of power and judgment.—Psa. 110.

II. Worship to God for What He Is.

1. His eternity.—Psa. 90:1-4.
2. His Omnipresence.—Psa. 139:1-18.
3. His excellence of character.—Psa. 8.
4. His holiness.—Psa. 97.

III. Rejoicing in Blessings Experienced.

1. For salvation.—Psa. 116.
2. For pardon.—Psa. 32.
3. For answered prayer.—Psa. 34.

IV. Prayer for Needed Blessings.

1. For acceptance and victory.—Psa. 43.
2. For forgiveness.—Psa. 51.
3. For revival.—Psa. 80.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Song," "Songs."
2. Songs in the Church.
 - a. Songs of Jesus and salvation. (Select a number.)
 - b. Songs about God and His greatness. (Select some.)
 - c. Songs about heaven and its joys. (Select some.)
 - d. Prayers in song. (Select some.)
 - e. Songs about the joys of the Christian life. (Make selections.)

For Seniors.

1. Songs of the World with the Wrong Message.
2. Songs of the Christian with the Message of Truth.
3. Speaking to Ourselves with the True Message in Christian Song.
4. Psalms, Hymns, and Spiritual Songs.

PERSONAL THOUGHT

I will let my songs teach and strengthen my heart.

SEED THOUGHTS

Awake my soul to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness, oh, how free.
—Samuel Medley.

"Make his praise glorious."

Dear friends, have you begun to sing the "new song?" Loved ones are singing it in the heavenly home, and we may sing it here; and by and by we shall join them, gaze with them on the risen, glorified Lord, and our voices will mingle in the "new song" "unto him that loved us, and washed us from our sins in his own blood," "to him be glory and dominion for ever and ever."—A. E. Kittredge.

CHAPTER STUDY—AMBASSADORS FOR CHRIST.—II Cor. 5

Topic for October 20

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE CHAPTER

I. **The Ambassadorship of Paul for Christ** had its encouragements in the eternal hope which he held in his heart that the experiences of this time world with its privations and its sufferings are not to be compared with the glories awaiting the servants of God. In order to get the setting of his discussion in chapter 5 we need but glance back into chapter 4 to see that he is specially talking of the suffering in his ministry and pointing to the things at which he looks (4:17, 18). In the forepart of this chapter he amplifies in the thought of the "house not made with hands eternal in the heavens." He shows conclusively that he values the future state so much that there is a desire to be in that state rather than this if it should be the will of God.

But there are conditions that must be met by men who would have such a hope. It is Paul's love for men who must appear before the judgment seat of Christ to give an account that impels him to do all in his power to persuade them to prepare for the judgment. But he does not labor with the terror of a slave, but is moved by the love of Christ who died for all men and makes it but fitting that they should live unto Him the remainder of their days in devoted service. It is not a fleshly hope in Christ or in men for which he labors. He sees in all men the possibilities that there is in them of becoming new creatures and thus being rewarded with the glories of the glorified Christ who is risen and seated in the heavens.

God has called to the ambassadorship for Christ. Men are used in Christ's stead to call men to become reconciled to God. They are His representatives and speak in His behalf and plead for men to avail themselves of the opportunity to be reconciled to God.

II. **Suggestions for Junior Programs.**—Two very interesting illustrations are used in this lesson that may be a good point of contact with the junior mind as well as the senior. These two illustrations are the house, to represent the body in which we dwell, and the ambassador, who does business for a king in a foreign land. Comparing the body to a house in which the soul dwells we can lead up to the time when that house will die or decay and can no longer be repaired fit to live in. Then a new house will be ready for those who are saved when they leave this tabernacle of clay. Comparing our life work to the business of an ambassador we think of our heavenly King who has sent us out in this world to do business for Him. The great business for which we are sent in the world is to call men and women to make peace with God through Jesus Christ. Since Jesus is in heaven and we are on earth, He expects His earthly ambassadors to plead with men to accept the offered terms of peace.

OUTLINE STUDY

I. Living with the Hope of an Eternal House in Heaven.

1. The dissolution of our earthly house a forerunner.—v. 1.
2. We groan in the body for the better house.—v. 2-4.
3. The Spirit is the earnest of that inheritance.—vv. 5-8.
4. We labor to be accepted of the Lord.—vv. 9, 10.
5. We persuade others because of the terror of the Lord.—vv. 11-13.

II. The Love of Christ Moves as Ambassadors for Him.—vv. 14-21.

1. The ground of this constraint.—vv. 14-17.

- a. The death of Christ for all.
 - b. The unselfish life for Christ who rose again.
 - c. The flesh life is no longer a consideration.
 - d. The man in Christ is a new creature.
2. The ambassadorship.—vv. 18-21.
 - a. Committed to us of God.—v. 18.
 - b. We are representatives for Christ.—vv. 19, 20.
 - c. We beseech them to be reconciled to God.—v. 20.
 - d. Jesus has taken our place and given us His place.—v. 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Christ."
2. The Body (or tabernacle) in Which We Live.
3. A New House for Which We Look.
4. How to Be Ready for Our New House.
5. Why We Should Love and Serve Jesus.
6. Living as New Creatures.
7. Ambassadors for Jesus in the World.

For Seniors.

1. The Heavenly Hope.
2. The Assurance of the Heavenly House.
3. Acceptable to God in Judgment.
4. True Ambassadors for Christ.
5. The Ministry of Reconciliation.

PERSONAL THOUGHT

We are strangers and foreigners in the world. We represent the kingdom of heaven. But we are vitally interested in the souls of men if we are true to the calling of our Master in heaven.

SEED THOUGHTS

Saviour, Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

O'er the blest mercy-seat,
Pleading for me,
My feeble faith looks up,
Jesus to Thee:
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for Thee.

Give me a faithful heart—
Likeness to Thee—
That each departing day,
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

All that I am and have—
Thy gifts so free—
In joy, in grief, through life,
Dear Lord, for Thee!
And when Thy face I see,
My ransomed soul shall be
Through all eternity,
Something for Thee.—S. D. Phelps.

CITY EVANGELISM.—Jonah 3

Topic for October 27

MOTTO

"Save yourselves from this untoward generation."

MEDITATIONS ON THE TOPIC

I. **City Evangelism** is needful because of the lost souls that are found in the city. The conditions of lost souls make it possible to plan ways and means to evangelize them.

While it would seem to be strange that in many of the cities, where there is much enlightenment industrially, educationally, and even spiritually, it would be needful to evangelize; yet it is true that sin and poverty and wealth and an ungodly industrial system with ungodly educational ideals militate against the instruction of many in the ways of the Lord and His plan of salvation. Even many of the so-called Christian churches are so far from spiritual that they make little effort to reach the masses in the cities with the message of the Bible to men. Therefore the true servants of God wait for the openings that are given to them to bring the Gospel message to souls whom they may reach by various methods of approach.

The great unchurched class in the city is a challenge to the Christian worker to bring them in touch with the Gospel. Why are they unchurched? There are various reasons as hinted above. One reason is that poverty or necessity calls them away from the place of religious instruction to the place of making their living. The ungodly industrial system takes men's time regardless of a day of worship, providing only for the turning out of dollars, while grinding men's souls in their mill to make them. Another reason is the coldness of the professed Christian churches, who make class distinction rather than needy souls the basis of their church society. Another reason is in the indifference of the masses themselves, who choose godless pleasure and the material things of life at the price of their own and their children's souls.

"The Son of man is come to seek and to save that which was lost." So also are the followers of this Savior come for the same work. Therefore when destitution and soul hunger and sorrow and providences drive men to see their great need, they are ready to listen to the message delivered in love and compassion from the lips and lives of the city missionary. Love provides various methods of approaching these needy souls, by which means they are won for Christ.

II. **The Text.—Jonah 3.**—Here we have the story of a man sent by God to a sinful city to warn them of impending wrath against sin. The message was effective in bringing them to repentance, so that God's wrath could be turned away and His mercies overflow.

III. **Suggestions for Junior Programs.**—To the children of the country this topic must be made somewhat real as to the conditions of the lost in the cities. Poverty needs to be pictured in both parents and children as they are seen without food and clothes and fuel and housing fit for their habitation. Some of the evils that produce poverty need to be unveiled and shown in their wickedness, as they deprive the children of food and clothing and make their lives wretched.

Along with these conditions it is well to show that great difference that comes into the lives of those who accept Jesus and follow Him. Tell the heavenly influences set to work around children when Jesus comes into the heart and the home of the young. The agencies used to bring the Gospel to the people of the cities may be discussed for the children—Sunday school, week-day Bible school, summer Bible school, preaching, personal visitation and work, revival meetings, etc.

OUTLINE STUDY

I. Openings for Evangelism in the City.

1. Preaching to the street gatherings.—Acts 17:16-31.
2. Bringing the Gospel to the poor.
 - a. By services of Christian kindness.—Luke 12:33, 34.
 - b. By personal work.—Jas. 5:20.
 - c. By gathering them into services.—Luke 14:22-24.
3. In the Sunday school.
 - a. With neglected childhood.—Eph. 6:4.
 - b. With neglected adults.—Luke 15:1-7.

- c. With well-taught ones.—I Tim. 3:14, 15.
4. In week day Bible schools.—I Tim. 4: 2-5.
5. In special revival meetings.—Acts 19: 8-10.
6. In regular Church activities.—Heb. 10: 25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Save."
2. Bringing People to Jesus in the City.
 - a. Helping the poor for Jesus' sake.
 - b. Teaching the children of Jesus and His Word.
 - c. Seeking for the lost sheep.
 - d. Caring for the sheep and lambs who are in the fold.
 - e. Giving the Bible to those who have it not.
 - f. Sending preachers and teachers to them.
 - g. Gathering the children into good homes.

For Seniors.

1. The Need of Evangelism in the City.
2. Methods of Evangelism in the City.
3. The Preparation of City Workers.
4. The Problems of the City Church.

PERSONAL THOUGHT

Does our presence count for the salvation of the lost wherever we may be?

SEED THOUGHTS

Sinners Jesus will receive;
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

Come and He will give you rest;
Trust Him for His Word is plain;
He will take the sinfulness;
Christ receiveth sinful men.

Now my heart condemns me not,
Pure before the law I stand;
He who cleansed me from all spot,
Satisfied its last demand.

Christ receiveth sinful men,
Even me with all my sin;
Purged from every spot and stain,
Heaven with Him I enter in.—Sel.

MIRACLES OF PETER (Jr.).—Acts 3

Topic for November 3

MOTTO

"In the name of Jesus."

MEDITATIONS ON THE TOPIC

I. Miracles Wrought by Peter's Instrumentality.—Peter was brought to Jesus by his brother Andrew. He soon learned that great things were possible by the power of Jesus and was drawn to a very close relationship with His Master. The Master taught Peter lessons of faith through the miracles that He caused to come into his experience. Then when Peter had been in the school of Christ for a number of years and began the work of the Gospel at Pentecost he was prepared as never before to be used as an instrument of the power of God to lead other souls to the Savior.

All the miracles wrought by Peter's instrumentality were recognized as wonders that could only be wrought by divine power. No explanation of them could be given that would account for them by some other cause. When men would have credited Peter with the power he quickly denied that he had any credits in the matter. It was always the "name of Jesus Christ of Nazareth" that he would have men believe in rather than to receive their applause for what Christ had wrought through him.

The great lesson concerning the name of Jesus is worth a lifetime to learn. May God teach us from Peter's life and in the experiences of our own life to give all glory to the name of Jesus and to go forward in the strength that comes to us by faith in His name. It was by the name of Jesus that sins were blotted out. It was by the name of Jesus that the Spirit was given. It was by the name of Jesus that miracles of power were wrought. Peter and his fellow apostles preached in this name in the face of threatenings, of persecution, and received the demonstrations of God's power in their behalf.

II. The Text.—Acts 3.—This gives the account of a notable healing of a lame man by the word of Peter and John and the effect of the miracle upon the multitudes. Peter being spokesman used the occasion to preach of Jesus and His resurrection and to point men to the need of repentance that they might be forgiven and blessed. He declared that it was by faith in Jesus' name that the man was made perfectly sound.

III. Suggestions for Junior Program.—Each of the experiences of Peter forms a story of its own. If the time permits these can be taken up one by one and the lessons drawn from them. Let the Motto, "In the name of Jesus," be kept in the foreground in every incident, and lead the boys and girls to apply the same principle in their daily life. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Show how this will keep us from doing things upon which we could not expect the power and blessing of Jesus' name. Show how this will bring added power into our life when we are doing the things that He is pleased to bless. Show the vanity of those who try to take credit to themselves for any service and do not depend on Jesus for their strength.

OUTLINE STUDY

I. Miracles in Peter's Experience.

1. Walking on the water.—Matt. 14:28-31.
2. Catching fish.—Luke 5:4-11; Jno. 21:6.
3. Obtaining money in a fish's mouth.—Matt. 17:24-27.
4. Healing the lame man.—Acts 3:1-8.
5. Ananias and Sapphira.—Acts 5:1-11.
6. Signs and wonders.—Acts 5:12-16, 19.
7. Healing Aeneas.—Acts 9:33, 34.
8. Raising Dorcas to life.—Acts 9:36-42.
9. Delivered from prison.—Acts 12:5-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peter."
2. Assign the Different Experiences as Found in the Above Outline to Different Individuals and Let Them Relate the Experiences with Their Impressions of Their Lessons.

For Seniors.

1. Miracles That Taught Peter.
2. Miracles for the Teaching of Others.
3. The Power Connected with the Name of Jesus.

PERSONAL THOUGHT

What claims of power are before us when we walk by faith in the name of Jesus!

SEED THOUGHTS

How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name, the Rock on which I build,
My shield and hiding place;
My never failing treasure, filled
With boundless stores of grace.

Jesus my Shepherd, Savior, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

I would Thy boundless love proclaim
With every fleeting breath;
So shall the music of Thy name
Refresh my soul in death.—John Newton.

EFFECTS OF TOBACCO

(Continued from page 308)

medical examination reveals the fact, not that the subject has begun to suffer from nicotine poison, but that his body has been ruined by it. Every cell of the body, every tissue and every fiber, has been damaged. The vital reserve has been exhausted, the defenses of the body have been broken down, and the living machine is irreparably injured. It may be possible to patch it up sufficiently to keep it going for a few years, but a large share of its working capacity, its efficiency, has been used up in carrying unnatural and unnecessary burdens and cannot be replaced."

Goshen, Ind.

"THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET"

Matthew 5:6

Jesus did not condemn public prayer, but He condemned those who prayed with themselves, or who prayed to be heard of men. Jesus Himself prayed publicly, but He prayed much in private, too, and He commended private devotions.

Solitude is needful to the highest culture of life. One whose life is hid with Christ in God will desire moments when he can be alone with God, his Saviour. We need to weep before God, for sins committed, where no human eye can see; we need to talk with God in secret, beyond the range of human ear; we need to wrestle single-handed, as did Jacob at Peniel, ere we may obtain some blessing that we crave; we need to engage in silent meditation that our hearts may be tempered for our public devotions.

Oh! how little time in this busy, work-a-day world we spend alone with God. Luther used to say in some of his busiest seasons he had so much to do that he could not get on without three hours a day of praying. Alone with God: Oh, state most blest! Where sinful man his soul lays bare; And God drives sorrow from his breast, And love of sin and carking care.

—S. W. Young.

God is ever seeking to do for us that which we cannot do for ourselves. He will rescue us from the evil that is within us as well as that from without; our selfishness and querulousness and prejudice and our sinful desires; our proneness to indifference or disobedience towards Him and our neglect towards our fellow men. He meets us on the level of our need of Jesus Christ. The well do not need a physician, as our Lord told His critics. But the sick do need Him—the sick of soul as well as the sick of body. In Jesus Christ God comes as the Great Physician to heal the souls of men. We can know assuredly that our need is never so great that He cannot meet it if we will place our trust in Him.—Christian Observer.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE STORY OF JEREMIAH.—Jeremiah 1:1-10; 6:10, 11; 8:18; 26:1-24; chapters 36, 37, 38
Lesson for October 13

Golden Text.—For thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.—Jeremiah 1:7.

A man's speech reveals the man. A few days ago I read the entire story of Jeremiah at one sitting. If you want to get the vision of the greatness and vision of the man do likewise. He is commonly called the Weeping Prophet. Who that cared for his people and the cause of the Lord could help but weep? The weakness of the church today is in no way so manifest as in the fact that the pulpit has become a place of entertainment and there are none to weep over her sins.

Chapter 7:1-6. Does the Lord have a definite plan for every life? Probably. But there is no doubt that the Lord has at times definitely chosen and called men for specific work. The realization of this definite setting apart to the service of God in any avenue of activity is a great stimulus to faithfulness. Lose the vision and you lose the desire to fulfill your calling.

Verse 7. When God calls He both equips and enables. Jeremiah's youth was no disqualification. He did not have to study what to say when he prophesied. It was his duty to proclaim the message which God gave him to deliver. A youth can carry a message as well as an aged man. Faithfulness is the essential qualification.

Verse 8. To carry a disagreeable message is never pleasant, even though you carry it for another; but when God sends you on a dangerous or disagreeable errand He always accompanies you and protects you. But be careful that that disagreeable message which you deliver is from God and not the venom of a disordered spleen.

Verses 9, 10. When the patriarchs and priests of old laid their hands upon the heads of men and blessed them they were God's instruments, even as now when the elders of the church lay their hands upon the heads of servants of the church at the time of their ordination; but the blessing is from the Lord. But in the case of Jeremiah the call did not come through an intermediate. God still calls that way at times.

The prophets did not prophesy to Israel alone. Read the prophecies of Isaiah, Ezekiel, Jonah, Nahum, and others and see what a large portion of their prophecies were for the nations beyond the limits of Israel. The prophet who speaks only to his own people

has not the heart of God. Sometimes it is necessary to tear down before you can build up; to clear a field before you can plant. The same is true in the service of the Lord.

Chapter 6:10, 11. When people cease to delight themselves in the Word of the Lord they will not come to hear it, neither will they listen though you take it to them.

Chapter 26:1-7. God's warnings are not given in wrath but in mercy. Their purpose is to persuade men to turn from the error of their ways that they may escape the judgment due them because of their sins. To diminish the message because of fear or pity will make the messenger a partaker in their sin; to add to the message is to claim a prerogative of God.

Verses 8, 9. Chapter 5:30, 31. It is a sad day for any people when priest, prophet, and people alike prefer a soporific instead of that which would arouse them to the consciousness of sin and a spirit of repentance. We need to be awakened, not put to sleep.

The people who reject the message of the Lord and turn against the messenger are not worthy to receive it, but God in pity warns them nevertheless. To get angry at the messenger and to slay him would not change the truth, but would aggravate the judgment. That Ahikam, the son of Shaphan, and Ebedmelech, the Ethiopian, and others at times stood up and prevented the slaying of Jeremiah is to their everlasting honor, but does not alter the fact that always, and especially in times of apostasy, the multitude would fight God for the privilege to go to destruction.

THE MESSAGE OF JEREMIAH.— Jeremiah 7:1-26

Lesson for October 20, 1935

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people.—Jeremiah 7:23.

Verse 1. Study will help me to understand the Word of God, but only revelation could give us the Word of God. It is the work of the prophet to give us the Word of God; it is the work of the teacher to make it plain to our understanding. Even though the Word is truth, if the teacher perverts it the people will be in error.

Verse 2. The Word of the Lord is to be given to all the people. It is only as the Word reaches the masses that it will affect the masses. The reason that the truths which the Mennonite Church emphasizes do not affect the masses is that we have not been giving it to the masses. To give these truths

only to our own small group and not to all Christendom has been our great failing, and may result in us losing them ourselves.

Verse 3. As rips come into a garment and make necessary its mending, so misconduct on the part of the believer causes a rip in the garment of righteousness, and makes necessary the mending of our ways. A mended garment is far to be preferred to a torn one, and a mended life to an evil one; but neither can be repaired that it will not leave a mark. But let him who has never needed to mend his ways sneer at the patched garments of the others. I John 1:8.

Verse 4. The temple built by Solomon was dedicated to Jehovah. It was intended to be a place of prayer for all nations, and the center of worship for the people of God. But going to the temple and performing the outward rites of religion did not make the individual a saint. To trust in the forms of religion has been and is one of the biggest lies that people have ever told to themselves, and will be no protection against the day of calamity.

Verses 5-7. To thoroughly mend your ways means a thorough change in conduct towards God and man.

Verses 8-11. Because God's judgment upon sin is delayed is no evidence that He approves of sin. Although judgment is delayed it is done to give us time to repent. Failure to repent will result in utter destruction, as it was with Shiloh from the days of Eli.

Verse 13. In the figure of a worried father who could not sleep because of the waywardness of his children, but rose early morning by morning to go to them to plead with them to turn from their evil ways, God is here depicted. But the children are rebellious and neither hear nor answer the father's pleading, so that he will finally cast them off. The prayers of a good man will not avert judgment upon a stubborn, evil one.

Verses 17-20. When there is sin in a family, usually all are partakers. If the young folks have dances and card parties it is with the permission and often the help of the elders. If one member drifts into false worship, the others help along; if the wife worships idols, the husband, like Solomon, joins in the worship.

Verses 21-24. "To obey is better than sacrifice, and to hearken than the fat of rams." The Lord did not say that He had not authorized sacrifices when the children of Israel were delivered from Egypt; but He did say that the far more important thing was obedience. Neither did He mean that I must hate my father and mother if I would become His disciple, but that I must place my love to Christ on a much higher plane. The same principle holds here. But the weak-

ness of men is in this; we are much more willing to observe the forms of religion than to obey the commandments of the Lord. And it is nothing unusual to find religious groups to magnify ritual to the same relative degree that they are willing to forsake holy living. The Church is becoming apostate, not by forsaking the ordinances, but by forsaking holy living; not by failure to obey the ordinance of communion, but by losing the spirit of Christian brotherhood. Backsliding starts in the heart; the feet follow.

Verses 26-28. The teacher who denies that obedience has anything to do with your standing before God is either ignorant or a deliberate deceiver.

Verses 29-31. The steps in apostasy are these: (1) Loss of the spirit of worship and obedience within; (2) discarding of the formal rites of true worship; (3) substitution of heathenish rites.

BELSHAZZAR'S FEAST (Temperance Lesson).—Daniel 5:1-31

Lesson for October 27, 1935

Golden Text.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Proverbs 20:1.

Nabonidus was a successor to Nebuchadnezzar, and father to Belshazzar. During the latter days of the Chaldean monarchy Belshazzar had been made coregent with his father over the national domain. While His father had been in charge of the forces without the city of Babylon, Belshazzar was given the charge of defending the city. This became a real responsibility after his father had been defeated, and the Persians besieged the city. But apparently Belshazzar thought the city was impregnable, and under these conditions had the drunken feast of our lesson. To think a fort is impregnable does not make it so, as the Chaldeans found to their dismay. It was taken just the same. A recent pamphlet read by the writer avers that the soul that has believed in Christ is an impregnable fortress; that Christ could not have sinned, and that we can not lose our standing. Without discussing the value of such teaching, we would say that the scriptural reason for the victory which Christ won over sin is that he "resisted unto blood, striving against sin." His was not contempt of danger due to belief that he occupied an impregnable position, but a battle to the death. The same has also been true of all the brave souls who have been heroes in the kingdom of God. It has and always will be true that we must fight the good fight of faith if we would lay hold of eternal life, and that battle does not end the day we accept Christ. It is not for kings to drink wine; and in the scale of God's judgment both drinking kings and drinking church members will be found wanting when weighed.

Verses 1-4. The Spartans used to make their slaves drunk to show their children how base in conduct drink could make a man. As a result the Spartans were a sober people. The Babylonian king drank before a thousand of his lords and thus put the approval of royalty upon drunken debauchery. The Chaldeans were a nation of drunkards. The citizens of a country imitate their rulers; if the leaders drink so will the citizens. Pray God that He will give us leaders who

are total abstainers, and whose influence will be against putting that into your mouth which steals away your brains.

Wine is not only a mocker; it makes men so also. Belshazzar and his thousand lords and their concubines mocked Jehovah when they drank from the temple vessels. Their songs were not in praise of Jehovah, but in praise of Bacchus. It is common for drunkards to make parodies of sacred songs and sing them to sacred tunes to the praise of Budweiser beer. It is the story of Belshazzar repeated. That hand that writes the sentence of God upon mockers will record the same judgment upon the profane of today. God is no respecter of persons.

Belshazzar's drunkenness did not lessen his guilt before God. Liquor will often give a man courage to commit crimes or to traduce holy things which he would not dare to do if he were sober; but the fact that it was done under the influence of drink does not lessen responsibility for the deed.

Verses 5-9. God is longsuffering towards men and nations, but there comes a time when the cup of iniquity gets full. When that happens nothing can stay the judgment of God.

Worldly wisdom cannot read the signs of approaching doom. Only by the Spirit of God can the signs of the times be read aright. Drink gives a man a false bravado; but in the hour when courage is needed such a man is paralyzed by fear.

Verses 10-16. If you would have wisdom like the wisdom of God, you must walk with God. A total abstainer from strong drink, and refusing to partake of anything that savored of idolatry, Daniel had walked for many years with God. He cared not for earthly honors, and when they were heaped upon him they could not make him lose the proper perspective of life.

Give credit to whom credit is due. The more liquor, the less sense. The one total abstainer was wiser than all the rest; he was the noblest and the most courageous man in Babylon. Liquor does not even drown sorrow; it multiplies it.

JUDAH TAKEN CAPTIVE.—Kings 24:1-25:21; Jeremiah 39:1-18

Lesson for November 3, 1935

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people.—Proverbs 14:34.

The historical books of the Bible are more than a history; they are also a philosophy of history; for they give the spiritual causes for the events of that history. In Chapter 24:1-4 the sacred writer goes deeper than the casual facts of history and sees Jehovah using the nations to punish and finally to destroy Judah for its unparalleled and unpardonable deeds of wickedness under the leadership of King Manasseh. God was slow in punishing Judah, but when the hour came for judgment events hastened.

Few reformers have successors. Josiah did not have any in his own sons, but they became leaders in moral and spiritual corruption. As the sow that is washed returns to wallowing in the mire so the nations turn from following an ephemeral reformation into all the vices that lust and pleasure and irreverence for God can drive them. The

United States is in such a period at the present time. The campaigns against organized vice and drunkenness and Sabbath desecration by reformers of the recent past has given way to open encouragement of all these evils by those in authority. Unless the people take heed to the Jeremiahs and Ezeekiels of today nothing will avert impending doom.

Chap. 24:8-16. The leader in a herd of cattle is still a leader although they are in a stampede; but he is leading the herd into destruction. To lead the crowd in the way that they would go is possible for any demagogue. That does not lead to safety. But to lead them away from evil towards good requires strength of character rarely found. Josiah's son and grandson led Israel in the way of nonresistance to evil, but they firmly resisted God. Israel by its sin did much more harm to the temple of God than did Nebuchadnezzar. Nebuchadnezzar's destruction of the temple and exile of Israel was the result, not of Chaldea's might, but of Israel's apostasy.

Verses 17-20. Zedekiah's evil doings were the result of weakness. Had the princes and people stood by him he would have obeyed the voice of Jeremiah. Is weakness an excuse for sin? Read the story of Saul, of Ahab, and of Zedekiah, and see if God excuses a man for the lack of moral vertebrae.

Chapter 25. You can't live in sin and enjoy the fruits of righteousness. You reap what you sow. This is true of a nation or of a man. The exceeding sinfulness of the human heart is revealed in this that, although no man nor nation has ever been able to escape the penalty for wrongdoing, and although righteousness has always brought the blessings of peace and prosperity in its train, yet every nation since the beginning of history has chosen the way of sin to its own destruction.

What the individual may do no one but God knows, for his deeds have their origin in the secret recesses of his own heart; but what the mass will do can be foretold. Why? Because with few exceptions the mass always goes wrong and the exceptions are not numerous enough to turn the course of the mass. Water runs down hill. An occasional eddy may temporarily do the reverse, but the eddy does not turn the course of the stream. The human family is such a stream. Psalm 137. Israel wept her debased estate while in exile; had she wept over her debased moral condition while in Palestine she would not have needed to weep in exile.

During the siege of Jerusalem women ate their own offspring in the famine; but before the siege they had deliberately sacrificed their sons and daughters to the god Moloch. It is because right and human life is lightly esteemed that we have war; and because we delight in war that God sends the pestilence.

The leaders in sin will have the blood of their foolish followers upon their hands and heads. Follow not a multitude to do evil. We blame the greed of kings and munitions makers for wars. We are right, but back of that is a deeper cause—the hearts of the multitude determined to do evil. Without it, kings would not go to war; with it, wars can not be abolished. Lancaster, Pa.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE ETHIOPIAN SITUATION— SIXTY-EIGHT WORDS TWENTY- ONE YEARS AGO OPENED THE WORLD WAR

He that sitteth in the heavens shall laugh.—
Read Psalm 2:1-6.

Little wars have prevailed in various parts of the world, and big wars impend. It is a shuddery day in which to be alive. A curt telegram of sixty-eight words, sent by Austria to Serbia twenty-one years ago, marked the actual beginning of the **World War**, a war which was claimed to be "the war to end war," a phrase which H. G. Wells claims to have coined. This liberal scholar still haunts the challenge in the words, "Who dare deny that the war of 1914-18, was not only the first, but the last World War?" Thus the gauntlet has been dropped, and to let it lie there in the dust would, for those who believe the Bible and that God is still on the throne, be nothing short of sacrilege.

The World War shook the nations from pole to pole, from one end of the earth to the other. World conditions after sixteen years struggling with leagues, armament parleys, and debt conferences do not look very roseate. It may not be out of place to quote the telegram together with a comment on it.

"The Royal Serbian government not having answered in a satisfactory manner the note which was presented to it by the Minister of Austria-Hungary at Belgrade on July 23, 1914, the Imperial Government finds itself compelled to see to the safeguarding of its rights and interests, and, with this object, to have recourse to force of arms."

"Austria-Hungary therefore considers itself in a state of war with Serbia from this moment."

On that day 21 years ago no one believed that the story told by Nov. 11, 1918, was possible in a civilized world. But events moved swiftly. On the same day that Austria sent its war declaration to Serbia, Kaiser Wilhelm communicated with the Czar asking Russia not to intervene in behalf of Serbia.

When Marshall Foch, the late General in charge of the Allied Forces, was asked, "What will the next war be like?" he replied prophetically,

Countless thousands of mighty guns were pouring millions of shells upon the opposing forces—high explosive shells of a destructive power not known in the last war, poison-gas shells whose deadly vapors penetrated through the protective masks and killed in a few minutes; shells scattering unquenchable phosphorus that burns through human flesh to the bone in half a minute. Hundreds of tanks were spitting death at a rate of a thousand shots a minute each. Machine guns spoke. Light automatic rifles in the hands of millions of men poured out hundreds of millions of bullets a minute—barrages so devastating that even a small bird could scarcely hope to get through untouched. The sky was darkened with thousands of aeroplanes, raining a ghastly dew upon the earth below. Far back of the lines cities and villages were crumbling and in flames from the devastating fire of artillery and bombs dropped from the air, shells and bombs that would raise a city block by the force of high explosive, or incendiary shells seem to set the world on fire. . . . Aerial torpedoes, radio-controlled aeroplanes, even radio-controlled tanks and other engines of destruction guided

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

by hands miles away—that seemed not beyond the bounds of the possible. Tomorrow the world may be startled with a realization that death may be borne on the wings of the wind by radio; that men may be electrocuted by contact with the very air they breathe, or stabbed by an invisible ray.

This brings us to the "Ethiopian Fuss," which is disturbing the whole world. Not since the Boers and Riffs battled Europe has Africa been so disturbed. There is pending a tropical race riot. Italy is threatening invasion, and feels that with its highly mechanized army she can quickly subdue her black opponents. She has 300 powerful planes, under General Balboa, who flew from Italy to Chicago in 1933. She has ready no less than 100 flame-throwing specialists, with their horrible machinery. The Abyssinian army, incidentally, is no joke despite nervous Italian jesting. Total war strength will amount to 800,000 men. Some 20,000 are infantry regulars, trained by Belgian experts. There were 80,000 well organized cavalry in addition. The remaining 700,00 are tribal and feudal levies, led by their own fierce chieftains who know the local mountain fastness and the war business as it relates to them.

The question may rise, "Why does Italy want to invade Ethiopia?" Her own alibi is that Ethiopia is an uncivilized country, and that it is the mission of Italy to help civilize the world. However, this is only a smoke screen. Note also the following word by Roger Shaw:

During the year of grace, 1896, a semi-tribal force of 90,000 black Abyssinians wiped out a trained army of 13,000 Italian regulars in the battle of Adowa. It was a dark day in peninsular military history, a prime disaster in the epic of Italian colonization, only to be exceeded by Italy's catastrophic defeat at the experienced hands of Austro-German shock troops in the Caporetto offensive of 1917. Italy was avenged in respect to Austria at Vittorio Veneto, late in 1918. But Adowa still rankles, and it may be that its gory sequel will transpire in the final stormy months of 1935. Time will tell.

Abyssinia, or Ethiopia, is the last native state in Africa, for Egypt is tied to England, and Liberia is hardly to be taken seriously. There are 10,000,000 dark-skinned Abyssinians, who occupy an area totalling over 350,000 square miles—a third more than our own Texas. To the north is Italian Eritrea, to the southeast is Italian Somaliland. Land-locked Abyssinia is separated from the Gulf of Aden by French and British Somaliland. Behind her loom up the Anglo-Egyptian Sudan, British Uganda, and the British Kenya colony. Though deprived of a seacoast, a 780-mile railway line runs from the gulf port of Djibouti, in French Somaliland, back to the little Abyssinian capital of Addis Ababa, population 70,000.

What Italy actually is after is the exploitation of this country economically. Also, to find an outlet for her ever-increasing population, as well as to advance another step in Mussolini's ambition to revive the "Old Roman Empire." Then also he has a domestic

reason for this invasion, to attract attention from the hard times the fascist regime monetary inflation has brought to Italy. Wages are low, strikes are forbidden, and the standard of living is greatly lowered. Censorship is rigidly enforced, and a war is necessary to keep the lid down much longer. It is high time for a fascist field day. Abyssinia has untapped natural resources which Italy feels she needs, gold mines, etc. Also, 15,000,000 head of cattle browse in the pasture fields, with more sheep, mules, and pigs. The soil produces cotton, grain, and sugar cane.

The shame of the whole matter is that Ethiopia is a professed Christian nation, that its ruler is a believer in Christ, as well as many others. They accept the Old and New Testaments. The ruler, Haile Selassie, paid to have the Bible translated into the language of the people. He co-operates with the missionary societies for the evangelization of all the people. If Italy should come into power, evangelical missionaries will be hindered at every turn of the road, as a sop to the Roman Catholic Church, which is today standing astride of the Italian nation. Nevertheless, let it be said in respect to the Pope, that he is none too appreciative of the proposed invasion of Ethiopia, because he realizes that the conscience of the world at large is stirred, and that Italy will only get a black eye for its selfish attempt to take over Ethiopia. Ethiopia may have few allies, but she has millions of friends. Italy at best is not a popular nation, this the Pope knows. Public opinion in these days is doubly powerful, when it has the wings of the ether waves to travel to every nook and cranny of the universe. In the end this will be more powerful than armies. This opinion usually settles matters long after the guns of war are silenced.

There is something very striking in the Ethiopian situation which ought to appeal strongly to Bible believers. A company of Christians recently sent a cablegram to Ethiopia, which read:

"To the Minister of Foreign Affairs: Assure His Majesty all friends of Sudan Interior Mission are joining in prayer for your cause. Deep sympathy. Psalm 68:30, 31."

Verse 30 contains these words: "Ethiopia shall soon stretch out her hands unto God."

From the Minister of Foreign Affairs the following reply came back:

"His Majesty, the Emperor Haile Selassie, commands me to express to you and your society his sincere thanks for your kind thoughts and prayers for the Christian Ethiopian nation which has lived through many centuries guarding her independence. In the Name of our Lord Jesus Christ, I beg you to continue praying for her."

This message was sent to R. V. Bingham, whose interest in that country is well known.

A dear friend, the Rev. Clarence W. Duff, a missionary in Ethiopia, adds the following in a telegraphic dispatch:

"His Majesty's answer increases our hope that the fulfillment of the prophecy may soon be seen, while the growing determination of some of the great Powers to effect a peaceful solution encourages us to keep on praying that God will 'scatter the people that delight in war.' God is able if He sees best. But if not, then what? Well, then we know that for some wise purpose He not only allows it, but has 'ordained whatsoever comes to pass,' and somehow it will 'fall out rather to the furtherance of the Gospel.'"

"For more than a decade, the door into Ethiopia for Christian missions has been wide open, and evangelical missions have taken advantage of the opportunity to preach Christ. The Sudan Interior Mission has sent seventy-seven missionaries into Ethiopia in the past eight years. Recently, the United States Government asked it to withdraw its American missionaries, in view of the threatening war. The Mission answered, it would bring home mothers with children and others electing to come. But should war be declared, it would encourage its missionaries to remain at their post.

"We are under commission to go into all the world and preach the Gospel to every creature. We are urged to endure hardness as good soldiers of Christ. That war is not over, that commission has never been withdrawn. Shall we give up the battle with a wide open door of opportunity before us? Shall we not rather go forward while the way is clear, and continue to pray that God shall not allow that door to be closed until His purpose for the Gospel in Ethiopia has been accomplished?"

THE POTATO REVOLT IN NEW JERSEY

He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom, Let him that hath understanding count the number of the beast: and his number is Six hundred three-score and six.—Rev. 13:16-18.

On December 1, the "Potato Control Law" goes into effect. Already reverberations are heard here and there. In New Jersey a band of 35 farmers, with Dean Carl W. Ackerman, of the School Journalism at Columbia University, N. Y., as their head, have adopted a stand for the "preservation of their rights." This they sent to President Roosevelt.

The resolution proclaims that: "We will not be bound by the 'Potato Control Law,' an unconstitutional measure recently enacted by the United States Congress. We shall produce on our own land such potatoes as we may wish to produce and will dispose of them in such manner as we may deem proper."

And: "As an earlier generation of Americans, not only in Boston but at Greenwich, in Salem County, New Jersey, resisted an arbitrary and unjust law enacted for their government by the British Parliament, so will we resist this 'Potato Control Law.'"

The Dean, who explains he has been farming only seventeen years in Hunterdon County, and is therefore a newcomer, is forty-five years old. He is studious looking, spectacled, quiet-spoken and keen. He wears his clothes well, and looks more like a successful young business man than a college dean. He is the author of several books. In 1915 he was United Press Correspondent in Germany, and was in close touch with Ambassador Gerard during the earlier days of the World War.

"My neighbors in New Jersey," he stated, "are thoroughly serious about this protest. They mean it. Potatoes are a part of their lives, a large item in their daily diet. What they grow over and above their actual needs they use for barter. Five bushels are insufficient for their own families. Little has been left these farmers since the depression but their independence. The new law kills that. Many may be compelled to ask 'relief' aid."

Resentment at the bill has been general, for it affects some 3,000,000 farmers. This bill and many others which invade the rights of the American people has made many sit up and wonder what it is all about. The American people ought to sit up, more than that, they ought to awaken to what is really happening. Just now the main institution that is protecting the Constitution seems to be the Supreme Court. It looks as though Congress, lashed by the President and some of his advisers, seems to be bent to ride

roughshod over the Constitution, the protector of our liberties.

There are a number of things that do not look too well at Washington and that need our watchfulness, if not vigorous protest. Some of these are the following:

1. The presence of men, in high places, close up to the President, known to be Socialists, if not Communists.

2. The recognition of Russia, which already has proved to be a hoax perpetuated upon the American people, by the President and the "Brain Trust."

3. The lowering of the American Standards of life, in two divorced couples, emerging from the home of the "First Family" in the land.

4. The concentration of too much power at Washington, D. C., too much authority being vested in bureaus. Socialism always results in strangulation.

5. The caustic remarks of the President, concerning the Constitution, after the Supreme Court killed the "Blue Eagle." These sarcastic remarks were made to two hundred newspaper men. This was a trial balloon to see if the nation would follow him in seeking to revise the Constitution.

6. The bill, Senator Norris, a radical, is seeking to put through Congress, an amendment which would require the Supreme Court to reach a two-thirds majority in reaching their decisions. Thus the Liberals in the Court could block the others who are ready to adhere to the laws of the land.

7. The remarks of some men in responsible positions, such as Mr. Hillman.

HILLMAN was born in Lithuania. Roosevelt has also given him a prominent position in dictating the labor policies of the government. When the Supreme Court rendered its decision against the NRA, Hillman was quoted in the press as saying: "Labor will not take this lying down." This official is president of the radical Amalgamated Clothing Union which is reported to be raising \$1,500,000 to conduct a gigantic strike in the near future. Predicting that widespread strikes are soon to take place, Hillman is also quoted as saying: "We were never in better condition, both in fighting spirit and financially." With everybody suffering from the depression, the question naturally arises: "Where does his organization get its money?"

8. The way the Roosevelt Government is running up the nation's debt.

June 30	Total	Per Capita
1913	\$1,193,047,745	12.26
1917	2,975,618,585	28.57
1919	25,482,034,419	246.09
1930	16,185,308,299	131.38
1931	16,801,485,143	135.42
1932	19,487,009,766	156.12
1933	22,538,672,560	179.32
1934	27,053,141,414	213.75
1935	28,700,892,624	227.07

In 1930 the government had a surplus of \$738,000,000.00. In 1934 it had a deficit of 3,606,000,000.00—the largest debt in the history of the world. And in all probability it will increase during 1935.

9. The way the Government issues passports to attend a Communist University.

No less than 350 American school teachers made their way to Russia to attend the Moscow University summer sessions. The tour had been arranged by Dr. George S. Counts of Columbia University. Twelve courses being offered with a faculty of 40 Red professors who speak English. These visiting teachers will return to the United States to expound Communist doctrines in school rooms throughout the Country this fall.

10. The way the Roosevelt Government is preparing the way for the coming of the Anti-Christ. First, we had the "Blue Eagle," a sign to sell by, and to buy from. Then laws which aim at making it next to impossible to sell, except according to specific and stringent regulations. These are nextdoor places to the time when absolute control of

all buying and selling will be centralized, and a universal mark decreed. Such noted men as Dr. Butler, of Columbia University are advocating a "World State." He already with others is filling the Universities with his pernicious teachings on "Internationalism." He claims to have established clubs in 352 American colleges and over 100 high schools. All these things show which way the wind is blowing. The Mennonite Church is not interested in partisan politics, or for that matter, any politics, but feels to sound the warning, lest before we know it, we may be in the clutches of a system, that will make our boasted liberty a matter of history, and the Constitution a relic of other days, with the land of the free, bound, as are Russia under Communism, and Germany and Italy under Fascism.

HEBREW CHRISTIAN CHURCH

A Chicago report declares that the "very first Hebrew Christian Church to be organized on American soil" has just been organized at the Peniel Community Center in Chicago. The ordination of elders and deacons is to take place some time in October. The work is situated in the center of the Hebrew district of Chicago, and is under the auspices of the Church Extension Board of the Presbytery of Chicago and the Board of National Missions. Forty-one persons signed the charter. The church is fashioned after the pattern of the Hebrew Christian Church in Jerusalem, and designed to call attention of the Jewish nation to the Messiah. A fuller description of this work may be had by addressing "Israel's Messiah" (the official organ), 1245 N. Washtenaw Avenue, Chicago, Ill.—Selected.

CONVERSION OF BATAK CHIEF

Rev. Ragnar Alm, American Methodist missionary to Sumatra, recently baptized a Batak chieftain who had been a bitter enemy to Christianity. After his baptism the old chieftain told the large congregation of his long search for peace. As one of their most famous witchdoctors, he had done everything to please the spirits, how he offered to them on the high mountains, under the holy trees and at the sacred rivers, but the spirits had given him no peace. He had fought the Christian religion and its messengers when they first came to his village, and he tried to keep his son from its influence; but all in vain. Then he told them of the increasing influence of the living Christ in his own life, and how it was that he had come to realize that Christ, and Christ alone, could give the peace he for years has been seeking. His changed countenance showed that bitterness had given place to good will.

SALVATION

There is a tendency in these days to shirk responsibility. Men recognize weakness and blame it on their ancestors. If we are not responsible, we are not free. If we are not free, what are we? We are free, and we know it. Being free we are responsible, and know it. The fact that we are conscious of responsibility settles the matter. When asked what was the most important thought that ever entered his mind, Webster replied: "My individual responsibility to God." We sin and are responsible for it. This makes the need of salvation universal. Men are either evading responsibility or asking the way of salvation.

The answer to this great question was given long ago. "Believe on the Lord Jesus

OXFORD INDIA PAPER \$5.00 TEACHER'S BIBLE ONLY



**NEW CHAIN REFERENCES
CYCLOPEDIA CONCORDANCE
BLACK-FACED TYPE—SELF-PRONOUNCING**

**100,000
CENTER COLUMN
REFERENCES**

THE OXFORD UNIVERSITY PRESS has done a great service in publishing this Bible with its entirely new reference system. Ordinarily such a new edition would be sold at a price that would repay the large expense incurred in preparing it. In order that its benefits may be made known quickly to the greatest number of people, it is offered, for the time being, at this special introductory price.



1. New Chain References to persons, places and subjects.
2. References based on similar thoughts, not similar words.
3. Center column reference system entirely revised.
4. References refer backward and forward.
5. Many references from recent commentaries.
6. The number of references has been greatly increased.
7. New, black-faced self-pronouncing type used.
8. Chapters numbered consecutively.

ORDER TODAY. Send for your Bible today while you think of it. If you delay our stock may be all sold and we cannot be sure that more can be obtained. Ask for No. 761x.

Improved Thumb Index.....50c extra

300 Pages of Scholarly Helps

Contains 300 pages of scholarly helps arranged in alphabetical order with 15 colored maps, indexed atlas and 32 illustrations in the helps.

A FEW OF THE HELPFUL FEATURES

Concordance
Dictionary of Scripture Proper Names
Measures and Weights
Miracles and Parables of Our Lord
Miracles and Parables in the Old Testament
Subject Index
Harmony of the Life of Christ
Paul's Missionary Journeys
Jewish Sects and Parties
Prayers in the Old and New Testaments
Glossary of Antiquities
Obsolete and Ambiguous Words, etc., etc.

Genuine Leather Binding

Beautifully bound in soft, flexible genuine leather, fine grain, imitation leather lined, both handsome and durable. Has overlapping covers, round corners, red under pure gold edges. King James (Authorized) Version. Size $7\frac{1}{4} \times 4\frac{3}{4} \times 1\frac{1}{8}$ inches. Weight 20 ounces.

Specimen of Type

2 I am the LORD thy God, ^o which
have brought thee out of the land
of E'-gypt, out of the ^house of

This Bible is printed on the famous OXFORD INDIA PAPER, unrivalled for its wonderful thinness and opacity.

MENNONITE PUBLISHING HOUSE

SCOTTTDALE, PA.

Christ and thou shalt be saved." There is no circumlocution. The answer is direct, pointed, unequivocal. This answer has grown more emphatic with the centuries and with the testimonies of many who have risen to declare its truth. It is found only in the literature of the cross. It is the wisdom and the revelation of God expressed through the incarnate Christ. It is the only complete and satisfactory answer to life's great question.—The Christian Union Herald.

There is no fact of science that stands out more plainly on the face of nature than does the fact of a God. There is no part of profane history, much as men rely on it, which is underlaid by so great and solid a body of proof as are the chief facts of Christianity.—E. F. Burr, in The C. U. Herald.

One of the noticeable facts about an evil conscience is that it seeks to operate in the dark and to hide its work.—T. H. Atkinson.

The Hager Store

25-31 W. King St., Lancaster, Pa.

**Headquarters for a Complete
Line of**

Plain Clothing

FOR MEN

PLAIN SUITS of pure wool worsted . . . ready to wear or custom made to measure. Black, blue, brown, grey, mixtures and stripes. TOPCOATS of oxford grey and black. PLAIN HATS in assorted styles.

FOR WOMEN

PLAIN COATS in misses', women's and little women's sizes.

BONNET MATERIALS of silks, crepes, peau de soie, hair, and straw.

CASHMERE SHAWLS, single or double with hemstitched border.

WOOLEN SHAWLS with fringe . . . black, grey, or bordered.

WARM SWEATERS

KNIT SHOULDER SCARFS

COVERING MATERIALS . . . imported organdies, mousseline de soies, silk or cotton nets, cotton tarlatans.

READY MADE BONNETS AND PRAYER COVERINGS

Mrs. Lillian Ebersole, Manager

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc.

A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required.

Use for sunburns, chafed skin, insect bites, etc.

Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household.

Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to
E. J. BERKEY, Oronogo, Mo.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PA.

JOHN L. HORST, Editor
ANNA L. LOUCKS, Office Editor
Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, Ont.
Kitchener, Ont.
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

Christian Monitor

NOVEMBER, 1935



Freda's Thank Offering

By Mary Miller

A Practical Dreamer

By Ellis Hostetler

Giving—A Sermon

By C. L. Graber

Leprosy in India

By Geo. J. Lapp

Young Men Who Overcame

By J. D. Mininger



"It Is a Good Thing to Give Thanks"

By George R. Smoker

The Persecution of the Mennonites in Russia

By John Horsch

Truths, Homely but Wholesome, for Sunday School
Teachers

By Lyda Fulton Schoon

Book Review—Charles Cowman, Missionary-Warrior

Reviewed by Wm. G. Detweiler

FREDA'S THANK OFFERING

By Mary Miller



HERE was a song in Freda Martin's heart as she stood at her west window, lifting a jelly glass up toward the sun to exult in its transparent richness. She was one of those cool, fresh-looking housewives who work in green and ivory kitchens and make one think of rain-washed skies.

Her life was rich—with heaped-up joys and sorrows. So many times almost unendurable griefs had left her soul limp—lying in the dust—and out of its crushed and broken remains had sprung up a new, mellowed life with a strength to go on and live more fully. Her life was being refined "as gold is tried" through increasing the intensity of the refining fire.

She had in her girlhood belonged to one of those smaller churches in which Christianity was made a personal matter, and somehow she had become tangled up and bitter in her thinking. She found fault with every church member and minister. They were all after self-honor; their interest was not at all in spiritual things, else why did they spend twelve long hours of the day working to get more "things of this world," and spare—perhaps a mere five minutes to study or meditate upon spiritual matters. Even God was not fair. The Barnes family now—other children refused to play with them. They were dirty and stupid and ugly; and their father and mother evidently cared nothing about them. Yet there were ten of them! Why—if God wanted to give equal chances to all—why should He send so many, many children into such families? Where was the justice of it?

While her soul was wearing itself out over such problems, the richest of double blessings had come into her life—love and the sweetening, mellowing influence of James Martin. James had met her one evening during a conference when the group in his car had spent the night in her home. She and four or five other young people were discussing the active members of the conference. Of the first minister discussed Freda had said, "I just can't bear him. He's so sure he's right. He's much more interested in upholding his own opinion than in establishing the right."

Of the second she said, "He has good ideas and knows things, but he doesn't treat his family right. He lets his wife carry all the water—wash water and everything—while he sits around reading and lets the baby cry. They say he even complains occasionally because the house isn't always tidy. Imagine!—with that mob of children and such a husband!"

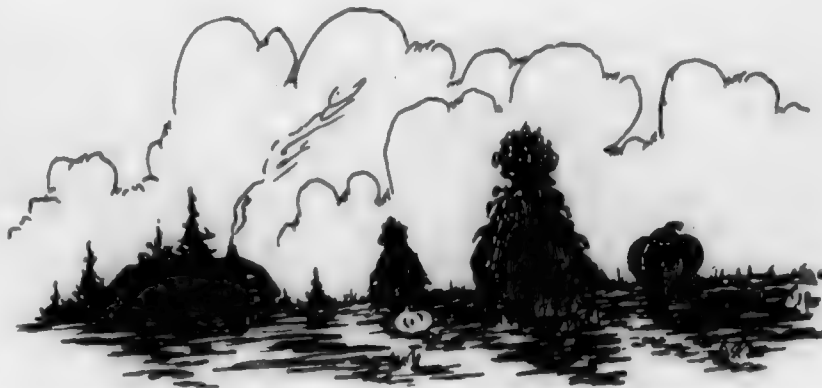
Other characterizations were summed up in a similar manner. Her sharp, clear-cut insight interested James. He sought her company, and gradually—gradually—taught her to look for roses instead of thorns—for stars instead of mud. "Yes, people are selfish, grasping, mean—everything you say—but does it make you happy to think about their meannesses—or does it do you or them any good? Don't waste your thoughts on their weaknesses! Take people as they are and let it go at that! They'll always be that way and

why should we make ourselves unhappy stewing about them? Instead,—why should we not spend our energy building up lovely Christian characters that scatter love and sunshine and blessings to the people we meet? These things, too, grow like seed when they're scattered about, and the wind blows them back to us—like the bread cast on the waters."

And—gradually—gradually—she had learned from him. She had married James Martin and her life had become a fountain of sunshine—of bubbling happiness. She and James were dependable, resourceful church workers. By toiling and saving steadily their home and a small farm outside the city limits had been paid for. Her mother had come to live with them; and then to make everything seem just right a child—a baby boy—was born to them. At times Freda felt that life was too full, that the happiness it gave her was more than she could hold. Little David grew and became a lovable child with big, soft, brown eyes and a wistful look that somehow reminded one of the world of spirits from which he had come.

And then—with one terrible stab—her joy had been snuffed out! The source of it was dead! An influenza epidemic had come and James' life had gone out with it. He had died as quietly and beautifully as he had lived.

Her soul was crushed—dazed—numb! But



A PRAYER FOR THANKSGIVING DAY

If I have been embittered by the thought
That I have failed to find the things I sought,
And walked with sullen steps upon my way—
Help me, dear Lord, on this Thanksgiving
Day,

With memory refreshed, to look aright,
And see success and failure in Thy light—
And then be glad.

If in the daily round of life, a word
Has carried venom to my heart, and stirred
Black unforgiving hate within me, yet
Help me on this Thanksgiving Day forget
Those words—so few—and blot them from
my mind,

Thinking of many others, good and kind—
And then be glad.

If some unfriendly deed has touched my life,
And filled my heart with battle-lust of strife;
If I have brooded over-much on wrong,
And raised too seldom gratitude's sweet song,
Help me on this Thanksgiving Day to see
Thy many mercies, undeserved, to me—
And then be glad.

If sorrow's tears have blotted out the sky,
If joy has changed to grief, and song to sigh;
If loss has come, and in the sudden ache,
It seemed as if the throbbing heart must
break,

Help us this day, dear Lord, to feel Thy hand,
And, resting on Thy love, to understand—
And then be glad.

—George H. Lorah.

—after weeks it began to stir. Strength was returning to it—slowly—and into her reviving spirits she felt the old bitterness seeping back. "Why? Why? Why?" her soul cried and little Davy-Boy looked on with big brown eyes wide with a pained wonder.

"My Davy-Darling, I must not." She kneeled hysterically beside him, clasped him tightly in her arms, and sobbed herself into a resolution to be true to James,—to go on loving and helping until her life again bubbled over with a joy that flowed out to others. With the image of James in her heart and Davy-Boy in her arms she could do anything.

And then more years had gone by and her spirit, like the phoenix which had sprung out of its own dead ashes, blossomed into a life more gloriously beautiful than it had been, and again the world had become a lovely, happy place to live and serve in.

It was three o'clock now. As she put her jelly glasses up in the tall cupboard her thoughts were with Davy—her wistful, loving little David with James' quiet, gentle power. In one hour now she would see him come trudging around the bend where the highway curved. How his little spirit tugged at her heartstrings! Her eyes and arms and lips fairly ached for that first glimpse and the touch of his tired, sweaty little body after school hours. She would get warm water ready for his bath and prepare a glass of fresh orangeade for him.

"Freda, are you busy?" Martha Cairn called through the screen door of the east porch. "No, not especially. Why?" she asked as she went to let her neighbor in.

"No, I can't come in. I just wanted to ask about those patterns your sewing circle used the last time. I'd like to borrow them for our Ladies' Aid. We're making dresses for the little Houser girls up here, and your patterns were so simple and yet so pretty—I'd like to get them if I could."

"Why surely! I have them right here." When she returned with the patterns they sat on the porch swing and chatted about the work of their sewing groups, the price of fruit, dill pickle recipes, school lunches, and so forth.

"Why there go the Grady children. It must be after four. I must be going." With a hurried, "Thank you," Martha started for the street, and Freda went back into the house to finish her orangeade. She did it quickly, for David would be home any minute now.

As she filled the tall glass and set it in the refrigerator she looked at the clock. Why it was a quarter after! Why was Davy so late? She hurried to the west window. There were people at the curve in the highway! Cars were stopping! Her knees gave way. For one minute she kneeled by the window frame and prayed—prayed fervently, madly for the safety of her baby boy! Then she rushed out the door—up toward the bend in the highway.

Martha Cairn was coming back, coming swiftly to meet her—from the scene of the accident.

"It's an accident, Freda!" Martha spoke nervously with an agitation she could not hide. "Let's go back Freda, please!" And she put her arm about Freda to draw her away.

"But Davy! Where's Davy?" Freda cried

(Continued on page 337)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., NOVEMBER, 1935

No. 11

A PRACTICAL DREAMER

A Missionary Story

By Ellis Hostetler



ILMAN was studiously preparing his trigonometry lesson for Monday morning. He delighted in being puzzled by his problems, then applying the rules he had learned in the last few weeks, and in a short time finding the length of the second and third sides of a given triangle by the proper manipulation of his equations.

Suddenly he heard a rap on his door, and in reply to his, "Come in," Alvin Warick, president of the college Y. P. C. A., who roomed just across the hall from Tilman in the men's dormitory, stepped inside. "Busy tonight?" he asked.

"Not particularly. This is Saturday night, and Saturday nights at college weren't made for study. Have a chair."

Alvin took the chair offered. "We are making a survey of the poor section of our city, to find out how many people are going to church regularly, what proportion don't go to church anywhere, and how many children there are who never go to Sunday school. Twenty students have been appointed to make the survey. Do you have some paper here?"

Tilman gave him a pad, and watched as his friend drew a rough sketch of the East Side of Macon, the college town. Alvin continued, "You have been selected to make the survey of Plain Street from Main to the edge of town, on both sides of the street. It may take you several hours to do the work, but you'll have a whole week to get over your territory, and make up your report. You'll help us, won't you?" he said.

This kind of work had always interested Tilman, but he had lived in a rural district before coming to college, and had never had an opportunity to get into it. He had always read with interest in the church and Sunday school papers, of the experiences of city missionaries, and their contacts with the poor people in slum districts. It seemed to him that no Christian work would be more worthy than that of teaching little children who had no other means of getting good training. They had their whole lives before them, and were much more easily influenced than people who had grown old and set in their manner of life and character. And here was a real opportunity to make a little study of observations and conditions in a typical "poor section." He was glad they had given him the

East Side. It was sometimes called "Shanty Town," and appearances justified the name. He accepted the work Alvin offered him. "I'm awfully busy just now," he said, in the characteristic way of students, "but that's always the case. I'll get it done."

It was late that night when Tilman went to sleep. Alvin had stayed in his room until it was nearly midnight, for they had begun discussing their future plans. Tilman had thought of some things that evening that had never occurred to him before, and Alvin had deftly led the conversation to draw him out, and had related many of his father's experiences in city missionary work. The work had a strange appeal and fascination for Tilman. At one point in the conversation he had said, "It must take a real man to be superintendent of a city mission and make it go," and Alvin had replied, "Yes, he must first be really a Christian and interested in that kind of work. Then, too, he must be able to organize all phases of the work, such as holding church services, managing the mission financially, getting the confidence of the people in the community; and he must have a vision of the future so he may step out into new kinds of work and plan for new things."



The Bounties of Autumn

He dare not be easily discouraged, for many discouraging things do come up; then, others in the church are often ready to criticize the way work is being done. A superintendent must be above letting such criticism affect him. He must also see that his work is of permanent value, and not merely a temporary accomplishment.

"Well, I guess I'd never make a city mission superintendent. I would like that kind of work, though," replied Tilman.

"No one is perfect, by any means," consoled Alvin. "If you'd get a little experience you could manage as well as any one."

As Tilman made his survey the following week, his dormant desire to do some kind of definite Christian work was fanned into flame as he went from house to house. "How many different kinds of people there are in the world," he thought, as he left one house, where a motherly old lady had been especially courteous to him. Just before, he had been very coldly received by a tobacco-spitting young man, apparently the father of five ragamuffins who pointed dirty fingers at Tilman, and laughed at him. "We don't want to buy anything, we don't want to buy anything," they chorused in unison, and then broke out in a hilarious laugh, led by the oldest boy, a lanky, tousle-haired youth of twelve years.

At the next house the woman told him "We send our children to Sunday school, but my man and me, we don't go ourselves. We're just as good as church members. But Sunday school is all right for the children." Tilman thought that was very inconsistent, but said nothing in reply. As he neared the end of Plain Street, where the houses became smaller and smaller, no flowers graced the sidewalks; no curtains hung in the windows; no screen doors kept the flies out of the houses; the lawns were not trimmed; and only a few houses had ever been painted. Tilman was accustomed to seeing better and larger chicken houses and pig sties, than the buildings which these folks called their homes. But the alarming thing to him was the fact that fewer and fewer of these people sent their children to Sunday school, and it was very evident from their behavior and appearance that the slovenly children who ran about the street had very little training in manners and behavior, very seldom washed, and changed their soiled clothes for clean ones all too infrequently. And nearly every new survey card which he filled out added several more children to the list that was labelled, "Do Not Send Children to Sunday School."

The following Saturday Tilman had completed his survey, and he turned his report in to Alvin. There were nearly one hundred

children on his street alone that were not going to church, and he had checked up on other students' surveys. He found that within a radius of five blocks of a grade school building in "Shanty Town," on Plain Street there were over two hundred children who never attended Sunday school. He felt that something must be done about it, and he suggested to Alvin that a group of students might distribute tracts, religious papers, and other literature among these people. Before the next Sunday morning they had organized a group of five young men to canvass the territory which they had decided should be covered. Tilman was already dreaming of the time when they might get permission to use the school building on Plain Street to hold short services on Sunday, so they centered their work of literature distribution about the homes nearest the school. After the first week's work, it seemed to Tilman that unless it was followed up, nothing permanent could be accomplished. The literature cost money, and some means of financing the work must be provided. He knew that his college friends would not be able to finance regular distribution of literature, however much they were interested.

"Why don't we try our own Sunday school?" said Alvin one day, as the two boys were discussing their problem. "They're always talking about spreading the Gospel, and being missionaries where we are, and giving for missionary work."

"You've always got some good idea," said Tilman. "But whom shall we see about it?"

"Well, the treasurer has the money, but we'd have to see the trustees, I suppose."

The trustees were not so easily moved as Tilman had expected. They professed to be Christian men, but how did they know these strange efforts would do any good here in their own city? Was it right to spend money which was intrusted to them for a work which had not yet proved to be of value? Wasn't this a Christian town, and weren't there plenty of churches where these people could get tracts and books about Christianity? These were of the questions they asked Tilman, and they would give no definite promise of financial help. But Tilman had faith that somehow "The Lord would provide," and he himself temporarily financed the work. He felt that it **must** be carried on. Just as he had reached the point where he could pay for no more literature, the trustees decided at their monthly meeting that they could appropriate five dollars per month, and pay up all past expenses. Tilman was overjoyed at the thought that now again he could carry on. That sum would easily pay for all the papers he needed.

But Tilman began to dream dreams. These children needed more than tracts and papers. As long as their home environment and training was so degrading the reading of a few good stories once a week would not lift them out of the mire, nor give them a true conception of Christ and what it means to follow His teachings. They must have real, definite, personal teaching! But how give it? He knew some of the people in the community would resent having a Sunday school started in the neighborhood.

One Sunday morning as he was distribut-

ing papers, a rough looking man stood at the corner where the path led from the sidewalk to his house. Tilman knew several children who lived there were taking an interest in the stories in the papers, for they had frequently come out to meet him, of late, and they were becoming more respectful to him. Once one of them said a feeble "Thank you." Now as Tilman stepped up to the man, he said pleasantly, "Good morning." No reply. Tilman extended the papers toward him, only to have them struck from his hand.

"Ya can keep yer dirty trash to yerself, after this. If ya wanna know whut's good fer ya, just keep off this lot. We don't care for any of yer religion, and you'd better watch yer health." With this threat he turned on his heel, and walked to the house without another word, leaving Tilman standing on the sidewalk, surprised beyond measure, and angry that his good intentions should be so ungraciously rejected. He gathered up his scattered papers, leaving several beside the walk that the children might get them, and not be disappointed this Sunday. He was sure they looked forward to his weekly trip.

That evening Tilman told his experiences to Alvin. He was downhearted and discouraged, but Alvin quickly saw the situation. Til-

FIRES

When Autumn comes, and skies turn bleak and grey,

And fields are sodden with long falling rain,
When gardens bend in awkward disarray
And mists lie cold against the window pane,
Then I am glad I toiled and did not tire
And gathered red fagots for my fireplace fire.

When Autumn comes, and life grows brown and sere,

When pleasures fail to quicken as of yore,
When loneliness at night draws foglike near,
And weakness stands without and tries the door,
Then I rejoice that Life chose true desire,
A home and love and mine own fireplace fire.

—L. Mitchell Thornton.

man was not accustomed to this kind of treatment and had taken it as a personal insult to him. "Don't let that worry you," Alvin encouraged. "Where have you been putting the papers at other times?"

"Well, last Sunday I was a lot earlier than usual, and no one seemed to be around, so I knocked on the door. I knocked the second time, and no one answered, so I managed to slip the papers under the door. Maybe I wakened them up. I don't know," said Tilman, thoughtfully.

"That's very likely what you did. Remember that some of those folks want to sleep on Sunday morning. Oh, he'll get over that, though, but you might be a little more careful after this. They aren't begging for you to do anything for them, you know, and you must consider this from their angle, too."

Tilman was ready to admit that he might have acted unwisely, and decided he would be more careful. After all, Alvin was right; he was trespassing on their private property, and he couldn't expect every one to thank him for his efforts.

As a few more weeks passed, Tilman began to feel that it would be possible to start

a Sunday school. He was sure that some children could be persuaded to attend, even though their parents might not come. His corps of five students who helped distribute papers agreed with him. However, Alvin was of a more practical nature. "Where would you have the service? You can't meet on the street, the chances are nobody would let you have it in their home, and there's no church house there. The idea is all right—they need a Sunday school in the community, but you can't have it with only ideas," he told Tilman.

"Why not ask the school superintendent about using the schoolhouse on Plain Street?" suggested Tilman.

"That's it exactly," chorused two of his friends. "Let's try it."

"But the teachers might not like it," reminded Alvin. "You'd better see them first."

It was agreed. On Monday Tilman interviewed the principal, and spoke so enthusiastically that he quickly gained his consent. Tilman pointed out that even the school should benefit by the Sunday teaching. That evening he called the city superintendent of schools, by telephone, asking him for an interview, to put the proposition before him. To his surprise the man readily gave his consent. He was a Christian man and realized that the East Side was in need of just such work as Tilman wished to do. "However, you'll be responsible to leave the building and rooms in good condition, after your meetings there," he reminded Tilman, as he was ready to leave. You can get the keys from the principal on Saturday evenings if you wish. Just make your arrangements with him, and it will be all right with me. I hope that you will get along well, and if I can help you at any time, let me know."

Tilman was elated. The problem now was to get the children there, and have his teachers selected. His friends were willing to cooperate but none was as optimistic as he. There were some good people in the world, after all, he felt.

On the following Sunday morning, when the colporteurs, with Tilman, were making their rounds with the distribution of papers, each announced to all the people he met that on the following Sunday there would be a meeting in the schoolhouse at nine-thirty. The next Saturday afternoon found Tilman visiting many homes on Plain Street. He gave a special invitation in each home to attend the meeting the following day, promising little colored picture cards to all the children who would come.

Sunday morning came. Tilman awoke early. He went over his plans carefully. The old and young would be separated. The children who did not go to school could be grouped in one class. He had persuaded one of the girls in the college who had had experience in teaching the primary grades in public schools to take those children. Two other girls would take the classes of school girls, and mothers who might come. And Alvin, the practical, would take care of the boys and fathers. Tilman himself would have charge of the meeting, and would give them all a little welcome talk. Of course, he would be there early to shake hands with each person who came, and thus get acquainted before the meeting. His friend, Orie, could take

charge of the singing and probably teach the children a few songs.

Suddenly he burst out with a nervous laugh. He had worked hard in planning, had worried and wondered about all the details. Now, what if no one should come, if there should be no children's class, no boys, no mothers? "Maybe I counted the chickens before they are hatched," he thought, as he remembered his grandfather's favorite proverb. But he reassured himself by recalling the promises of a few of the mothers who said they would send their children.

Nine o'clock came, and Tilman greeted the first visitor, a lanky, tousle-haired boy of twelve years, with four youngsters following in his wake. Evidently their mother had sent them, for their faces were clean, and they wore better clothes than any he had seen in the East Side. He asked for their names, and made a note of them on a card. The oldest boy proudly displayed an old Ingersoll watch, after the preliminary greetings were over, and made a pretense of looking at the time. On being asked where he got it, he replied that it had been his father's, but since it refused to run it had become his possession. Tilman suggested that it might need oiling.

Others now filed toward the schoolhouse. The teachers came in a group and helped Tilman in entertaining the new friends, and quickly adjusted themselves to the little strangers. Nine-thirty came. Forty-five children, ranging from four to fifteen years, gathered in the assembly hall. Tilman was glad now that he had gotten experience in teaching Sunday school classes in his own church at home, and also that he had frequently been called upon to speak in public. He took advantage of all his former experience, training, and knowledge, as he spoke to the children in the opening exercises, for he knew that a great deal of the future success of this work depended on this first meeting.

That evening as Alvin and Tilman were talking of the day's experiences, Tilman suggested a new idea. "Do you know Alvin, within a year there should be a little chapel built near the schoolhouse on Plain Street. I'm going to see whether something can't be done about it. Several of the youngsters in Sunday school this morning said their parents would come along next Sunday, and all of the children promised to come back. They were overjoyed to get their colored picture cards and papers, and we should have twice as many pupils by next Sunday. We'll see whether the boys, or girls, can bring in the most new pupils and we'll have special Thanksgiving and Christmas programs on the right Sundays. The prospects are quite favorable, I think."

"But where will you get the money, and who is going to do all the work and planning?" asked the still practical Alvin. "You know one of the boys told me when you first suggested starting the Sunday school that you were a good dreamer, and had visions and ideas, but if you wanted to build a square building you would probably make a round foundation. I almost agreed with him then, but do you know, when I listened to you speaking to the children in the service this morning, and watched how they sat there listening to you, and thought how some of

your dreams had come true, it occurred to me that if any one ever had bright prospects for being a successful city mission superintendent, you were the person. And if you have a vision now of a chapel near the schoolhouse, I'll do everything I can to help make it ma-

terialize. If we prove ourselves, and accomplish a worth-while work, in time, maybe we can interest our Sunday school organization and church trustees, and get their help, even for building a chapel."

Dalton, Ohio.

THE PERSECUTION OF THE MENNONITES IN RUSSIA

By John Horsch

A bishop of the Mennonite Church in Russia, Jacob A. Rempel, in a letter to his brother in America, refers to the severe oppression and persecution to which our people in Russia are subjected. For obvious reasons he refrains from giving a detailed description of the persecution which he and others were forced to undergo. He says in the letter just mentioned:

"My health is totally ruined. Conditions have all this time been so terrible and fearful for me that I would not have supposed that it was possible for me to endure them so long. I consider it a miracle that my life was sustained through it all. I have learned to keep silence and to suffer for the sake of God and the Brethren, and must daily learn it anew. What I have gone through you find described in the *Martyrs' Mirror*. Circumstances do not allow me to say more. This is also partly the reason why I refrained so long from writing you a letter."

About the time of the World War the number of the Mennonites in Russia was estimated at about 80,000. Possibly 20,000 of these found it possible to emigrate to Canada, the United States, and South America. The remaining scores of thousands of Mennonites find themselves today in extremely pitiable conditions indeed. The government, as is only too well known, is outspokenly and fiercely atheistic, setting for itself the goal of exterminating all religion. Many of the Mennonite ministers have been sentenced to years of hard labor in the forests and mines of northern Russia.

The Mennonite meetinghouses, with few exceptions, have been closed and are being used for other purposes. Food can be bought in Russia only by those who have bread cards which are issued by the authorities. For ministers of the Gospel it is impossible to obtain these cards. The well-known Socialist author, Sherwood Eddy, who has made prolonged visits to Russia in recent years and has much to say in defence of the Bolsheviks, admits nevertheless that the Christian Church is subjected to severe persecution in that unfortunate country.

Private letters from the Mennonite settlements in Russia indicate that the majority of the Mennonite people have shown constancy in their attitude of definite opposition to the fiercely atheistic influences prevailing. On the other hand, many have, sad to say, become vacillating and yielding. Especially is this the case among a large proportion of the young people who have succumbed to the fierce atheistic propaganda carried on in the schools of all grades. A Mennonite scholar having first-hand reliable information about present conditions in Russia, Bro. Benjamin

Unruh, now in Germany, is of the opinion that emigration presents the only hope for the Mennonites in Russia, and this, at the present time, seems to be out of the question. Obviously this does not necessarily mean that the Bolshevik government may finally succeed in its efforts to exterminate Christianity in Russia.

It may be observed in this connection that until about a quarter of a century ago general toleration and opposition to all persecution was the great boast of atheism and, in fact, of all forms of religious liberalism. However, the hatred of the representatives of infidelity toward the Christian religion is evidently of such a nature that they find it impossible to refrain from persecuting the Church when opportunity presents.

Is the American Mennonite Church aware of her duty and privilege to pray earnestly for the confessors of Christ in darkest Russia?

Scottdale, Pa.

A RICH PREACHER

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things, economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."

Rich and not paying taxes! "That beats all." Let's go and get rich.—Selected.

BLIND MARY, A SWEET SINGER OF INDIA

By Mabel Stewart

"Here, little one, catch the ball, all red and yellow. Your father has just brought it from the bazaar."

The baby looked up at her mother's voice and laughed, but no answering light came into the dark eyes as the bright toy was rolled across the mud floor, and her arms did not reach out to take it.

"Mother's precious, don't you see it? Take it, Father brought it for you."

The baby smiled, and, as the ball was placed in her hands, played with it happily, until it soon slipped out of her grasp. She made no effort to retrieve it, though she could scuttle around fast enough on her hands and knees. It was when she had nearly bumped into the fireplace where the evening meal was cooking that the Indian mother caught her up into her arms.

"My little one, is it true what they have been telling me? Can't you see?"

The next day little Mary was brought in her mother's arms to the missionary doctor, Miss Sahiba, who had been called from a distant city to see a sick missionary. Carefully the doctor examined the dark eyes. There seemed to be nothing wrong externally. Beautiful, big brown eyes they were, like those of every other Indian child, except that these were clean eyes, not covered with flies, as were so many others. There seemed, however, to be no response to light, or to any object brought to the baby's attention. Reluctantly the doctor shook her head and told the anxious mother the truth. Little Mary was blind, and nothing could be done to give her sight. Later, however, when she was of school age, the doctor could arrange that she be sent to a Christian school for the blind.

She was a Christian mother, the wife of an Indian village pastor, and had learned to trust God even in sore trial. Poor they were, and often the meals were scanty, but God had not failed them yet. Would he not also provide for this helpless little one, their only child, who was as precious to Him as to themselves? Before going to rest that night the father read the wonderful story of Jesus' giving sight to the man born blind. Then kneeling, he prayed: "Oh, our Father, we are Thy children, and this our child is a gift from Thee. Look upon her in tender pity and take care of her, and, if it is not Thy will that she be given sight, open, we pray Thee, the eyes of her heart, that she may learn to see Thee. For the sake of Christ Jesus, Thy Son. Amen."

During the terrible influenza epidemic the missionary was called one day to little blind Mary's home. Worn out with caring for his suffering flock, her father had succumbed to the disease, and now her mother, too, was stricken. Realizing she would not recover, she committed her precious little girl to the missionary, with the request that she be sent to the doctor who had promised to send her to school.

So it was that little three-year-old blind Mary came to our hospital in North India. For the rest of her life she knew no other home. The nurses loved her, and cared for her lovingly. The patients smiled when she came near, bringing her gifts of jasmine

flowers. Day after day she would sit quietly in the dispensary, with those who waited patiently for treatment, and listen to the Bible woman as she told about the Great Physician who once lived among men. Especially did she love to sing with the Indian nurses and Bible woman and the doctor the Psalms set to Punjabi tunes. Her sweet, clear treble could be heard above them all, and when the doctor would come after the day's work was done to have evening prayers with the staff, Mary would snuggle up close and whisper, "Sing it again, that one—you know—'Lord, hear me in my affliction.' " It must have been the tune that appealed to her. She seemed too little, wee Mary, to understand how well David's cry applied to her.

Some hundreds of miles away from our hospital, nestled among the lower hills of the Himalayas, is the beautiful little town where Christian people have established a school for blind children. True, the beauty of the mountain sunsets and the grandeur of the everlasting hills cannot be appreciated by those whose eyes are sightless, yet among those who come here to learn are many who can see, with perhaps a clearer vision than most of us, Him who is invisible. Mary was one of these. She loved to go to school, even though it meant leaving for months at a time her hospital home and her loved ones there. Once when asked who her people were, she replied: "My people? My people are the Doctor Miss Sahiba, and the nurses at the hospital. They are all the people I have." She was an affectionate child, and loved them dearly, yet she was willing to leave them and go to a school where she would be taught to read the stories the Bible woman told. Often she would tell us: "I am going to school for years and years, then I am coming back to be Bible woman at the hospital."

How fast she learned, too! During her long vacations from school she used to be a member of my class of Juniors. Such a motley group it was—the pastor's and headmaster's children, always spick and span, and ready to take part in the meetings; Yaqub, a Christian boy from the outcaste sweepers, extremely proud of the gilt-edged Bible he had won as a prize in school; Samuel, his younger brother, ready for mischief; a few ragamuffins from the street, ignorant alike of discipline and clean garments. Our meetings were often held under the churchyard trees, and it was hard sometimes to be oblivious to the chickens, lately escaped from the pastor's near-by yard, or to the green parrots, noisily chattering in the rafters of the porch, or to the doctor's dog, vigorously barking just over the wall. Only Mary sat quietly through it all.

"We should be quiet in God's service," she would say.

No one in the class could repeat more Bible verses, or tell more Bible stories, or pray more earnestly and simply. It was in singing, however, she excelled. She had memorized many songs of praise, and sang them with her whole heart, and we needed no other leader when Mary was present.

It was a joy to her when she could read the Word in Braille. Once, on returning from

school, she had to wait a few hours at our house till she could be taken over to the hospital. I was busy with various duties and could not devote much time to the child, and finally, growing tired of playing with her doll, she came to me with the request:

"May I open my box?"

"Why, yes, Mary," I replied, "what do you want to get out of your box?"

"Oh," she answered, "I have a new book I'd like to read. It's the most interesting book I ever read."

So we opened the box, containing her few earthly possessions, and under the neat piles of clothing, carefully wrapped in a cloth, we found the book.

"What is it, Mary?" I asked.

And Mary gave the astounding reply, "The Epistle of Paul to the Galatians."

What little eight-year-old girl in Christian America, I wondered, to say nothing of us who are older would find Paul's Letter to the Galatians the most interesting book we had read!

Yet Mary was not an unnaturally solemn or pious child. True, she was quieter than most children, partly because, on account of her blindness, she could not enter into many of their games. But in school she played with the others, and thoroughly enjoyed the fun. Indeed, she was an unusually happy child—I think her happiness was a gift from God.

When Mary was about fourteen years old she completed her course of instruction at school and came back to the hospital to live, and to fulfill her constant dream of becoming a Bible woman there. Day after day she sat in the dispensary, her sensitive fingers moving over the pages of her large Braille Bible, as she read to the patients. Most of them, illiterate as they were, thought it a marvelous thing to be able to read at all, but to read without eyes—that was indeed a miracle! How they listened to her, and how they loved to hear her sing! Only eternity can reveal how many Hindu and Mohammedan hearts were touched by the Gospel, as read and sung by blind Mary.

In the spring our Christian Indian women gather for their special meetings. To one of these the missionaries asked that Mary might come, to help in the service of song. A large tent had been pitched, to accommodate the crowds who came, and at the evening service Bible pictures were being shown. A missionary was explaining each picture, telling the story of our Lord Jesus Christ, His loving ministry to sinful men, His unspeakable love in dying that we might be saved from sin. After the picture of Christ on the cross had been shown, Mary rose, her sightless eyes lifted as though she saw the glory of Heaven, and sang, with striking sympathy and sweetness:

"Were you there when they crucified my Lord?"

The missionaries said they had seldom seen an audience so visibly affected. There were few dry eyes among the women; many openly wept, as they were given a new vision of the marvelous condescension of our Lord to us, sinners, and of what we owe Him.

It was, I think, Mary's last public service on earth. Only a short time later word came

(Continued on page 337)

CHRISTIAN MONITOR PULPIT

GIVING

A Thanksgiving Sermon

By C. L. Gräber

TEXTS: Giving thanks always for all things unto God.—Eph. 5:20.
Every man according as he purposeth in his heart, so let him give.—II Cor. 9:7.
And this they did, not as we hoped, but first gave their own selves to the Lord.—II Cor. 8:5.

The three texts suggest a triangle of giving that we do well to consider. First it is thanksgiving. Then it is substance-giving. Then it is self-giving. Perhaps these are not arranged in proper order unless we agree that we are working toward a climax, for certainly the last is highly important. May we think of these three kinds of giving as sides of a triangle. If any one is missing there will be incompleteness.

Thanksgiving, so far as a national holiday is concerned, dates back to about 1621 when the early colonists paused to bring thanks to God for His blessings. How meager these blessings were, yet how much appreciated! But thanksgiving did not begin here. In I Thessalonians 5:18 we are commanded to give thanks. "In everything give thanks: for this is the will of God." Thanksgiving is as old as Christianity itself. Christianity is based on gratitude. It is for the great gift of God's Son for our redemption, that we fall down in worship before Him and offer thanks. Throughout eternity it will be the theme of the song of the redeemed; thanks to God who loved us and sent His Son, and to Jesus Christ who gave His blood for our atonement. Some one has said, "The sense of gratitude is the measure of our devotion." If we appreciate the gift of love through Christ Jesus we will give thanks and will be kind and considerate to our fellow men, for it is a part of our very Christian nature "to give thanks always for all things unto God." Count your blessings. Surely we are a favored people. Let us give thanks.

But we cannot stop with words of gratitude and sympathy. The very nature of the case demands a giving of our substance for the help of others. "Every man as he purposeth in his heart, so let him give." These words were spoken in connection with the collection for the poor of Jerusalem. Also the words in I Cor. 16:2, "Upon the first day of the week every one of you lay by him in store, as God hath prospered him." Paul incidentally, while giving directions for this collection, offers some fine advice which is very practical for us. In the first place he says, "As we purpose in our heart." Then he digs deeper and says, "As God has prospered you." Let our giving be a reflection of God's dealing with us. Giving is not a troublesome obligation. All we have is ours through the grace of God, and, appreciating this fact, we count it a God-given privilege to be able to share the gifts from Him who

withholdeth no good thing and who with all the other gifts has freely given us His Son. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" John here puts a very severe test to us. If we have of the world's good and see need and refuse to help, it is impossible that we be full of the love of God. A Christian not only gives thanks, but he also gives of his substance freely for the needy and for the work of the Church.

As I said in the beginning, the triangle cannot be complete unless we express the third kind of giving which is self-giving. "They gave themselves first," is the fine commentary of Paul on the liberality of the Corinthians. How can it be possible, as Paul says, that beyond their power they were willing of themselves to give gifts for their fellow men? Paul explains this strange case. He says this happened because they first gave themselves to the Lord.

The emphasis here needs to be put on, **first**. Surely we have here a logical sequence suggested. First myself, then my gift, then my thanks. If we fail to say, "Here am I," all our lip service and purse service will be shorn of its greatest blessing. God wants **us**, not merely our goods and our praise.

The story is told of a Christian preacher who pressed the claims of Jesus upon an Indian audience. After a while the chief walked down the isle and laid his saddle and blanket at the feet of the speaker as a gift for the blessed Lord. But the speaker ignored him and went right on pressing the claims of Jesus and His full right to our most cherished possessions. So the chief, moved with emotion, walked down the isle leading his favorite horse and handed the reins to the preacher. This was his most cherished possession. But the preacher kept right on driving home the thought that God wants a complete sacrifice, not only of our possessions but of ourselves, and the chief caught the vision and again coming down the isle, in tears he knelt in humble surrender to Christ.

Let us give ourselves first. Then naturally our gifts will follow. And then our thanksgiving will be full and joyous. Come, let us give thanks.

Goshen, Ind.

Prejudice shuts the door to the light, but truth seeks an open field and no favors.—Grenville Kleiser.

SERMONOGRAMS FOR THANKSGIVING

Thanks are due for the things that are without purchase.

Thanksgiving is the natural result of thanksgiving.

Gratitude is the memory of the heart.

A thankful heart is the parent of all other virtues.—Cicero.

Think and thank have the same root; think and be thankful.

Look at your mercies with both eyes; look at your troubles with one.

Look well to the cheerfulness of life; let the dismals shift for themselves.

Our blessings are equal to our needs and far outnumber our misfortunes.

Thanksgiving Day is our annual time for saying grace at the table of eternal goodness.

Some folks so enjoy complaining that they can't enjoy honey because of the thought of the pain if the bee had stung them.

Though right it is to give thanks, true gratitude will live thanks.

To be thankful is to be especially Christ-like.

Gratitude is the echo of the pleasant words we speak to others.

God has two dwellings, one in heaven and the other in a meek and thankful heart.—Welton.

The worship most acceptable to God comes from thankful and cheerful hearts.

Gratitude to God should be as habitual as the reception of mercies is constant.—Seneca.

Thankfulness is just as much a habit as is discontent or complaining.

Be thankful every morning when you get up that you have something to do which must be done, whether you like it or not.

We are blest beyond all other nations of the world, and we should be correspondingly thankful.

To the generous mind the heaviest debt is that of gratitude when it is not in our power to repay it.—Franklin.

—D. Carl Yoder.

THE FURROWS IN THE FACE

In some faces there are lines that perpetuate the wave-beats of happiness that have rippled upon the countenance for years.

In other faces there are grooves that have been chiseled by care and furrows that have been plowed by worry.

How unmistakably the countenance betrays the state of mind and the habit of heart!

It is, however, a physiological and psychological fact that faces can be reshaped by a change of temper within.

Looking in a mirror with a view to bettering one's nature might prove a more profitable exercise than looking in a mirror to see if the face is simply presentable.—Exchange.

Editorials

Jottings

"We make it our aim, . . . to be well-pleasing unto him" (II Cor. 5:9, R. V.). This was the great aim or ambition (see the margin, R. V.) of the apostle Paul. There is a sense in which it is wrong to be ambitious, if our ambitions run to things of the world. But to have an ambition to please the Lord is to have the highest and best aim that any one can have. It both sanctifies and simplifies our life. We live pure lives because we want to please Him who is altogether pure and holy. And then we forget about pleasing men. If we please Him He will take care of our relations with others, for "when a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

* * *

"So will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works" (Psa. 26:6, 7). Thanksgiving day is drawing near, and we are glad that we have a national holiday in which we have the opportunity of rendering thanks to God, both individually and collectively. But it is one thing to go through the form of giving thanks and another to be thankful at heart and publish real thanksgiving with our lips. Only the worshipful at heart can be really thankful. The psalmist realized full well that unless he compassed the altar in worship he could not publish the works of the Lord in the voice of thanksgiving. If we live a life of real worship and devotion, coming constantly to the altar, our hearts will naturally be filled with thanksgiving for the wondrous works of the Lord in our behalf. Let us be sure to be at the courts of the Lord on this coming Thanksgiving Day and lift up our voices in praise and thanksgiving to the Giver of "every good and every perfect gift." To Him belong all honor and praise.

* * *

Thinking Right.—The Bible recognizes the importance of proper thought life. Jesus said that the defilements of life do not come from the things that are taken into the body but from the things that proceed out of the heart. The writer of the Proverbs made it very clear that a man is as he thinks in his heart. The important thing to do, then, is to keep the inner life pure and clean, and then the outer life will take care of itself. If our thoughts are continually sinful, they will certainly manifest themselves in our lives in some way or other. If there are wrong things in our life it is an evidence that we are thinking wrong on these particular things. All of us have been guilty of entertaining wrong thoughts, for by nature the heart is sinful. But there is a cure for wrong thinking. It can be accomplished by letting the love of God dwell in our hearts and by directing our thoughts according to the Word of God. If we meditate on His law day and night we will have no room for thoughts of evil—lusts of the flesh, envies, jealousies, strifes, and others of a long catalogue that could be given. We will heed the admonition of the great apostle: "Finally, brethren, whatsoever things are true, whatsoever things are hon-

est, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). It is then that we will bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5).

The Glory of Autumn

"Hail to the glorious autumn time" is the refrain of an oldtime song. We believe there are few people who do not appreciate the beauties and glories of autumn. Each season, of course, has its peculiar charms, and some people prefer one or the other. Some prefer to live in the tropical or semi-tropical climates where there is perpetual spring or summer. Some take great delight in the beauties of winter. The snowy white blankets of winter are dazzling in their splendor; the bursting buds and flowers of spring are wonderful and inspiring; and the deep foliage and luxurious vegetation of midsummer are enthralling to the lover of nature. But in some ways the glory of autumn exceeds that of all the other seasons. It is true that the fall of the year produces touches and effects that call forth feelings of sadness. The dying vegetation, bitten by the first sharp frosts, the rustling of the corn, the falling of the leaves, suggest decay and death, and one famous poet even called the fall season the "saddest of the year." But this very note of sadness seems to augment rather than detract from its glory, for the contrast of color only serves to make it more appreciated. We glance from the dying flowers to the marvellous yellow of the maple; we turn from the frosted corn to the red of the sumach or the ivy; we divert our attention from the "meadows brown and sere" to the riot of color in the forest, where intermingled orange, yellow, brown, purple, and red greet our gaze.

Indeed no painter has the coloring to mock the splendors of the fall. It is as if the trees and bushes were giving back in gold and red the sunshine which they absorbed during the earlier seasons of the year. Autumn is like a skilled orator, who makes his audience weep, or burst into laughter, alternately. The mingled sadness and glory fills our hearts with peculiar feelings that come to us only at this season when all vegetation has reached its time of fruition and goes into a dormant period until it is again awakened by the warm breath of the succeeding spring.

"Hail to the autumn time!" we repeat, for the beauty and splendor it brings to us as it delights the eye with its mingled splashes of gold, and purple, and scarlet. But we would not forget its more substantial gifts—the harvest of good things from the field and garden and orchard and forest. And so we say again, "Hail to the autumn time," because it is the time of gathering in the many good things which our great Creator has provided for the blessing, comfort, and sustenance of His creatures.

Thanksgiving

No consideration of autumn time would be complete without a reference to Thanksgiving Day. It is the one national holiday in which we are called upon by the chief executives of our nation and the several states to gather at our places of worship and render thanks unto God for the blessings of the year. In these days, when there is so much

ungodliness stalking abroad in our land and rearing its head more and more brazenly even in the highest places in our national life, it is heartening to know that there is still at least this degree of recognition of God. We realize and regret that the purpose of the day is much perverted by sinful pleasures and sports, and on the other hand we rejoice that at least once in the year the minds of the people of the nation are directed to God and that so many of them meet for the purpose of worship and thanksgiving.

Do we have any reasons for thanksgiving in November, 1935? We certainly do. Temporally, the year has been crowned with the goodness of God in that we have had bountiful harvests of all the products of the earth. The drought that prevailed over certain sections of our land for a number of years was but little in evidence this year, and the fruits of the earth, have been plentiful indeed. Neither man nor beast needs to suffer any lack of things for the sustenance of life. Even the great depression, which has been holding our nation, as well as all the world, in a vicelike grip, seems to be relenting to some degree. We are thankful, too, that our nation is at peace. Across the seas nation is rising up against nation, and we want to mingle our thanksgivings that America is not at war with fervent prayers for the continued peace of our land and for the restoration of better conditions in Europe and Africa.

But in thinking of our abundant temporal blessings we must not forget that which is still more important, the spiritual blessings which we have through Jesus Christ, our Savior and Lord. Even though our natural conditions may not be very favorable, we can still give thanks to God for rich spiritual gifts that flow from the "unspeakable gift" of Jesus as our Savior and Redeemer. Hardship, sickness, trial, discouragement, and disappointment may have been ours throughout the year, but we know that if we love Him these things will work together for our eternal good. And so, no matter what our state in life, let us remember the admonition of the great apostle to the Thessalonian Church: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Missionary Day

The thought of thanksgiving naturally leads to the idea of giving other things also. Bro. C. L. Graber's sermon, which appears elsewhere in this issue of the Monitor, emphasizes strongly the point that unless we give ourselves, and give of our substance, our giving of thanks will be a mere formality, coming from the lips but not really from the heart.

This brings us naturally to the thought of missions. Jesus Christ, the world's greatest missionary, gave His all for the Cause. He gave Himself in a way that we cannot, but we can still follow His example. It is very fitting also that, as we gather in the many good things that the Lord has blessed us with in a temporal way, we give back to Him and to His cause a generous share of these blessings. Missionary Day, the third Sunday in November, is set aside for such giving. Especial emphasis is placed upon the returns from the Junior Investment Fund and the Junior Savings Fund. Throughout the year the boys and girls who had invested quarters in some sort of enterprise, worked diligently in raising farm and garden products or doing other things.

They have now gathered in their returns and bring them to the house of the Lord and give them to His cause. The same is true of the returns from the savings boxes.

And while considerable attention is devoted to the work of the boys and girls the adults also should have a large part in the services of the day. They too may bring of their gifts, whether in the Adult Savings Boxes or otherwise. The whole day should be given over to services with a missionary emphasis—the Sunday school, the church service, and the young people's meeting. Often it will be found profitable to have an afternoon meeting, and thus to fill out the day in fostering missionary interest and promoting missionary activities.

The observance of Missionary Day has proved a blessing to the Church. Let us continue the good work. The General Sunday School Committee of the Mennonite Church, in co-operation with the Mennonite Board of Missions and Charities, has issued a special Missionary Day Bulletin with suggestive programs, information, and statistics. These will be distributed to the Sunday schools of the church and over the mailing list of the Mission News Bulletin. If you fail to receive copies of this special bulletin write either to the Mission Board headquarters at Elkhart, Ind., or to the Publishing House at Scottdale, Pa. The Words of Cheer and Youth's Christian Companion for October 20 also contain much material designed to help in the observance of Missionary Day. The Young People's Meeting department of this issue of the Monitor also gives suggestive programs and other material.

Let our thanksgiving be made practical by the giving of our means, our life, and our all, to Him who gave Himself for us.

Going Home

One by one the Lord is calling home some of His faithful workers. During the course of the present year many church workers responded to the last summons and left their work here to continue to serve their Master in the better world. One of the most recent of well-known men in the Church to respond to the last roll call was Bro. Amos D. Wenger, president of the Eastern Mennonite School, Harrisonburg, Va., who departed this life October 5, 1935. He was the first president of any of our church schools to pass away while in office.

Bro. Wenger, while not an aged man, had lived a long and active life in the interests of the Church. While of recent years he gave his service in the cause of Christian education, he is known and loved by many of the people of the Church as one of our active pioneer evangelists. Many people point back with fond memories to the help that he gave them as he went throughout the church as a stirring evangelist with the glad message of the Gospel of Christ. But now he has gone home to be with Him whom he loved and served.

Bro. Wenger was a versatile man. But whether engaged as a farmer, traveler, author, evangelist, or educator—and he served in all these capacities—he put his whole heart into the work which he had at hand. We mourn his passing but rejoice that he has entered into a well-earned rest from his labors, and we pray that the Lord may raise up others to take up the work which he has laid down.

Christian Life

"IT IS A GOOD THING TO GIVE THANKS"

By George R. Smoker

"Well, I suppose the orators and preachers will have to stretch a point or more this year to say that every one has a great deal to be thankful for, when we still have the deep, dire depression with us."

"Oh, I don't know about that, Ralph. In fact, I've been thinking about it a bit lately and I really believe that we have about as many things to be thankful for this year as we've had any other year, and maybe more."

"Listen to Abe the Optimist! And like all optimists see how he closes his eyes to the facts and calmly states that they are non-existent. Be a little more realistic in your statements, old boy. From long association with you I expected you to say that we still had a few things to be thankful for—the sunshine and rain, the singing of the birds, the fragrant flowers, the gorgeous sunsets, and all that sort of thing, but I never thought you'd give the past year a recommendation like that."

"Well, what do you say we take a little inventory of our blessings and see whether we've got anything to be thankful for. Let's go at the thing in a sort of systematic, logical way, considering first what we've got to be thankful for as a nation, and then as a church, and finally, as individuals."

"Very well, Abe. You talk and I'll do the agreeing or disagreeing."

And that's how Abe Schroyer and Ralph Gingerich got started on a thankfulness discussion one Sunday afternoon not many weeks before Thanksgiving. As they sat in armchairs in Gingerich's parlor that day they felt themselves equal to the task of discussing, in good parliamentary style, whatever world problem was brought before them. As I remember it, this is how their conversation ran:

"... First let us consider the things we have to be thankful for as a nation economically, politically, and religiously. The crops have been on the whole good all over the country this year. There has been a gradual but definite upswing in business, though I must say recovery has been spotted—"

"Wait a minute, brother, what do you mean by 'spotted'?"

"Simply that at some places business has been very good and at other places recovery hasn't seemed to come yet at all."

"Proceed."

"In the next place, we have a good government, in spite of all the alphabetical experimentation that's been going on. We still have the Bill of Rights in our Constitution which guarantees us a measure of freedom such as other countries know nothing about. We enjoy comparative peace and tranquillity in a world troubled with ceaseless agitation and wars. Then too the privilege of worshipping God according to the dictates of the Word and our consciences means a great deal more

today than it has for a long, long time, because we hear much and read more about the religious persecutions in other countries."

"All right, you can stop now on the point. I'll grant that as a nation we're well off, if you say nothing, however, about the moral and spiritual wreckage that we see all about us. But what can you say about our church enjoying blessings in the year just past? You haven't forgotten internal strife and the drift worldward and so on, have you?"

"No I haven't. Those things are sadly true, but there is a brighter side to the picture. The differences that tend to divide us are not so many or so great that a real Scriptural unity is an utter impossibility. Then, too, as we get busy for the Lord in bringing the Gospel to the unsaved the theological differences seem to shrink greatly in importance. And there is a live interest in mission work that is most encouraging. You see it in the expansion of the African work, in the support of the established missions here and across the waters, and in the opening of new mission points in various parts of the country. The missionary church is a healthy church, you know."

"There are other things to thank God for in connection with our church. The disastrous heresy of Modernism has gained little foothold among us. In the four hundred years of our existence as a church our doctrines have remained fundamentally the same. Our fathers adhered well to the doctrines of God's Word and bequeathed to us a heritage that's precious indeed."

"Right you are. And that reminds me of another thing, in a little different connection though, that we have to be thankful for."

"Good! I'm glad you finally got around to being thankful for something. What is it, Ralph?"

"It's this. The home life of the ultra-moderns seems to be all shot to pieces. Take the Fogartys for example. They live in a

furnished apartment in the city and are there as little of the time as possible. The children are taken care of by a nurse, sent to kindergarten as soon as possible, and then to school where school clubs and class functions occupy their spare time. Mrs. Fogarty is kept too busy to look after her children by her society meetings, and her husband puts up at his lodge or country club during his leisure time. Many of their meals are got at the restaurant and only that part of the night not spent in dancing, at the movies, or at card parties is spent at their apartment and that time is spent sleeping. What a life that must be! I'm glad that among us there still remains the old-fashioned home where we all gather around the fireplace in the evening and enjoy each other's company. To get down on the floor and romp with the children, to take and give advice to each other, to eat and work and play together—those are some of the 'solid joys and lasting pleasures' the poet must have had in mind."

"I thoroughly agree with you, Ralph. It's after all the simple joys and satisfactions of life that make for real happiness. But I promised to discuss for your benefit one more point—blessings to us as individuals—and then I must get home and do the chores."

"Individual blessings. I'll take you for a concrete illustration if you don't mind. There you sit, a young man in your twenties, six feet two in your bare feet, tipping the scales at a hundred eighty, having all you want to eat and wear, haven't been sick two and a half days in your whole life—and yet only last week I heard you groaning and bemoaning your fate when all you had was a touch of tonsillitis."

"Let's see, if I'm not mistaken you did about the same thing the other day when you had a little cold, didn't you?"

"I remember and confess. I'll have to pull that two-by-four out of my eye before I'll be in shape to extract the splinter out of yours. From now on in our discussion I'll say 'we' instead of 'you.' Isn't it true, though, that you and I have practically every advantage in life that it is possible to have, and yet we're hardly even grateful to the God who gives us all these things. Just to think, we are children of the great God of all the earth! That alone would compensate for a life of unspeakable wretchedness and poverty in this world and be a cause for continuous rejoicing right up to the moment of translation. But consider what temporal blessings the Lord has given us in addition. We come of godly parents, our mental powers are average, and at that greater than we ever can utilize. And apart from heredity, consider what a favorable environment is ours—parents who do all they can for us, brothers and sisters, hundreds of friends, a good farming community, good schools—Brother, the more I think of it the more I feel like hanging my head for shame and asking God to forgive, if He can, my great ingratitude."

"You're right, Abe. The Lord's been good to us. He's blessed us, even though we're not worthy of the least of His mercies. We have everything to be thankful for. But what about the great majority of people that don't have the blessings and opportunities that we have, but have instead afflictions, misfortunes,

THANKFULNESS

By Grenville Kleiser

**I'm thankful for the dawn of day,
For useful work and buoyant play;
I'm thankful for the faith of friends,
For humble heart that condescends.**

**I'm thankful for the trees and flowers,
For sapphire seas and cooling showers;
I'm thankful for the world of books,
For chanting birds and purling brooks.**

**I'm thankful for the sun at noon,
For silent stars and crescent moon;
I'm thankful for the gift of prayer,
For blessings I can freely share.**

**I'm thankful for the right to live,
For daily chance to serve and give;
I'm thankful most to God above
For His protecting, perfect love.**

New York, N. Y.

and heartaches? It makes you wonder whether they have anything to be thankful for, doesn't it?

"Yes it does. Philosophers have been trying, from remote times to the present, to find the cause and purpose of suffering in the world and have for the most part failed. But the Scriptures are clear in stating that it was Sin that brought in its train suffering and sorrow, and God allows afflictions for our good."

"Hold on a minute. You don't mean to say that those who suffer most are the greatest sinners?"

"Not at all. In fact, sometimes it works out just the opposite. We can't of course, fathom God's ways and purposes in dealing with us, but we do know that everything works out for our good. It was necessary for Christ Himself to suffer so that He could be a High Priest who could sympathize completely with our sufferings. David said in one of his psalms, 'It is good for me that I have been afflicted; that I might learn thy statutes.' Manasseh when he was afflicted, Isaiah tells us, sought the Lord his God. Suffering is God's refinery. Suffering shuts us off from the rest of the world and makes us see life in its true perspective. It turns our thoughts to God and the life beyond. It brings many sinners to the feet of Jesus, and it causes His children to grow in grace. Haven't you noticed that very often the afflicted ones have a brighter testimony for their Master than the so-called 'fortunate' ones?"

"Just the other day I heard of a woman, bedfast for years, who supports her family, while she's lying on her back, by making baskets which she is able to weave by looking in a mirror suspended from the ceiling. And she's happy that she can be of some use in the world. That'll stop my grumbling about hard work for a while, I'll tell you. Hand me that Bible over there on the stand so I can read you a couple verses that Aunt Annie often gets me to read."

"Here's the first one—II Corinthians 4:17, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' And over here in Hebrews 12:11 is the other. The verse just preceding says that God chastens us for our profit 'that we might be partakers of his holiness.' Verse 12, 'Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.'"

"Yes sir, affliction is a blessing. These sorrows and disappointments and misfortunes and afflictions that touch all of us sooner or later are things to thank God for."

"One thing more, and then I simply must get home. The other evening I was reading in the Psalms when my little brother came into the room and I read him this verse, Psalm 92:1, I think it is, 'It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O most High.' I asked him how we could give thanks unto the Lord and what do you think he said?"

"I'm sure I don't know."

"Without any hesitation at all he said, 'Why, pray to Him and work for Him.'"

"I believe he's right."

Scottdale, Pa.

VICTORIOUS LIFE SECRETS

X. Young Men Who Overcame

By J. D. Mininger

Then the king promoted Shadrach, Meshach and Abednego.—Daniel 3:30.

Are You a VICTIM or a VICTOR Today?

Our God whom we serve is able to deliver us.—Dan. 3:17.

And the princes, governors and captains, . . . saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.—Dan. 3:27.

Many years ago I happened into a Sunday school in eastern Pennsylvania when the lesson subject for the day was Shadrach, Meshach, and Abednego, of fiery furnace fame. It was here that I was first introduced to these young men. Since that time I have carefully studied the Bible account of these three young worthies. I am not able to tell how much help and inspiration these three young heroes have been to me. I never speak of them without receiving fresh inspiration and new strength to stand for God, for the truth, and for the right. No other human Bible characters have so largely influenced my life as have these three choice young men.

May I urge the kind reader once again to thoughtfully and unhurriedly read the account of these young men who refused to "Bow, Bend, Budge, or Burn." You will find this account in the third chapter of the Book of Daniel. Talk about Victorious Life. Here we find an illustrious example of it.

Below we want to make a number of observations from the third chapter of Daniel.

1. They were **men**. Go into the average city church of today and you will find the large majority of worshipers to be either women or children. "Religion may be all right for women and children, but not for a regular 'he-man,'" too many say. Shadrach, Meshach and Abednego were men.

2. They were **young men**. It is but natural that the older folks (with one foot in the grave) should think of God and eternity. It is an inspiring scene to behold the octogenarian with the radiance of heaven on his face. But to the writer it is a still more thrilling sight to see young people with life and its opportunities before them, who, like Moses, choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25, 26).

Praise God, these were **young men**. Praise God for the many loyal young people with us in the church today.

3. They were **young men of ability**. "Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them."

They were the kind of young men who could be safely entrusted with responsibility.

They were not weaklings nor degenerates who could not qualify for positions of responsibility. They were young men who had **ability in them**. Another thing

4. They were **pure young men**.

They refused to defile themselves. Dan. 1:8.

"His strength is as the strength of ten, because his heart is pure."

The normal, red-blooded young man of today has no greater battle than the battle for purity. The constant practice of purity by young people is a grace to be coveted indeed. Purity in motive, purity in thought, purity in heart, purity in conversation, yea, purity in life practiced by our young people will yield a bountiful harvest of blessing both to themselves and to their posterity. Shadrach, Meshach, and Abednego were pure young men who had ability in them. The next thing that impresses us is that

5. They were **fair young men**. "Their countenances appeared fairer . . . than the children which did eat the portion of the king's meat."

Early youthful consecration makes for beautiful Christian manhood and for beautiful Christian womanhood of the highest type. Shall we not whole-heartedly sing and pray:

"Let the beauty of Jesus be seen in me
All His wonderful passion and purity,
Oh, Thou Spirit Divine, all my nature refine,
Till the beauty of Jesus be seen in me."

6. They were **careful in the choice of their associates**. Young Daniel, the man "in whom was an excellent spirit," was their illustrious associate. A broken-hearted mother, who is also a reader of these "Victorious Life Secrets," wrote me a touching letter lately in which she told how that in the days of her youth she was trapped by Satan and led into marriage relationship with one who knew not God and who even now takes the holy name of the Lord in vain. We do well to remember that "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20).

7. They were **young men of purpose and decision**.

"Be it known unto thee, O king, that we will not serve thy gods" (Dan. 3:18). Their minds were fully made up. Is yours?

At an ice cream dealers' convention in Kansas City a man who had worked at a soda fountain for about twenty-five years, was employed to address these dealers. The purpose of this address was to instruct these business men how to increase their sales. In the course of his remarks this speaker told of two classes of customers at a soda fountain. There is one class of customers from whom you can't expect to make any money. They are those who, before coming into the store, have fully made up their minds that all they want is a five-cent soda.

But the customer from whom to make money is the young man who comes in with his girl friend. He wants to give her a nice treat, but is **undecided** what to get. The experienced soda clerk will suggest something as being very desirable. The customer

in all likelihood knows neither the name nor the price of what he orders. Upon the suggestion of the clerk he says, "Give me two."

Later he is handed a check which he is supposed to take to the cashier's desk, and he will pay possibly seventy-five cents or more.

He was undecided, the clerk knew it, and took advantage of it.

Satan today is ready and eager to take advantage of the person who is double-minded and undecided.

Kansas City, Kansas.

THE VALUE OF CHRISTIAN SERVICE IN YOUTH

By Ruth A. King

Youth is a priceless blessing. It holds possibilities which, if rightly directed and used, will have a wonderful influence for good in an everwidening sphere. If there is one thing in life that is more important than any other it is to choose right in youth.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

Young people, in the morning of youth we are to give our lives to do good; and even in old age we are not to withhold our hands or excuse ourselves from service, for we know not what service will prosper, that which we have sowed in youth or that which we sow later. Youth dare not be trifled away with the expectation of doing valuable service in later years, for no man has ever performed his duty in the "by and by," and no man has a promise of a long life. If we should be called today, who of us would find a reward awaiting us?

God works through humanity.

"He has no hands but our hands,
To do His work today,
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help,
To lead men to His side."

Moses was God's chosen man to bring deliverance to the Children of Israel, Peter was the means of swinging the door open to the Gentiles, through Paul and his companions the Gospel wave was swept into Europe. The Gospel was brought to us through God, in the form of man, and He left with us the great commission to go into all the world. Who will go? He is depending on each individual to be ready. Every hour comes charged with duty, and the moment it is passed it is registered for or against us in the final account that all must give of their actions.

Service is the glorifying of God amid the duties and trials of the world and bearing manfully the banner of Jesus Christ in such a manner that our lives and actions will be effective in helping others. Our first service may be to teach a class; to lead a meeting; to fill some humble place of service for the Lord. But as it comes, there is a new drawing in the heart to do this thing. If we obey, God will bless our obedience, and our opportunities will multiply and our blessings grow. The joy of service will be with us, and by and by we will awake to the glad consciousness that God is directing us toward our life work. God is knocking on the door of every young person's heart. He is calling them to service. Service is not Christian liberty, but it is a step toward that end. We are

only free when we love what we do and those for whom we are serving.

Of what profit is Christian service in youth?

Christian service is valuable in youth because of the joy it brings. Joy is dependent on circumstances and is connected with our relationship with God. We know the value of joy. It alone is the proof that what we have and do really satisfies the heart. The joy of the Lord is the Christian's strength. With a heart full of joy no work can weary, and no burden can depress us. Christ says in the parable of the Vine, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

To that soul whose keenest desire is to serve the Lord, his life is transformed beyond his fondest hopes; the blessings in his life become richer and fuller as the days go by, and there is new height and depth in joy such as the past has never possessed. It is a quiet stillness of the spirit which nothing seems to disturb. A thought steals through our mind, "The peace of God which passeth all understanding." You cannot understand it nor reveal it definitely, but you can experience it.

Let us look to the life of Daniel. While yet a boy he was ordered to be fed a portion of the king's meat and to drink a portion of the king's wine. Daniel was a Hebrew, and he could not conscientiously taste anything that had been offered to an idol, and he resolved that at no cost would he defile himself with the king's food. He knew he might be endangering his own life, but he had no fear except the fear of God. Alone, unfriended, a slave, he resolved to serve God and not man. It was thus that Daniel sowed, and how did he reap? Daniel held fast his integrity, and God raised up friends and opened up hearts to him. Nebuchadnezzar himself became the fast friend of that youth. Darius, a conquering king of the Medes, also set his affections upon Daniel. The victorious Cyrus did the same. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Daniel opposed sin and believed on God, and God in return cleared away a thousand obstructions and guarded him through snares. He reaped in joy—a joy which all may share when we have learned to serve the Lord in youth.

Christian service is valuable in youth, because it fortifies the life against temptation. Satan will not sit idly by and let us work for the Lord unhindered. There will be a great deal of conflict. He will try to tempt us more than ever, but temptation to sin in itself is no sin, and it may not lead to any evil consequences in any case. You may think that you never had so many temptations, so strong and vexing, but back of it all is victory.

You will be tempted, but there is a victory over temptation in Christ. The Lord Jesus was tempted, but He was as innocent in temptation and after it as before it, and so may we be through His grace. Great is the tempter, but greater is our Master. The Lord who permits it sends a way of escape, and every temptation overcome will be to your profit. "Resist the devil, and he will flee from you" (Jas. 4:7). Each time you say no to Satan it will make it easier for you to refuse him the next time he tempts you. Put on the whole armour of God, and use it against him, and he will be gone from us. Sin will become a hateful thing, and we will flee from contact with it, and as a result there will be a desire for deeper service.

Christian service is valuable in youth because of the clearness of conscience that results. Conscience is the inborn sense of right and wrong. It may be weakened, perverted, and defiled, or hardened in various ways, and its decisions are right according to the degree of moral culture. Paul is an example of a man with a conscience. He said, "I have lived in all good conscience before God" (Acts 23:1). He had aimed at nothing but to please God and to do his duty. All of us who live in all good conscience before God may, like Paul, lift up our faces without spot. How sweet is our sleep when we can lie on our pillow and calmly review the transactions of the day without self-condemnation or self-reproach. There is a significance in the experience of Elijah, when God came to him, not in the earthquake, nor in the whirlwind, but in the still, small voice. This same still, small voice will speak to us uncondemningly, if we diligently serve the Lord.

Christian service is valuable in youth because of the work it brings. Entire consecration to the service of the Lord is a great step in advance of the experience of most young Christians; but even that is not enough. Life is a success or failure in proportion as the Christian recognizes that it belongs to God and works for His glory. Surely the young people of today have never been confronted with a more serious question than, "What stewardship of time shall I render unto God?" Many are clamoring for shorter working hours, and shorter hours bring more leisure time. What then shall we do with this time? Some young men adorn the street corners, or loaf in stores or places of amusement, as if they had nothing to do. Young men patrol the sidewalks and amuse themselves in a profitless way, as if God were dead and time had lost its value. While all this dangerous idleness is in the world there is a great work to be done, work that will bring a profitable reward. "Be not weary in well doing: for in due season we shall reap" (Gal. 6:9). "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). As we work and labor for the Lord, God will multiply our blessings, and our service will be repaid in true happiness. The following illustration from "Christian Stewardship" will bring out the point I wish to explain.

"There is a little fountain, in the distant mountain, sparkling like a diamond in its healthful activity. It is hurrying on to bear its tribute to the river. See, it passes a stag-

nant pool, and the pool hails it: 'Whither away, master streamlet?' 'I am going to the river, to bear this cup of water God has given me.' 'Ah, you are very foolish for that—you'll need it before the summer is over; it has been a backward spring, and we shall have a hot summer to pay for it; you will dry up then.' 'Well,' said the streamlet, 'if I am to die so soon, I had better do my work while the day lasts. If I am likely to lose this treasure, from the heat, I had better do good with it while I have it.' So on it went blessing and rejoicing in its course. The pool smiled at its own superior foresight, and husbanded all its resources, letting not one drop steal away.

"Soon the midsummer heat came down, and it fell upon the little stream; but the trees crowded to the brink, and threw their sheltering branches over it in the day of adversity, for it brought refreshment and life to them, and the sun peeped through the branches, and smiled upon its dimpled face, saying; 'It's not in my heart to harm you.' The birds sipped in the silver tide and sung its praise; the flowers breathed their perfume upon its banks; the beasts of the field loved to linger near its banks; the husbandman's eye always sparkled with joy as he looked upon the verdant beauty that marked its course through the fields; so on it went, blessing and being blessed of all.

"And where was the prudent pool? Alas! in its inglorious inactivity, it grew sickly and pestilential. The beasts of the field put their lips to it, but turned away without drinking; the breeze stopped and kissed it by mistake, and shrunk away chilled. It caught the malaria and in the contact carried it through the region; the inhabitants caught it and had to move away and at last the very frogs cast their venom upon the pool and deserted it, and heaven, in mercy to man smote it with a hotter breath and dried it up.

"But did not the little stream exhaust itself? Oh, no; God saw to that; the stream emptied its full cup into the river, and the river bore it on to the sea, and the winds like waiting steeds bore the clouds away to the mountain that gave the fountain birth, and there they tipped the brimming cup. So God saw to it that the little fountain, which gave so freely, never ran dry."

If God so blessed the little stream for carrying the cup of water will He not bless you, if ye have as freely served? This is a fair illustration of what God wants our lives to be, and He who constantly renews the spring of water on the mountain will also supply the living water and will not leave us in destitution and want if we faithfully use for Him what He has entrusted to us.

Christian service in youth is valuable because of the great reward it brings. God asks nothing of us without giving due reward for all we have done for Him. Christian service is valuable because of the large return. Just what is our reward for a faithful life of service? "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"The season will come and is coming, When the Christian shall lay down the cross, And receive the reward from his glorified Lord,
Feel joy without measure,

Exchange gain for pleasure,
Obtain gain for loss."

The humblest servant on earth will be an aristocrat in heaven. We will leave all our aches and pains behind us and find an everlasting health such as earth can never know. The joy above every other joy we can think of will be to see Jesus Himself. We shall be in the presence of the Redeemer, we shall be forever and ever with the Lord!

Let us then, as young people, submit our lives in His service so that we may experience joy, become better fortified against temptation, have a clear conscience, a worthy work to do, and in the end enjoy a rich reward.

West Liberty, Ohio.

BELIEVER'S HOME JUST BEYOND

In the course of his talk at the funeral of his colleague, Bishop Smith, Bishop Quayle told this very suggestive incident: "A little girl was running along, and she was asked if she was not afraid to go through the cemetery at night. 'Oh, no,' she replied, 'I am not afraid, for my home is just beyond!'"

In a few words, this child expressed the most profound Christian theology. The believer has nothing to fear should he be called upon to pass through the cemetery en route to Glory.

In the home where the writer is privileged to dwell, a dear saint of God was gradually drawing nearer and nearer to the end of her journey upon earth. One time the Christian nurse came to the room of this departing one. With face all aglow with a light not of earth, this saintly one said to this nurse: "I do not fear the grave. I see beyond the grave to the resurrection side, the glory side." Every move and action to the very end of this departing one was a circumstantial evidence of the truth expressed. The departure was most satisfactory, the Home beyond most real, the impression upon those who witnessed the departure, most assuring of the reality of the comfort found in the blessed Gospel of the Son of God in the hour of death.

Reader, have you this hope, this comfort of the Gospel of the Son of God in your soul? If not, it is yours for the receiving it by faith in the Son of God who died on the Cross of Calvary (John 3:16, 36; I Cor. 15:1-4; I John 5:11, 12).—R.

I LOVE THY CHURCH, O LORD

I love Thy Church, O Lord,
Of which Thou art the Head,
For it upholds Thy holy Word,
And there our souls are fed.

I love Thy Church, O Lord;
For it Thy blood was shed,
Redeeming it from out the world
That it Thy truth might spread.

I love Thy Church, O Lord,
For there Thy saints I meet,
When they show forth Thy dying love
And hold communion sweet.

I love Thy Church, O Lord,
For it doth long to see
Thy coming for Thy waiting saints,
That they may reign with Thee.

—W. B. Hearty.

CURING WORRY

To cure worry, the individual must be his own physician; he must give the case heroic treatment. He must realize, with every fiber of his being, the utter, absolute uselessness of worry. He must not think this commonplace,—a bit of mere theory; it is a reality that he must translate for himself from mere words to a real, living fact. He must fully understand that if it were possible for him to spend a whole series of eternities in worry it would not change the fact one jot or tittle. It is a time for action, not worry, because worry paralyzes thought, and action, too. If you set down a column of figures in addition, no amount of worry can change the sum total of those figures. The result is wrapped up in the inevitability of mathematics. The result can be made different only by changing the figures as they are set down, one by one, in the column.

The one item that a man cannot afford to worry is when he does worry. Then he is facing, or imagines he is, a critical turn in affairs. This is the time when he needs one hundred per cent of his mental energy to make his plans quickly, to see what is his wisest decision, to keep a clear eye on the sky and on his course, and a firm hand on the helm until he has weathered the storm in safety.

There are two reasons why man should not worry, either of which must operate in every instance. First, because he cannot prevent the results he fears. Second, because he can prevent them. If he is powerless to avert the blow, he needs perfect mental concentration to meet it bravely, to lighten its force, to get what salvage he can from the wreck, to sustain his strength at this time when he must plan a new future. If he can prevent the evil he fears, then he has no need to worry, for he would, by so doing, be dissipating energy in his very hour of need.

If man does, day by day, ever the best he can by the light he has, he has no need to fear, no need to regret, no need to worry. No agony of worry would do ought to help him. Neither mortal nor angel can do more than his best.—M.

WHAT CAN SEPARATE US

"Nor height, nor death, nor any other creature, shall be able to separate us from the love of God" (Rom. 8:39).

To say that none of those things shall separate us from the love of our Lord is only half the truth: "Nay, in all these things we are more than conquerors through Him that loved us." It is as if Paul had said, "We do not merely escape from our foes without being overcome or taken prisoners; we ourselves are great gainers by the conflict."

Faith and patience are strengthened by their very exercise, and the sufficiency of "Him that loved us even unto death, and loves us still with the same unquenchable love, is proved as need alone could prove it." Thus the very capacity of the soul of the overcomer is expanded and strengthened to know God as his "exceeding joy."—Evangelical Visitor.

MISSIONS

LEPROSY IN INDIA

By Geo. J. Lapp

This is not a professional treatise on leprosy but an attempt to bring before the reader the seriousness of the leper situation as we have it in India. If the reader will turn to the thirteenth chapter of Leviticus he will realize how serious it was in the minds of the Jews at that time and has been ever since. God revealed through Moses the seriousness of the plague and the necessity of keeping the people as free from it as possible. It was a disease that was considered unclean, and the poor victim afflicted with it was to be separated from his people. But it was not a hopeless disease. The person could become rid of it and again be received as a well member of his community. People could be treated for it, and Jesus miraculously healed those who were afflicted with it.

Before our ancestors in Europe and the British Isles embraced the Christian faith leprosy was much more general among them. When the first monasteries were established in the British Isles leper beggars regularly appeared for alms. The monks had little doors placed in the garden walls with bells hanging over each. The lepers knew these small doors and would ring the bells. The monks knew by this that a leper was at the door for alms. The gift would be handed out to him through this separate opening to which no one else was allowed to come. The leper would not be allowed to enter the monastery.

As Christianity spread and the lepers were more carefully segregated and the people became cleaner in their habits the plague disappeared. Now in these countries and in the United States most of the cases are imported. This does not mean, however, that people of the cleanest habits will not contract the disease. The large leper asylum at Purulia, India, was established by a missionary whose daughter contracted leprosy in India and died from it in a hospital in Germany. In recent years a missionary's little daughter contracted the disease from some unknown source but fortunately was successfully treated. Leprosy is found in the homes of ruling families and other wealthy homes. No one considers himself entirely safe from infection.

It has been found that there are at least thirty-five lepers in India to every 100,000 of the total population. One authority has suggested that it is so difficult to make an actual count that there might even be four to ten times as many. This would make the minimum amount of lepers about 116,000, while the maximum amount might be over a million. An exact survey has not yet been made. The most we can know up to the present

time is that there are areas in India which are more highly infected than others. The Central Provinces, Travancore, Cochin, Bengal, Assam, and Upper Burma seem to be most highly infected. Upper Burma is thought to have nearly two hundred lepers to every hundred thousand of the population. The Central Provinces seem to have about seventy. In the Chhattisgarh Division, in which our Mission is located, there are areas in which there would not be a village found that does not have one or more, and some of them have many lepers. In our own Mission field the most highly infected area is found north and northwest of Dhamtari and extends for miles toward and even beyond Drug. In a village named Chati, ten miles northeast of Dhamtari, there were only two lepers ten years ago. Now, due to infection, nearly the whole population of the village is leprosy.

Recent investigations show that due to increased travel and better facilities for communication, especially in industrial and thickly populated agricultural centers, the dread disease is spreading. Lepers have been found to leave their own villages and settle down in uninfected areas and infect their neighbors. It is very doubtful if any areas in India will long remain uninfected unless strong preventive measures are taken.

Children and adults who are well nourished and free from other diseases are practically immune from the disease unless the bacilli have entered the system through open sores or from irritation or from the foul breath of a highly infectious case. The greatest enemies to leprosy seem to be freedom from other diseases, a well-regulated system, abundant exercise, regular habits, and fresh, nourishing food. Now that it is known that leprosy is curable the doctors emphasize more and more that these enemies to leprosy, as mentioned above, be brought into play and that any other diseases that may

be lingering in the patient be treated either simultaneously with or previous to treatment of the disease itself. There are cases where the patients have been cured of other diseases, and have been built up physically, in whom leprosy itself has disappeared. In cases that have been seemingly cured there have been relapses due to physical weakness from other causes.

The causes of leprosy would be the opposite of the enemies to the disease. Close continuous contact with an infected case causes leprosy to develop in one. There were six brothers. The eldest contracted the disease and passed it on to his five younger brothers. Their constant contact with each other caused the spread of the scourge among them. As children they were much more susceptible than are older people. Whole families come into our leper home at Shantipur. They are all separated at once and the most hopeful cases are given careful treatment. When cases come to us they are always carefully examined for other ailments which are generally found. When these have been successfully treated the patients generally respond more rapidly to the treatment for leprosy.

The question naturally arises; What is done to rid India of the terrible scourge? The Mission to Lepers is a Christian organization with its headquarters in London, England, and with branch offices in the United States, Canada, Australia, Africa, and countries of Europe, which is continually gathering funds to support leper asylums in India and other countries. The British Empire Leprosy Relief Association has been organized to make careful surveys and research in connection with leprosy. Christian missions have from the beginning taken active interest in combating the disease but have remained practically helpless in India, at least, because of the failure to be able to arouse public interest in stamping it out. The very tenets of Hinduism lead the Hindu population of India to be indifferent. If one becomes a victim of the dread disease it is merely his appointed lot, and it is hoped he may be born into a more fortunate condition in the next incarnation.

The increased interest by those who are really concerned about leprosy, and this concern is expressed mostly by the Christian forces, has stimulated specialized study. There are specialists who are giving their lives to a careful study of the disease, its treatment, and ways and means of emancipating India from its ravages. Dr. Muir, so long resident in India and only recently retired, became internationally known and respected as a great authority on leprosy. Dr. Cochrane, who for years was associated with the British Empire Leprosy Relief Association, has come to India to become resident and to lead in research and active interest in stamping out the disease. Many Christian missionary doctors, including our own, are giving attention to leprosy and endeavoring to contribute



Lepers in India

what they can of their professional help to alleviate the sufferings of the poor victims and also to help all of us to realize how serious the spread of the disease is.

Through publications both in English and the Indian languages intelligence about leprosy is being spread. The Government gives financial assistance to asylums established for keeping lepers and also generously grants financial aid to roadside clinics to which lepers may come from their own homes for treatment. We have both the institution and roadside clinic work in our own Mission. In the Central Provinces there are seven leper asylums, which have an approximate average total enrollment of 1,850 lepers and untainted children of lepers. There are more than double this number still living in villages and towns. Many are also found begging in the streets of cities. Even Dhamtari has them. They live in huts at the outskirts of the town in a place near which Bro. Resler found the first lepers in their pitiful condition and which gave rise to the institution we now have.

The Mission to Lepers, who are supporting the Shantipur Leper Homes, are hoping to enlarge this institution to accommodate more lepers. The institution is built on a hundred acres of land. Nearly all the existing buildings including a church and medical dispensary, were constructed under the able supervision of Bro. C. D. Esch, who has since gone to his eternal home. We shall

soon have a hospital. New wards for inmates have been erected. Others are to follow. It is hoped that within the next few years the capacity will have been greatly increased.

Visitors who have not been around lepers find it difficult to visit such an institution. One tourist couple visited us in the spring. The lady, after seeing a few patients in their homes, left the party and returned to her car. She became nauseated. But we must give ourselves to the task if anything is to be done to stem the increase of leprosy. We cannot praise the medical staff of this and other similar institutions enough for their patient, untiring labors in behalf of these sufferers. They are continually seeking out such improved methods as can be used to combat the scourge. God is giving victory and answering the many earnest petitions that are going up to Him, and we believe that the time will come when India will also be rid of the disease. God grant it. Leprosy is a terrible scourge to any country. Let us keep the work before the Throne. It is well supported by The Mission to Lepers and Government. Our Mission does not budget for the work. But we are vitally interested in it, nevertheless, and it is well that we constantly remind ourselves of the noble service that is rendered in this field. "Inasmuch as ye have done it unto the least of these . . . ye have done it unto me."

Dhamtari, C. P. India.

went everywhere "preaching the Word." Paul exhorts young Timothy to "preach the Word," and reminds him of how much this Word has meant in the lives of Timothy's mother and grandmother, as well as in his own life.

In the eighth chapter of Acts, one person, Philip, brought the Bible to bear upon the life of another person, the Ethiopian, in such a way that, through the Scriptures, the Ethiopian was brought to the knowledge of the Divine Person—Jesus Christ. This is the method and means of revival and of the lesser thing we call evangelism.

That the Word of God is "quick and powerful" is the claim of the Apostle. The word quick is old English for alive. The Apostle Peter says it is the living Word. It possesses life, but it also imparts its life; for in the same Scripture (I Peter 1:23), he says that we are born again by this Word.

Church history itself is the corroboration of the fact that men may be born from above through the Scriptures. The useful servants of God in distant and recent generations have been Bible-born and Bible-bred. It may be a Wesley in his day, or a Moody in his; but the operating agency is the same—the Spirit of God through the Word of God. Oh, yes, says James (1:18): "Of his own will begat he us with the word of truth."

It is said that when Mr. Spurgeon was enlarging and remodeling his great Tabernacle, when the work was about done, he went to the platform to test the acoustics. Thinking the auditorium was empty, he lifted his voice in the recital of John 3:16. High up on a bit of scaffolding was a workman just finishing his task. The Word of God found its place in his heart at that moment, and he became a born-again Christian.

The blessing of God is on His own Word according to His own declaration to Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

Our age is not new in its needs. What other ages required, we require. What has brought blessing to other men, will bring blessing to us. The Holy Scriptures are still "able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

How can a powerless church find new power? How can a scorned church find new victory? How can the indifferent be aroused, the skeptical be convinced? Where is a spiritual awakening to be found? What will produce the faith which transforms character and gives life point, purpose, poise, and power? All the answers are in the one answer: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The Bible has always been the instrument for soul winning whether in the period of revival or in the gleanings of quieter periods. God has used His Word. He will use His Word.

Chicago, Ill.

THE BIBLE AND SOUL WINNING

By Will H. Houghton

This article is furnished by the committee on the commemoration of the four hundredth anniversary of the printing of the English Bible.

The Bible is uniquely a personal book. It contains governmental laws and imparts principles which, properly interpreted and applied, would bring right adjustment in every social relationship; but it is, after all, a book with a message to individuals. Each individual reading it can say, "This means me."

Thousands in every generation have recognized this and have found comfort in the realization that, not only the Lord is the shepherd of His people, but "the Lord is my shepherd."

It is this appropriation of the personal message of our Bible that this age seems to have lost—even those who are faithful in proclaiming that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The "whosoever," the universality of it, is always before them; but when some Philippian jailer as a lone soul asks, "What must I do to be saved?" they haven't the answer.

The revival in the church is always the making personal of the Bible message. As long as the Bible is the private possession of the king, of the church, or of the scholar, the Book fails of its end and purpose. But, let the releasing of it come and let it reach the people, and a spiritual awakening is on.

When Tyndale and his associates gave the Bible to the people of England in their own tongue, he opened the door to a spiritual awakening. The nave of St. Paul's held the first five or six copies, and the multitude turned

to this church to hear the Word of God read. Later the Bible was reproduced in such fashion that it could enter the homes of the people; and out of an atmosphere of coldness and corruption a revival was born.

The revival of the Puritan period was due to this giving of the Word of God to the common people one by one. It is popular today to ridicule the Puritans; but, as some one has said, "Better the age of the Puritans than the age of the impuritans."

John Wesley found the church ignoring the Bible and brought its power to bear on individual lives; and a revival was the result.

Every student of missionary history knows the story of Madagascar. When the missionaries were ordered to leave, they hurriedly finished the translation of the Scripture and placed copies of it here and there. When the door of Madagascar was open to the Gospel years later, it was found that the Bible had done its work, and there were many Bible-born Christians awaiting the missionaries.

We are fortunate in our day that the Bible is made available to everyone in their own tongue. But a Bible distributed and a Bible read may be two different things. It is the Bible read, released, received, that operates for the salvation and sanctification of life.

The ministers of today might heed the words of McCheyne: "It is not our comment on the Word that saves, but the Word itself." How frequently in Acts we read that the early Christians "spoke the Word," and that they

BOOK REVIEW

Charles Cowman, Missionary-Warrior, by
Mrs. Charles A. Cowman

Reviewed by Wm. G. Detweiler

Charles Elmer Cowman will probably go down in the history of Oriental missions as one of the greatest missionary workers there. Even though his life was cut short by the hand of disease and death at the early age of fifty-six, yet he had done more in his twenty-five years of service in the Orient than many others might have accomplished in thrice that number of years. He was the founder and president of the Oriental Missionary Society whose "main object is the training of a native ministry for the evangelization of their own people and establishing native churches in neglected districts."

His widow, the writer of this biography, is well known because of her "Streams in the Desert," a devotional book found in many homes. She is pre-eminently qualified to write this book for two reasons: her marked ability as a writer, and also her very close association with the subject of her biography.

But in a sense the book is not a strict biography of this man, as the author mentions in her foreword, for it is "the history of a great missionary enterprise. So closely were his personality and the cause of missions linked, that it is impossible to separate them. His work was his very life."

Cowman was born of God-fearing parents in Illinois in 1868. At the age of two he went with his parents to Iowa, where he spent his boyhood days. He left the schoolroom at an early age to become a wireless operator. At this he was very apt: so successful was he that he was ever advancing in position with the telegraph company. Sometime after marrying Lettie Burd he was transferred to Chicago. Here his wife was converted, and soon thereafter she was instrumental in leading him to Christ. A pronounced change took place in his life. At once he became a soul-winner. In less than six months he had led seventy-five of his fellow workers in the telegraph office to Christ. He formed among these converts a "Telegraphers' Mission Band," which became a parent society for other similar bands among telegraphers throughout the world. Other fields of service opened for him; he was called to speak in mission halls and in churches in the city. In order better to prepare himself for service he spent six years in part-time study at Moody Bible Institute along with his work in the telegraph office.

During this time he heard the call of the foreign fields. Believing the Lord had called him to India, he awaited an open door there. But the door failed to open. Later the Lord definitely called him to Japan, confirming that call in a wonderful manner. He was appointed to go under a denominational board, but after prayer and meditation he believed that the Lord wanted him to go forth independently of any board, receiving from the Lord the promise in Matt. 20:4. Some of his friends tried to dissuade him, feeling that the risk was too great to go forth without the financial backing of some board. But confident

that the Lord had called them, he and his wife sailed for Japan, February 1, 1901.

The author gives many interesting experiences that were theirs during the next twenty-five years in their work. Their faith was often challenged, but through the years the Lord made good His promise, "Whatsoever is right, I will give you."

Charles Cowman's views of mission work differed from others in at least three points. (1) He felt that the work should be conducted on a faith basis, that the workers should look to the Lord alone to supply the needs of the work. He had given up all before he sailed to Japan. Interesting was the way the Lord supplied the fare for their sailing, and equally interesting was the way the Lord supplied the million and a half dollars after they sailed. Truly the Lord honored their faith. (2) Cowman believed that the work ought to be conducted on a strictly evangelistic basis; he did not believe in having schools for secular education, hospitals, and institutions in his program. (3) He felt that the work should very largely be placed in the hands of native pastors and teachers. He believed that without these the Orient could not be evangelized in his generation. For this reason he founded Bible Training Institutes in the Orient, first in Japan, then one in Korea, and had planned for one in China at the time of his death. This one was later built as a memorial to him. In these institutes natives were trained who went out teaching and preaching. Before his death he had trained or helped to train more than one thousand native pastors. These opened hundreds of inland stations and itinerant points.

Shall we note a number of reasons why Cowman was such a successful worker? In the first place, he had a real experience with God in conversion. Then again, he was fully consecrated to the Lord. Moody once said that it remained yet to be seen what the Lord could do through a person who was fully consecrated. Cowman consecrated his own money, his time, his talents, and even his life. He was asked one time what he would do should he fall heir to a million dollars. He decided that first he would hand it all to the Lord as a love-offering. He would consider himself simply a steward who was responsible to the Lord. He would reserve none of it for himself, lest the knowledge of possessing such a sum would hinder him in his God-given work of a "Faith Missionary." Neither would he have placed it in the bank to accumulate interest, "for too long," said he, "have earth's millionaires been accumulating interest while the heathen perish." Much of this money he would use for the establishment of more Bible Training Institutes in the Orient. This spirit of consecration is evident throughout the whole book. Of course the Lord tried their faith. The incident is related of how that at a time when funds and supplies were all but exhausted a noted poet from England called at their home. All that remained in the larder

was a half a loaf of bread and a little tea. This they set before their guest without any apology. Later Cowman related this experience to a friend. The friend asked, "What did you do?" to which Cowman replied, "There was nothing for us to do, but to pray, 'Give us this day our daily bread.' This my good wife and I did with all the earnestness we could command."

A third reason for his success was his wonderful faith in the Lord and His Word. He was a man who dared to believe God in the face of obstacles—obstacles that seemed almost insurmountable. But these were simply challenges to his faith which the Lord honored. May we give just one of the many illustrations showing how the Lord honored the faith and work of His servants. To quote Cowman's words: "The third payment of the building (the Bible Training Institute), \$2,000.00, was due in three days, and there was but \$72.00 in the Mission treasury. This was barely sufficient to cover the cost of the food supply needed for our large family of workers and students. The day before the payment was due, a steamer arrived from America. The foreign post usually brought a number of letters containing gifts, but this time only one letter was received and in it was a \$5.00 bill.

"The workmen were busy erecting the building, while the workers and native workers were closeted with God. We were at our 'Wit's End' but thank God not at 'Faith's End,' for faith generally begins just at such tight corners. Our last hope of receiving help from America seemed to be gone, but as we continued in prayer, the burden upon our hearts made a hasty exit, as the promises of God rolled in until our mouths were literally filled with laughter. . . .

"The next morning dawned bright and clear, and the army of native workers were on hand early, singing as they worked, for this was their pay day. Nine o'clock came, then ten, still no answer. The noon hour arrived and the simple dinner was served. One quoted the Word in Exodus 6:1, 'Now thou shalt see what I shall do.' Each one present quoted some encouraging promise, and faith held fast. At five o'clock, just about the time for the workmen to quit their work, a messenger boy strolled up the walk shouting out, 'Dempo, dempo,'—'Cablegram, cablegram.' What did the little band of missionaries do? They stopped their work to listen to the message, which read as follows: 'Two thousand dollars at cable office.' The donor was quite unknown to us."

Probably the greatest dynamic force in his life was his passion for souls. Early in his work he wrote to a friend, "I cannot rest while they die." Shortly before his death a visitor called at his home. Cowman showed him a map of the Orient, pointing out the untouched places. Across the map were written these words, "'Without God and without hope,' 450,000,000 eternity-bound souls for whom I am responsible." Then turning to the visitor he said, "What must the Master think as He looks down upon the map that represents the millions of heathendom? What does He think of me?" He blamed himself for this terrible condition. His love for the heathen was so great that often he remarked,

"Oh, I wish that I had never to leave the field again. How I would love to live and spend the rest of my days among this needy people!" He burned out for God because of this passion for souls. He desired not rest nor vacations. "Leisure I do not anticipate nor desire," he said, "until reaching the fair land where it is said of the redeemed, that 'they rest from their labors.'" His friends advised him to spare his health, but he was so concerned for the lost that he could not be held back until he was broken down in health. The doctor once said, "Charles Cowman is burning away, and he has no fuel, but it does no good to blame him, he could not help it with a fire in his bones for perishing souls." Finally he had to leave Japan. It was his last leavetaking. As the ship pulled out to sea, he said between sobs to Mrs. Cowman, "I love them so dearly. Oh how utterly vain to express the emotions of my soul! No, never, can any finite being know! Never!"

After returning to America he seemed to have regained his health, at least in part. Then another break followed, which made him an invalid for six long years. These were among the hardest of his life, not alone because of the intense physical pain endured, but because of the exceedingly strong desire to be back in the Orient in the work of the Oriental Missionary Society. Finally on September 25, 1924, he went to be with His Lord, and was laid to rest "until the day break" in Hollywood, California.

The writer of this review has very much appreciated this biography, and has had his soul stirred and his life challenged. It is a book that merits reading by the student of missions. A caution needs to be thrown out because of the teaching concerning Sanctification, or the so-called Second Work of Grace. While the teaching is mixed with this biography, yet one has to feel like a Presbyterian minister expressed himself to Mrs. Cowman after her husband's homegoing, "I loved your husband. . . . He was very lovable, and while we differed very widely in doctrine, and I have never been able to see sanctification in the way he taught it, yet he saw it in the Book, and 'adorned the doctrine.'"

The book contains 409 pages; it is very neatly bound in cloth, and is beautifully illustrated. It may be purchased from the Oriental Missionary Society, 832 North Hobart Boulevard, Los Angeles, Calif., or the Mennonite Publishing House, Scottsdale, Pa. The price is \$1.50.

Canton, Ohio.

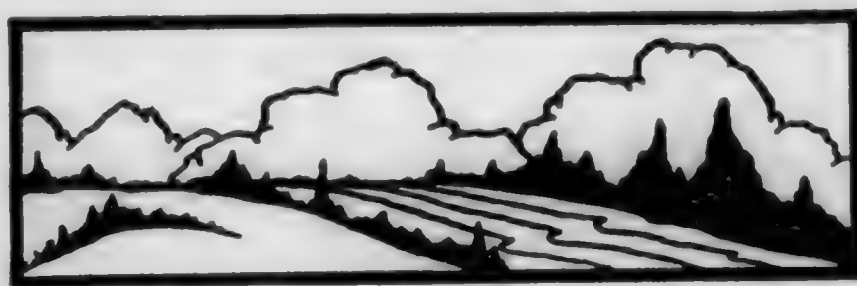
THANKSGIVING AMID HARDSHIPS

Following a period of famine and great hardship in early colonial times, Captain Miles Standish returned to Plymouth from a voyage northward, bringing a goodly supply of provisions and the news that certain colonists had escaped a terrific storm. In gratitude for these good tidings Governor Winslow writes: "Having these many signs of God's favor and acceptance, we thought it would be great ingratitude if secretly we should smother up the same or content our-

selves with private thanksgiving for that which by private prayer could not be obtained and therefore another day was set apart and appointed for that end, wherein we returned glory, honor, and praise with all thankfulness to our good God which dealt so graciously with us; whose name for these and all other mercies toward his church and chosen ones, by them be blessed now and evermore."

In these difficult times there may be drastic financial losses but as long as one still has family, friends, character, and faith in God one is rich. One may lose the jewels from one's hands but how infinitely more valuable are our fingers. Our mercies far outnumber our miseries always.—D. Carl Yoder.

Intelligent optimism is one of the greatest constructive powers for inspiring men to great and noble purposes.—Grenville Kleiser.



A STILL DAY IN AUTUMN

I love to wander through the woodlands hoary
In the soft light of an autumnal day,
When summer gathers up her robes of glory.
And like a dream of beauty glides away.

How through each loved, familiar path she
lingers,
Serenely smiling through the golden mist,
Smiting the wild grape with her dewy fin-
gers
Till the cool emerald turns to amethyst.

Kindling the faint stars of the hazel, shining
To light the gloom of August's moldering
halls,
With hoary plumes the clematis entwining
Where o'er the rock her withered garland
falls.

Warm lights are on the sleepy uplands wan-
ing,
Beneath soft clouds along the horizon
rolled,
Till the slant sunbeams through their fringes
raining,
Bathe all the hills in melancholy gold.

The moist winds breathe of crisped leaves and
flowers
In the damp hollows of the woodland sown,
Mingling the freshness of autumnal showers
With spicy airs from cedar-alleys blown.

Beside the brook and on the umbered meadow,
Where yellow fern-tufts fleck the faded
ground
With folded lids beneath their palmy shadow
The gentian nods, in dewy slumbers bound.

Upon those soft fringed lids the bee sits
brooding,
Like a fond lover loath to say farewell,
Or with shut wings, through silken folds in-
truding,
Creeps near her heart his drowsy tale to
tell.

The little birds upon the hillside lonely
Flit noiselessly along from spray to spray,
Silent as a sweet wandering thought that only
Shows its bright wings and softly glides
away.

—Sarah Helen Whitman.

FREDA'S THANK OFFERING

(Continued from page 322)

wildly and started blindly toward the high-
way.

Out of the group they came to meet her, carrying the bruised, broken body of him who was more precious than life to her.

Her heart stood still! Her blood stood still! Her soul went numb! Martha Cairn led her back into the house, wondering if life were still in the body that moved so passively beside her.

Inside she fell on her knees at his bedside, rained kisses on his face, his hair, his eyes; wept and prayed brokenly, growing quieter for a moment now and then only to break out into more hysterical, frenzied sobbing.

"Oh Davy, My Davy, how can I—how can I—let you go? O God in Heaven help me! O God, Why—Why—Why?"

Later Martha Cairn came back and led her away. Somehow she was put to bed and slept fitfully, jerkily, waking now and then to assure herself for one dazed moment that it was not true—that it could not be true! And then burying her face deep in her pillow to sob piteous, heart-tearing sobs in the big, dark, empty night.

And then—somehow—after her spirit had spent itself a holy soothing calm hovered over her—enveloped her. Angels came down and touched her. Her Davy became as beautiful to her in death as in life. Her spirit grew quiet. A beautiful—an other-worldly smile was in her heart and shone out through her eyes—her face.

The next day she knelt beside her Davy's casket and prayed, "O God, I thank you for the beautiful, lovely lives you have given to me—to have as my own—for a short time. O God, I thank You that they have led me to paths where life is beautiful—to love—to service—to unselfishness—and helpfulness; and O God, help me to go on in that path. Take my life and use it—take it for a thank offering for the beautiful, the holy gifts You gave me and let their sweet savor live on in me. Good-by, O my darling, darling Davy-Boyl!"
Hutchinson, Kansas.

BLIND MARY, A SWEET SINGER

(Continued from page 326)

that, after a brief illness of fever, blind Mary had fallen asleep, to waken in Heaven. Who of us could begrudge her the gift of sight thus bestowed! Truly, she who "endured, as seeing him who is invisible" would count it the greatest reward and joy to see "the King in His beauty," Himself!

The jasmine still grows in the courtyard of our old hospital, its penetrating sweetness permeating even the pain-darkened ward; but its fragrance is no sweeter than the memory of little blind Mary, who used her gifts for the Lord—as a child by sharing her gift of happiness with others; when older by using (dare we say it?) her gift of blindness to bring to many sin-dimmed eyes, by word, and song, and life, a vision of the Lord Jesus Christ.—Sunday School Times.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

Educational

THE CEDARS OF MOUNT LEBANON

By Anis Charles Haddad

This article supplements the Sunday school lesson for November 24, which deals with the rebuilding of the temple. The cedars of Lebanon were used in the building of Solomon's temple.

It is yet early in the morning, and the mountain air is deliciously fresh and welcome after the lodging of the preceding night in a hotel at the sweet summer resort of Bishirri. The snow on the mountain tops breaks the lone and friendless character of the scene. The heights of Lebanon are like waves of the sea, rolling on each other. Rocks from whose crevices an aged tree looks forth here and there, rise over the pass on the right where troops of goats are browsing and seem to feel it to be their primeval heritage.

After the pleasures and excitements of Damascus and other cities in Syria, the contrast of this wild pass is strong; yet are not our richest feelings, our exquisite enjoyments often the result of this vivid contrast? From the garden to the desert, from the burning sand to the fountain, from the busy hum of the world, even the world of beauty to the rush of the mountain torrent, the cry of the eagles, the savageness of the mountains! And the fir and cedar forest, into which the traveler is entering, feel like a friend. Its very gloom is beautiful, for behind, in front, and on each side is a succession of heights, pointed and bare, or of iron aspect and battle-mented gloom, on which the fierce tempests of Lebanon had beat for ages. These declivities are sometimes divided by ravines, hard of descent. Their bosom wasted, their cliffs withered and stricken, seem to wait gloomily the hour of their departure and to be weary of their own age. How much more sweet and glad is the descent into the forest! The path, its sides covered with grass and wild flowers, goes down gently into its bosom and winds around its shadows and glades and passes into its rich and calm recesses. The camel bell peals through them like a strange and melancholy sound.

The site of these noble trees is a very unsheltered one—on a ridge near the highest part of Lebanon, encompassed with snow several feet deep during half the year, open to the wildest mountain winds and storms. The small forest includes a great number of young trees, and the whole can be walked around in about one hour. The great cedars at some distance, look like large spreading oaks. The bodies of the trees are short, dividing at the bottom into three or four, some of which grow up together for

about ten feet and appear something like those Gothic columns which seem to be composed of several pillars.

In the background are the snowy summits of far-famed Lebanon. Besides the trees the villagers have lighted a fire which reflects on their figures as they sit around it. The glare of the flame is cast at intervals on the trunks of the trees that seem to stand like some of the aged columns of Egyptian ruins around which the people encamp in the desert. There is no danger of conflagration of any part of the cedars from the flying sparks of half-extinguished embers, for the villagers regard them with superstitious reverence and will rather fire their own dwellings than one of these "sacred trees!"

These trees are called by them "saints" because of their antiquity. Moreover as these trees are but few in number, they esteem it a miracle that they cannot be reckoned exactly. They affirm that certain persons long ago, who fed their flocks thereabouts, having been so impious and so hardy as to cut down one of these trees were punished forthwith with the utter loss of their cattle and beasts. One may also see there the spring of a rivulet, which the inhabitants call the "holy river," because it takes its source in a very hidden and delicious place from the mountain whereon grow the cedar saints, and from it descends along the valley, running with little murmuring streams among flint stones.

The ascent to the cedars is very picturesque, passing over hill and glen. At first the great trees appear like a dark spot on the mountain, and afterwards like a clump of dwarfish shrubs that possess neither dignity nor beauty. But as we reach them, they are large and tall and beautiful, the most picturesque productions of the vegetable world.

The approach to the cedars is somewhat difficult, during the winter, as they will be surrounded with deep snow, which is not passable until the middle of July, when it begins to melt away. The ground on which they stand is uneven, being covered with rocks and stones, with a partial, but luxuriant vegetation springing up in the interstices. Their position on the brow of the mountain—surrounded on every side by deep and solemn valleys, rocky and almost perpendicular descents, waterfalls, and dreary dells—has something sacred and awful in it. In ancient times the cedars probably extended over the heights and vales nearer to Bishirri, which was then celebrated as the region of the finest trees. The forests that supplied during so many ages so great a demand, must have covered an extensive tract of ground, and the trees stood closely, as now, together.

Tradition asserts, and the villagers believe that these aged trees are the remains of the forest that furnished timber for Solomon's temple over three thousand years ago. Every year on Transfiguration Day, the Maronites, the Greeks, and the Armenians, celebrate a mass here at the foot of a cedar upon a homely altar of stone. Men, women, and children all esteem it a privilege to come and kneel and sing their hymns beneath the aged trees. This observance leaves a kindly influence on the memory throughout the year and exquisitely appeals to the feelings of children. Here, one or many days are often passed. At sunrise and sunset and at intervals during the day, the splendid solitude is broken by their sweet voices. It is a spot in which many would desire to rest from their labors and to be laid here in the grave, beneath this bank where kings and saints have wept. Amid the last glories of the cedars, the wind moaning through whose branches is like a dirge in winter, and in summer and autumn the hymns and prayers of the people rise up without ceasing.

It is certain that these trees are very ancient, even some thousand years old. They are of such prodigious size and of an appearance so massive and imperishable, that it is easy to believe they actually existed in Biblical times. Those which have fallen during the last three centuries or so, have perished either through extreme age or decay. The occasional violence of the winds probably contributes to their fall. The oldest trees are distinguished by having the foliage and small branches at the top only, and by four or five or even seven trunks springing from one base. The branches and foliage of the others are lower, but I saw none whose leaves touched the ground. The trunks of the older trees are covered with the names of travelers and other persons who had visited them. The trunks seem to be quite dead. The wood is of a grey tint.



Cedars of Lebanon

The cedars seem as if placed in their splendid and perilous site like sentinels between time and eternity—the sad and deathless memorials of the days of the first Temple when God dwelt among His people in the visible glory between the cherubim and in the blessings of earth and heaven, the proofs of His love. All else has perished. The Temple, the city, the generations of men “like the sands of the seashore for multitudes,” thrones, religions, principalities, and powers, have passed like the winds that howl through these branches. And the cedars have stood on the mountain brow immortal! No order has yet gone forth to hew them down utterly. The voice of time is hushed on this cloudlike brow.

The cedar of this species is not found on the other parts of the Lebanon. It is confined to this consecrated spot. Walnut, mulberry, oak, pine, abound all over the mountain. The vast and beautiful sycamores, of a size to shelter a small caravan beneath their branches, are found at intervals on the plain at the edge of the mountains.

The villagers are often found wandering on Lebanon during the summer months in search of pasture; they remain for a long time in the fertile spots with their cattle, and then strike their tents to seek fresh pasturage. Some of the districts of the mountain resemble those of the Italian Alps, being covered with grass, and the numerous springs, together with the heavy dews which fall during the summer months, produce a verdure, richer and of a deeper tint than in less favored parts.

To the fancy of the spectator, seated on the grey rock by the side of the ancient trees, there is something mysterious, yet beautiful, in the murmur of the wind through their recesses something like the wild tones of a harp said to be touched by the hand of the distant dead whose spirit is passing by. The hearer knows that he shall never listen to that sound again in which there seems to be the voice of eternity. The tree near Jerusalem, a venerable sycamore, beneath whose branches the prophet Isaiah was sawn asunder, or the aged olives of the Valley of Jehoshaphat, do not come on the memory or fancy like these cedars of Lebanon, whose image is blended, with the earliest pictures of almost every Christian's childhood, with the ceiling, the walls, the pure gold and all the glory and history of the first Temple of the true God. Shall they live till that Temple be again rebuilt? Perhaps, before they die, Palestine shall resound with the praises of the Lord and the name of the Redeemer shall be borne even to their mountain brow. Then and not till then, had they a voice, they might say, “Now let us depart in peace!”

Of their past as well as present appearance the words of Ezekiel are beautifully descriptive. “The fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.” They all envied him: the cedar, with a shadowing shroud and of a high stature and his top was among the thick boughs, under his shadow dwelt the people. Ezek. 31. The voice of prophecy has perhaps often been heard amidst the shades of these sacred trees; their

name and the images they suggested often mingled in the strains of inspiration. Is there any object in nature more dear to the poet, whether in the tempest they swing their aged arms to the sky or the hymns of the Christians rise sweetly from multitudes kneeling around? The groves of all other lands, even the most ancient, the palm forests that were the pride of Egypt, the noble oak and fir trees of Ephraim and Carmel—the curse withered them; or with the changing seasons they passed away. When the cedars also die, all these in the words of sacred writ, each famous forest in the Old and New World, shall say, “Art thou become like unto us, cut down to the ground: art thou also become weak as we” (Isa. 14:10, 13)?

Many of the villagers come up here when the snows are melted, in the beginning of July, and continue during the hot months. It is, to a simple and primeval people, a favorite and lovely residence, enjoying an air that bears health on its wings, so pure and inspiring, from its very elevated site and entire

freedom from the heat that often prevails in the valleys and lower declivities. They pitch their tents in the forest, free from its perils and habits; the stranger finds a friendly welcome to their primitive homes. They pass very many hours in the heat of day beneath the branches of the cedars, conversing, smoking, and sitting indolently, some of the mothers swinging their children by a cord hung to one of the sacred branches, as if some virtue were thence derivable, or some healing quality to bodily disease. Perhaps the men, from a superstitious feeling, find a peculiar pleasure, unknown elsewhere, in smoking their long pipes, seated on a fallen branch or trunk. It must be confessed that their attitude and looks, in this loved reverie and indulgence, are somewhat at variance with the more refined and enthusiastic reverie of the stranger who would rather be alone in such a spot, than exposed to the fixed and curious gaze of some mother and the voice of her weeping child.

Jerusalem, Palestine.

THE MAKING OF THE ENGLISH BIBLE

II

By W. D. Schermerhorn

This article has been prepared under the direction of the National Commemoration Committee for the observance of the four hundredth anniversary of the printing of the English Bible.

The reign of Elizabeth was from 1558 to 1603, almost fifty years. Eventful years they were. The Peace of Augsburg (1555) had just given Protestantism its right to be on

the midst of a world in motion, religion has its influential part.

During Elizabeth's reign the race was on between the Bishop's Bible and the Geneva Version. The former held the churches, the latter won popular esteem, four to one. When James I came to the throne there was an attempt to secure uniformity about the Church—to reconcile the Establishment and the Puritans to one common service. The one point from which the Puritans could not be dislodged was that there were many faults in the Bishop's Bible. The king disliked the Geneva edition, it is said, because it had notes disrespectful to royalty. So a new edition of Holy Writ, prepared by a commission having representatives from all parties, was planned, being furthered by the king himself. Having been brought up a Scotsman he had an interest in matters of religion. In July, 1604, James announced commissioners and the plans for work. There were to be six groups, two each at Oxford, at Cambridge, and at Westminster. The list of translators included those of the Establishment and of the Puritans, both clergy and laity. The only qualification seemed to be that they should have efficiency as Biblical scholars. To each group was assigned its own particular portions of the whole task. Each group reviewed the work of every other group. At the end two persons from the groups at Oxford, Cambridge, and Westminster respectively were chosen to see it through the press. Free use had been made of previous translations, of the Vulgate and of such Greek and Hebrew texts as were available. No notes were appended, save such as were needful to explain Hebrew or Greek words. The sessions of the commissions actually began 1607, and the printed Bible appeared 1611.

Such a book, authorized by the king, not



MYLES COVERDALE

The Compiler of the First Printed English Bible

the continent. Scandinavia was turning Lutheran. The Council of Trent moved its weary lengths. Brilliant stars sparkled in the literary and theological skies—Shakespeare, Jonson, Bacon, Hooker, Calvin, Melancthon, John Knox, Loyola, Xavier, Socinus, Arminius. The Massacre of St. Bartholomew (1572), and the Edict of Nantes (1598). The defeat of the Spanish Armada (1588), the rise of the East India Company (1601), the plans for colonizing in America. Again in

the hurried product of one or two, but prepared by so large a company of recognized scholars of all schools, passing through so competent editorial hands, could but produce a translation at once accurate, even and idiomatic in style, and set to win well-nigh universal favor. It met hostility, as all new editions do, but was soon adopted by Church and for private use. The Bishop's Bible ceased to be published when the Authorized appeared. The Genevan text held out for half a century longer, but sheer worth finally won for the King James, or "Authorized" Bible.

This Bible of 1611 has been a most influential element in English culture. Its language was of the most elemental and pure type, for it went back to Tyndale and Anglo-Saxon origins. Its place in popular use influenced British character. Its figures of speech, biographical sketches, poems, psalms, and proverbs became the materials of the English-speaking world. The English Bible was nearly a century in growing, but it is probably the most influential single volume ever printed. The Authorized Version held the field for nearly three hundred years. Then important factors aroused the desire for a revision. In the first place there was increasing revolt at the clumsy and misleading versification which often divided sentences and made a paragraph of each verse. Again many English expressions of 1611 were becoming awkward, obscure and even obsolete to nineteenth century students. In the third place manuscripts of the New Testament which are now considered of greatest importance had come to light since 1611; to name a few: the Alexandrian (5th century), Sinaiticus, and Vaticanus (4th century). Greek Testaments prepared through use of these earlier manuscripts prompted Westcott and Hort to say of their labors that "if comparative trivialities . . . are omitted, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the New Testament." A fourth fact was that the intervening centuries of Greek and Hebrew study had given a knowledge and facility in those original languages of the Bible far surpassing the ability of the scholars of the early seventeenth century.

So the demands of accuracy, of utility, of literary criticism all pressed for the revision. A commission appointed in 1870 in the Anglican Church was later broadened in 1871 to include "any persons eminent for scholarship, to whatever nation or religious body they might belong." Old and New Testament committees of twenty-seven members each were formed in England. In 1870 a representative of the British committee visited America and made a plan for co-operation. Thus the revision was on an international as well as interconfessional basis.

Great interest was aroused in the work and when, on May 17, 1881, the first completed copy of the Revised New Testament was presented and copy given to the press in England, the sales mounted to 4,000,000 Testaments in five days. On May 20, it was "released" in the United States. On May 22 the **Chicago Tribune** and the **Chicago Times** published the book entire in their issues. The four gospels, the Acts and the Epistle to the Rom-

ans, 118,000 words in all, had to be telegraphed from New York. The remainder was set from printed copy in hand. Certainly no such reception ever awaited any other publication. The Old Testament was not completed until 1884, at which time the British section, which had been greatly reduced in numbers by death and resignations, disbanded. A voluminous literature arose around the merits and demerits of the revision, and today, after fifty-four years, it has by no means completely displaced the Authorized in popular use.

The American Commission were not fully satisfied with the use which had been made of their suggestions. They were eager, however, that the revision, on which the British had in every case the final judgment, should be given every opportunity to succeed. Therefore they had agreed to publish nothing of their own for at least fourteen years. But the group held together and continued their work. In 1901, twenty years after the first appearance of the revised New Testament in England, there appeared in the United States the "American Standard Revised Version." In many respects it is a more thorough-going revision in the direction of the original text than the British revision. Representing as it does somewhat greater courage in departing from traditional renderings, and twenty added years of scholarly study, it is perhaps the most nearly perfect of any English version published by the authority of a group of scholars. It has met with wide use and will doubtless keep its place for many years.

The excellence of standard versions has not closed the field to "modern speech" and private versions. Indeed, the publication of the great revisions seemed to invite further effort. So there are many independent translations, each having its own constituency. Among the most important may be named: that of Moffatt, most individual and likely most widely used; the Centenary Translation, prepared especially by a mother who read it with her family; and the "American Translation" by Professor Goodspeed.

Thus, "the Word of God is not bound." In every generation men have sought to discover its truest text and to present it in a language and form most adapted to understanding, appreciation, and use. The persistent motive inspiring this labor has not been mere love of a book. It has been the conviction that in these pages we have a progressive showing of God's dealing with men, and of the divine ideal for men and nations. In our own times of disillusionment and struggle no one thing could more greatly help than that we should turn to these great records anew. We should of course not find blueprints for social, political, and religious techniques; but there would be clearly discerned a love of God and of men, principles which, if followed, and ideas which, if developed, would lead us to that more perfect society—on earth and in heaven—which men of goodwill seek, and for which Our Lord taught us to pray.

Grace is grace to the man who knows he is in need of grace and is willing to accept grace as grace only.—M.

THE NEW PSYCHOLOGY AND CRIME

A prominent sociologist has figured out that our nation's crime bill includes annually more than \$3,000,000,000 loss in fraud, \$3,000,000,000 additional in other property losses, about \$5,000,000,000 spent for law enforcement, close to \$7,000,000,000 chargeable to economic waste of crime, and some \$2,000,000,000 in gambling and graft. A total annual expense of \$20,000,000,000! We cannot enumerate the many causes contributing to this terrible record, but it is quite evident that anything which tends to undermine religion and morality is at the root of this evil.

For a number of years we have had a new psychology known as Behaviorism which is taught to hundreds of innocent schoolteachers and college students attending colleges and universities. It is based on the assumption that the universe constitutes one vast mechanism. We are living in the machine age and even man must be looked upon as a machine, a robot, entirely dependent on reflex action, a purely mechanical effect of a physical stimulus. If man then is purely the passive sport of circumstances over which he has no control, he is of course entirely irresponsible for any of his actions, and is entirely without any moral responsibility. To talk about conscience is merely harking back to primitive superstitions of a pre-scientific age. A man's glands are responsible for his action.

The renowned criminal lawyer and infidel, Clarence Darrow, follows this theory in his defense of criminals and tried to show how Leopold and Loeb, guilty of one of the most gruesome crimes in the annals of history, were innocent because of inherited traits and reflex actions beyond control. Some time ago a university student who had been inoculated with this new theory committed a crime just as an experiment to test out the reaction it would have on himself, but faced with a prison sentence the reaction proved to be regret and remorse.

The philosophy goes on to show how this machine called "man" operates, or rather is operated, how its strings are pulled, how all its movements, whether of limbs or of speech organs, are mechanically caused, how all that we call efforts are mere illusions, all that we call memory a mechanical registration of physical traces, all that we call faith, hope, charity and generosity are mere names to which in reality nothing corresponds.

A teacher says: "The educational practice of America is increasingly moulded by this theory, its teachings have spread across the continent like wild fire before which nothing can stand." When Chicago and Columbia universities speak the rest must follow to maintain their scientific standing. The behavioristic psychology, carried to its ultimate conclusions, does away with both religion and morality, is a potent cause of crime and a menace to the nation. Dr. Watson, one of the leading exponents of the theory, claims that within fifty years "marriage will have ceased to be an American institution." We need Christian colleges where the Ten Commandments are respected and taught, and where our young people can be instructed in the Christian religion.—Lutheran Herald.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Christian Principles are outstanding marks of the Christian life. Such principles manifest themselves in the life of the child of God in contrast to the prevailing marks of character that are manifest in the unbeliever. Christlikeness is the description that we can best give to these Christian principles. Just as Christ stood out among men as "separate from sinners" so the Christian is separate from the unclean and the unholy practices and motives of the ungodly world.

We sometimes hear the worldling speak of principle in men. They often mark with particular emphasis the principle of honesty in business or the principle of giving material benefits to the needy, or of truthfulness. But it is well to analyze the quality in our own heart that makes us admire these principles in men. Is it simply because it makes it better for us that they are so? Is the business man's demand for it due to the fact that it is better for his business or does he rejoice because it is an evidence of another soul who is right before God? Do we admire Christianity because it is a good world betterment movement, or because it is a means of saving men's souls and fitting them for heaven? Do we seek to save our neighbors for Christ and the Church because this will make our living easier among them, or do we work for their salvation because we long to see God glorified and men saved? Surely there is a difference so vital that it marks the great difference in the viewpoint of Christian service and power. The first or selfish motive makes men interested in political movements and the mass movements of church-joining and reforms along various lines of morals and temperance. The latter or godly view makes men interested in the regeneration of people in their hearts and seeks to bring them to that place where inward power from above transforms their character and makes them a living light and glory before God and men.

However we must not lose sight of the fact that although the principle is from the "hidden man of the heart," its manifestation is in the outward life in such things as the kind of clothing we wear and the kind of words we speak and the actual deeds we do. It will not do to profess to be meek and quiet in spirit, if we indulge ourselves in the adornment of the proud by wearing "gold, or pearls, or costly array." Those whose hearts are truly humble will not be continually boasting of themselves and seeking to draw attention to their own greatness and ability. Humility does not mind "high things" but will "condescend to men of low estate." Christian meekness will not be found fighting back with the fist, the tongue, the sword, or the gun. Contrary to all this, true meekness will return blessing for cursing and good for evil. And thus in every other principle of the Christ-life there is an inward motive and an outward and even very material expression which makes the principle manifest before men. Because of this necessary outward expression we as men look for and rightly expect good works in connection with every Christian principle that is found in the heart. We have a right to doubt the truth of the principle if the professor of it will not join the church and submit himself to the commandments and ordinances of God's house and the restrictions that distinguish the man of God from the man of the world. And although it is possible for the hypocrite to go through many forms outwardly without any inward reality, it is not possible for a true Christian to maintain principles within and at the same time not put them into practice in a way to be seen of men. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

What has all this to do with our Young People's topics this month or any other month? Very much, if you will take the time and pains to look into the work you are doing in your meetings and the things you strive to get out of the subjects not only for this month, but every month throughout the year. May God bless you in this seeking and in the fulfillment of the same. As ever yours for a young people who are alive for the Lord, The Editor.

CHAPTER STUDY—CHRISTIAN PRINCIPLES.—I Peter 3

Topic for November 10

MOTTO

"Eschew evil, and do good."

MEDITATIONS ON THE CHAPTER

I. Principles Illuminated in this Chapter.—The great principle of submission which begins in chapter 2:13 continues here in chapter 3 in its various applications to Christian conduct. It is first applied to the wife in her relation to her own husband. Its winning power not only blesses the wife whose husband is a Christian but is specially manifest in the winning of those who do not obey the Word.

The Submission and winning power of the

wife does not lie in her ability to decorate herself and appear beautiful outwardly. But it lies in her spirit of meekness and quietness which gives her favor in the sight of God and so brings her power before men.

But the husband is not without a place of submission in the home. He is to submit to a considerate life toward his companion. She is to be honored by him as an heiress to the same grace of life which he enjoys. He is to recognize her position of privilege in prayer with himself and to remember that any mistreatment of her will hinder the Lord's blessing.

All believers are to be of one mind in their relationship toward one another. The heart is to direct the conduct in pity and compassion and in the manner of courtesy—a spirit of unselfishness. Retaliation does not savor of lovingkindness nor of the submission to suffering that is the privilege of the Christian

to endure and to be rewarded for. The tongue is to be an instrument of truth and righteousness. The deeds are to be such that bring peace instead of strife. We do not need to defend ourselves. There is One whose eyes are over the righteous and whose ears are open to their prayers. Suffering in the cause of righteousness is a cause for happiness because the Eye who sees and judges righteously will surely give us our due. And our upright conduct will have an influence with men that will put to shame the falsehoods that have been perpetrated against us. Christ is our example in submission and suffering when He died in our place, bearing the reproach of those who falsely accused Him.

II. Suggestions for Junior Programs.—

The teachings of this chapter can largely be made applicable to the junior mind. The suggestive assignments can be so made that these points may be brought out. The spirit of the woman who wins is simply the Spirit of Christ as it applies to the woman in her sphere of life. Her very meekness and quietness would not harmonize with the spirit of the fussy woman who must dress with attractive ornaments and loud colored clothing, or with something to indicate worldly rank and wealth. Bible teachings on dress here harmonize with deep and underlying principles which boys and girls may be led to see. Thus they may be delivered from that smallness which sees a long list of legal "Thou shalt not's" in the shape of certain ornaments and articles of apparel. The principles will forbid the articles and if we learn to love the principles we shall have no difficulty in the details that show us the way of consistency. In this same way treat the other suggestive topics for juniors showing that, when the Lord comes in, our manners are as they should be to those around us.

OUTLINE STUDY

- I. **Conduct of Christian Wives.**—vv. 1-6.
 1. Subjection to their own husbands.
 - a. The winning power toward the one who is not saved.—vv. 1, 2.
 - b. The beautification not in outward ornament—
 - Plaiting the hair.
 - Circling with gold (Gr.).
 - Decorating raiment (Gr.).
 - c. Adorned with a meek and quiet spirit.
 - d. After the example of holy women of old time.
 - e. Like Sara toward Abraham.
- II. **Conduct of Christian Husbands.**—v. 7
 1. Considerate of woman's weaker frame.
 2. Honoring her heirship with himself.
 3. Keeping the prayer life unhindered.
- III. **Conduct Toward All.**—vv. 8-22.
 1. Of one mind.—vv. 8, 9.
 - Of compassion.
 - Of love.
 - Of pity.
 - Of courtesy.
 - Of blessing rather than resistance.
 2. Followers of the good.—vv. 10-22.
 - With the tongue and lips—seeking peace—eschewing evil.
 - Trusting in the Lord.
 - Happy to suffer for righteousness.
 - Ready to testify.
 - Keeping a good conscience.

Triumphing in resurrection glory.
Like Christ who suffered for the unjust.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Subjection."
2. Life Lessons.
 - a. On the woman who wins.
 - b. The most beautiful adornment.
 - c. The husband with knowledge.
 - d. The Christian's manners.
 - e. The Lord in the heart.
 - f. The great pattern of suffering.

For Seniors.

1. Winning Womanhood.
2. Manly Manhood.
3. The Spirit of Peace.
4. The Source of Power in Suffering for Righteousness.
5. The Motives of Christ.

PERSONAL THOUGHT

When the Lord is sanctified in the heart, our whole life will be ordered in harmony.

SEED THOUGHTS

The last, best fruit that comes to perfection, even in the kindest soul, is tenderness toward the hard; forbearance toward the unforbearing; warmth of heart toward the cold; and philanthropy toward the misanthropic.—Rutherford.

The world may do without its Niagara, whose thundering roar and majestic rush excites the highest amazement of mankind, but it cannot spare the thousand rivulets that glide unseen and unheard every moment through the earth, imparting life, and verdure, and beauty wherever they go. And so the Church may do without its men of splendid abilities, but it cannot do without its men of tender, loving, forbearing souls.—David Thomas.

Some of the children of God must go into the furnace to testify that the Son of God is there with them.—E. Prentiss.

The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign, not of God's displeasure, but of His widest and most compassionate face.—Dean Stanley.

In the highest class of God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation.—J. H. Vincent.

MISSIONARY DAY.—II Cor. 8

Topic for November 17

MOTTO

"Abound to every good work."

MEDITATIONS ON THE CHAPTER

I. **Missionary Day.**—This is only a special time set apart for the centering of our thoughts upon the work that should have occupied our labors throughout the year. Every day is a missionary day to the Christian who has really found his calling. We give labor and prayer and thought to the service we are rendering to the Lord, in life and testimony, and we do it every day as opportunity affords.

We hope to accomplish more through the year by the encouragements which a special day may bring to those whom we would train in missionary endeavor. Boys and girls and adults have engaged in some special missionary enterprise during the year. Their successes and even their feeble attempts to do something for the Lord and His

cause will be an encouragement to some one else. We can tell "what the Lord has done for us" and thus stir up others to enter into His service and let Him work through them.

Sometimes we may get into the rut of talking missions more than working at missions. This special missionary day is an opportunity to talk about missions after we have been doing something. The suggestion of the man who, being asked to lead in prayer, waited till he had put something into the Lord's treasury, was a good one. And while we would not make the rule absolute that one should not talk until they had done something, it should be a real principle with us that we will not talk unless we purpose to do something to fulfill the expression of our convictions.

II. **The Text.**—II Cor. 8.—The message of this chapter is to speak of the example of the churches of Macedonia in their spirit of giving. Paul centers the thought he wants to express in verse 7 as follows: "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love toward us, see that ye abound in this grace (giving) also." He wants the same grace to develop in a practical way as it has been seen in the churches of Macedonia.

A suggestive program is to be provided by the General Sunday School Committee for this service. This meeting is to be in co-operation with the return of the earnings of the Quarter Fund which the boys and girls have used during the past season and whatever other activities the congregation may have engaged in.

JUNIOR YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 17, 1935

Theme.—Giving.

Song Selections (From the Book Usually Used)

Scripture Reading.—II Corinthians 9:1-7.

Prayer.

Topics.—The Famine and the Means of Relief (Acts 11:22-30).

Paul's Generosity and Unselfishness (Acts 20:33-35).

Giving as a Proof of Faithfulness (II Cor. 8:16-24).

Peter's Unselfishness (Acts 8:18-24).

Sources of Information for Further Study:

Recent Issues of the Youth's Christian Companion and the Words of Cheer.

YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 17, 1935

Chapter Study, II Corinthians 8:1-24

Song Selections (From the book used ordinarily in the Young People's Meeting)

Scripture.—II Corinthians 8.

Theme.—Giving for the Cause of Missions.

Prayer.

Topics.—Where Money Can Be Applied in the Home Field.

Financial Needs of the Field in India.

What Money Can Do for the Work in the Argentine.

Our Financial Responsibility for Africa.

Methods of Gathering Mission Funds Suggested by II Cor. 8, 9.

Sources of Information:

Mission Pages of the Regular Gospel Herald.

Mission Supplement of the Gospel Herald.

Annual Report of the Mennonite Board of Missions and Charities.

Recent Issues of the Christian Monitor and the Youth's Christian Companion.

PERSONAL THOUGHT

Does our zeal reach farther than our lips and in the meetings we hold together? Let it reach out deeply in our toils for the Master.

SEED THOUGHTS

Ho! reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Mount up the heights of Wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward.—I. B. W.

OCCASIONS FOR THANKSGIVING.— Psa. 136

Topic for November 24

MOTTO

"In every thing give thanks."

MEDITATIONS ON THE CHAPTER

I. **Thanksgiving in the Christian** bursts forth on multiplied occasions. In fact everything that comes to his experience is somehow connected with the loving provisions of the Heavenly Father and works together for good. And to know this is to be filled with gratitude and thanksgiving to Him.

We thank Him in the morning when our eyes are open; for has not God preserved us through the darkness and given us a new day? We thank Him when we sit down to our food to partake of the bounties He has provided. We thank Him as we read His Word and find the many precious promises and warnings and exhortations that show the loving provision of the Father for our spiritual welfare. We thank Him for the friends we meet and for the kindness He has inclined their hearts to show toward us. We thank Him for the works of nature around us, which God has made to surround us and to sustain us and to rejoice our hearts; for the sun to shine upon us and to give us warmth; for the moon and stars to lighten our nights and to speak to our hearts of the mighty Creator; for the earth on which we dwell with its living creatures, its grass, and flowers, and trees; for rocks and mountains, lakes and rivers, and seas and oceans; for valleys and plains.

We thank Him especially for salvation and spiritual fellowship with our Creator. We thank Him for spiritual blessings that come to us in our Christian experience. We thank Him for the blessed hope that is given to us of things to come. We thank Him for foretastes of the glory that will be realized in its fullness when this waiting time is over. We thank Him for the experiences of trial and sorrow which discipline our souls and bring us into sweeter fellowship with spiritual values.

II. **The Text.**—Psa. 136. This psalm, composed for Israel's expression of thanks, is a

good illustration of how we should express our thanks for the multiplied mercies we are receiving from God.

III. **Suggestions for Junior Programs.**—A part of the time may be used to think of the lesson from Psa. 136 in which Israel was taught reasons for thanking the Lord. After this has been discussed, lists which the boys and girls have suggested may be discussed as to occasions for thanksgiving. Perhaps this discussion will bring some to remember some new things which they had not thought of before. The very thought will kindle a more kindly feeling toward God and will enable all to feel a deeper gratitude for blessings received.

OUTLINE STUDY

I. Occasions for Thanksgiving.

1. At the time of eating.—Jno. 6:11, 23.
2. At the time of communion.—Luke 22:19, 20.
3. When the Christ Child was recognized.—Luke 2:25-38.
4. When Israel was delivered.—Ex. 15:1-21.
5. In the time of harvest.—Deut. 26:1-11.
6. At the laying of the foundation of the temple.—Ezra 3:10-13.
7. Daily at Jerusalem.—Acts 2:46, 47.
8. Heavenly gathering.—Rev. 7:9-12.

II. Exhortations to us to Give Thanks.

1. In everything.—Phil. 4:6.
2. At the time of worship.—I Tim. 2:1.
3. Continually in Jesus' name.—Heb. 13:15.
4. For food.—I Tim. 4:3, 4, 5.
5. For spiritual blessing.—Col. 1:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Thanks," "Thanksgiving," etc.
2. Discuss Occasions when God's People Gave Thanks.
3. Let the Boys and Girls Remember Their Blessings and Bring Them Forth Together for Thanksgiving.

For Seniors.

1. Times of Great Spiritual Significance as a Time for Thanksgiving.
2. Thanksgiving in the Smaller Things Received from God.
3. Thanksgiving for Spiritual Blessings.

PERSONAL THOUGHT

A right knowledge of God together with a right condition of heart will fill us with thanksgiving on many occasions.

SEED THOUGHTS

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thos. Fuller.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaac Walton.

Do not wait for a special day in which to be thankful. He who waits for thanksgiving day to be thankful in, will not be thankful when it comes.—Sel.

Without Thy sunshine and Thy rain
We could not have the golden grain;
Without Thy love we'd not be fed;
We thank Thee for our daily bread.—Sel.

MIRACLES OF PAUL (Jr.).—Rom. 15:15-24; Acts 19:10-20

Topic for December 1

MOTTO

"By the power of God."

MEDITATIONS ON THE CHAPTER

I. **Demonstrations Of God's Power through Paul.**—Paul's conversion was a miracle of God, as all conversions truly are. Perhaps we note it more because of the great change wrought in a man who before tried to destroy the followers of Jesus. It is also remarkable in that the miraculous light from heaven with a voice came to him convincing him of his wrong and impressing him with the power of God in connection with Jesus of Nazareth.

The miracles of Paul were not only a demonstration that God had chosen him as a vessel for His service, but they were a means of showing men of strong opposition that there was more in the Gospel which he preached than the claims of men. Of his miracles he has written, "I will not dare to speak of any things save those which Christ wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (R. V.).

Paul did not take the credit to himself of other men's labors. Neither did he boast of the power which belonged to God. But he gloried in the privilege of being the servant of God and of being used to make men see the way of life. We may well learn the lesson of Paul for our own experience in Christian service. We need the assurance of His power in our work, but with that assurance we need to keep humble and give the credit to whom it belongs. And when God gave him abundance of revelations that might endanger him in becoming vain, God kindly sent the humiliating thorn that would keep him reminded of his nothingness and Christ's greatness. II Cor. 12:9.

II. **The Text.**—Rom. 15:15-24; Acts 19:10-20. These two passages tell of some of the kinds of miracles and signs which were wrought by Paul in his ministry. He tells of his attitude toward the work of God through him, and the miracles show what conviction the Lord could bring upon the multitude through the ministry of a man who was pliable in His hands.

III. **Suggestions for Junior Programs.**—Take time fully to describe the experiences of Paul, formerly called Saul, in his conversion. Let the boys and girls take the different accounts given of this event in the Acts and compare them. Let those who are more experienced draw lessons from this.

The circumstances under which Paul was used to work miracles can be taken up with some detail showing how each miracle had a special work of God to accomplish in the work of the Gospel and were the means of calling attention to the message to the salvation of souls.

OUTLINE STUDY

I. Miracles Wrought through Paul.

1. Blindness of Elymas the sorcerer.—Acts 13:11.
2. The cripple healed.—Acts 14:10.
3. Devils cast out and the sick healed.—Acts 16:18; 19:11, 12; 28:8, 9.
4. Eutychus raised.—Acts 20:9-12.
5. The viper does not kill.—Acts 28:5.

II. Miracle wrought upon Paul.—Acts 9:1-9, 17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Paul."
2. God Working Miracles by Paul.
 - a. Give an account of each miracle and the circumstances connected with it.
3. Paul as the Miracle of God.
 - a. His conversion.
 - b. His service as a messenger of Jesus.

For Seniors.

1. Paul as a Pattern of God's Miracle of Grace.
2. The Use of Miracles in Paul's Work.
3. The Miracles of Paul and Some of Their Lessons.

PERSONAL THOUGHT

Are we meeting the conditions for power from God in our Christian service? Can God entrust us with power, or would such entrustment only make us vain?

SEED THOUGHTS

Power from on high is cooperation with God.—Cook.

No power of the Holy Ghost can fill you while you are full of your own ideas of your own importance. All must go.—Ingram.

Oh, to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to His service I go;
Broken that so unhindered,
His life through me might flow.

G. M. Taylor.

THE SHINING CUP

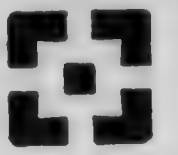
Did you ever hear the story of the shining cup? A certain man was traveling through the hot, dusty valley along a road which led over the mountain. As he drew near to a spring beside the mountain road he saw a small girl standing there vigorously rubbing a tin cup. He asked her for a drink of water. "Certainly, sir," she answered, "as soon as I finish this cup." "What are you doing to the cup?" he asked. "Oh, I am just shining it," she replied. "Why are you doing that?" asked the man. "Does some one pay you to shine the cup?" "Oh, mister, of course not," exclaimed the girl. "You see, I live up the road about a mile and I come down here every now and then and shine up this cup, because the travelers seem to enjoy the water more when they have a clean cup to drink out of. There are so many things I can't do, but I can keep this cup shining." Then, having refreshed himself at the cool spring as he drank from the clean cup, the man went on his way and thought this world would be a happier world if more people worked on the principle of that little girl and found their cup and kept it shining.—Our Young People.

BOTH KNEES NEEDED

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.—S. S. Times.



BIBLE STUDY



TABERNACLE STUDIES

XLIV. Cleansing of the Lepers—Exodus 13

By the Bible Study Editor

In the former studies the law was established concerning the purification from defilements of the flesh in the natural or ordinary functions, and in diseased conditions which exuded defiling matter contacting the flesh and contacting other persons. Such defiling conditions were very definite and very apparent. There was no need of inspection and testing for those natural and discharging defilements. When unnatural conditions existed, and when appearances were of such a nature that they could not be accounted for, the causes were required to be determined by tests prescribed in the law of God. It was not left to the opinions of men nor to the opinion of the sufferer as to the nature of the illness or consequences thereof.

God directs men to ways of safety and saves men from the consequences of evil contacts. One may suffer from the existence of sin in his own life and from the contacts of sin in the life of another when the nature of the sin is quite apparent. But there is much in the life of every person that is so little understood and which is of so subtle a character that it is not recognized as evil. Or, if recognized, is not valued in its true character. Not all sin is estimated by men in its actual destructive effects on their own lives and on the lives of those who innocently and unconsciously come in contact with it. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

The judge of the leprous condition of a man was the high priest, Aaran, or one of his sons. It was the agent of purification who must determine the nature of the defilement. God has not left man to be his own judge of sin; yet, there are many today who presume it to be in the province of one's own conscience, or knowledge, to judge the nature of his conduct and the effects of it on his life and on the lives of others. If such were the true condition, why did God set forth the tests to be used in connection with the discernment of the disease?

Jesus met the men who were leprous. They had been rejected as unclean by the priests who had judged their condition correctly according to God's law. God's law and Jesus' judgment of the leprous condition of those persons coincided. The lepers called themselves unclean, as the Law required. Jesus, when He healed them said, "Be clean." He did not say, "You are clean," or, "You never were unclean." Their physical condition and the evil effects of their condition had long before been determined by the law of God

and was unchanged by the lapse of many years of observation. Leprosy is the same today as it ever has been, a condition that may appear harmless but in its nature is deadly. Its symptoms are established by the law of God and are unchanging. It is so with sin as described by the law of God, and the effects of sin are so deadly that God has provided the only way of escape from the consequences of it.

Is it not true that men recognize these laws of God both in the possible contaminations of disease and of moral depravity? Isolation from physical contagions is everywhere recognized as the only safe course for the welfare of the public. And isolation for the morally depraved is known to be the safe course for the preservation of the moral and spiritual good of men. The pesthouse and the asylum are well-known institutions. It is also recognized that established symptoms are the guides for both diseases of the flesh and of the mental or moral ailments; and those who are well versed in the knowledge of these ills are considered competent in the judgment of them and in the final determination of the necessity of isolation. God should be recognized in His competency to judge, and His Word should be recognized as the safe guide in deciding what we may call sin, and how one should deal with it.

THE SUFFERING CHRIST

Upon the cross I see today
My Lord, my Christ, in agony.
His suffering wakes within my breast
A yearning wish to give Him rest.

I see the blood drip from His side
Which sabre point has opened wide;
And while it flows I hear Him cry,
"Why hast thou left Me thus to die?"

The nails that pierce His hands and feet
Are crimsoned by His last heart-beat.
His parched lips about to burst—
He cries aloud, "I thirst! I thirst!"

He bears the stinging crown of thorns,
The soldiers' mock, the people's scorn—
A death no human tongue nor pen
Can e'er portray to mortal men.

Then all amazed I ask to know
Why Christ, my Lord, should suffer so.
And glancing past the cross I spy
All mortal sins piled mountain high.

I hear Him say with dying breath,
"These brought Me to this tragic death."
My sin was there. Ah, now I see!
My Christ and Lord thus dies for me.

—J. L. Ernest.

There are two classes of sickness or uncleanness, as already noted. There are two classes of spiritual impurity—the manifestly defiling and open transgressions of a putrefying character, and the insidious and slowly developing spiritual wickedness which later on defiles and destroys the whole body. The latter are comparable with the character of leprosy. In the nature of humanity, in the very life stream of our being, there is found the germ of sin which later rises to the surface in the inequalities of thought and of life. Iniquity is but the unequal character of human conduct. At one time the conduct may be just, but again, it is unjust. The life becomes spotted with the acts of sin. Not all the tissue of life is affected by sin; it is partly whole and partly diseased. But the active leprosy spreads itself; and the contamination of sin spreads its influence until its power destroys the whole body. Where the outbreaking is discovered and proved as to its nature, there should be the law of separation and the application of the verdict, calling such an one unclean.

May we here note the difference between the active and inactive spots. Lev. 13:3, 4 and 5, 6. The active leprosy in spots is sometimes raised, as a scab, or as a depressed condition of the skin. The destructive nature is determined by what it has affected. The inflammation has raised the flesh, it has deadened the tissue as a scab; it has caused the flesh to die and to shrink. The sin phase of leprosy is its activity and destructive nature in the spiritual body—the rising of the nature to change its natural use and function; the deadening of what has been active in a godly and normal use; the falling away and cessation of what was once active in righteousness. Does not one recognize in his own life the departure from God and the cessation of His service because of the risings of sin in the heart and life? This is the mark of God's law. "The wages of sin is death."

There are distinguishing marks of inactive deformities. V. 6. The plague may have begun or an effect have been produced similar to that of active leprosy, and then it be found to have ceased, or what is not a true leprosy have caused the condition. "He shall wash his clothes and be clean." In I John the statement is made that "Whosoever committeth sin transgresseth the law" (Verse 4). "Whosoever sinneth hath not seen him, neither known him" (verse 6). "Whosoever is born of God doth not commit sin" (verse 9). One should note the distinction between the active verb and the negative statement. "Committeth" and "transgresseth" are both in the active tense and signify the active nature of the sin life, which is an active leprosy. The latter verse signifies a cessation of the active sin and applies to the inactive character of that which caused the spot of the leper.

All have sinned, but many are still continuing in sin. Leprosy has broken out in every life, but with many it is in such an active state that they are unclean; and no one can possibly call them clean when their lives are examined by the tests of God's Word. They may not be included in the congregation of the righteous. The healing of the spiritual leprosy is possible when such an one comes to Him who said, "I will, be thou clean."

All have sinned, but many have come to the Lord to be made clean, and He has spoken the word of healing which will stand the proving of its efficiency. Such may show themselves to the priest and apply the test of purity and be called clean. The test of purity is the inactivity of the diseased spots. The raw flesh spots may be healed and the mark of its work will remain—a shining bright skin differing from the former perfect and active tissue, but no longer active. The spot may be darker than its surrounding tissue, but it does not spread. The child of God who has been purged of his sin no longer lives in the continuance of it. He has become dead to its appeal and to its active dominance in his life. Rom. 6:1, etc.

Who does not bear the marks of a once active transgression of God's law? Who does not find in his life the motions of sin which must be carefully guarded and watched and tested by repeated provings as to the active principle actuating them. "Let a man examine himself and so let him eat." Let such put to themselves the test of their purity and fitness to be in the household of God.

It may be that many would set themselves to be judges of leprosy of others, but the right of proving belongs to the priesthood, of which Christ is the representative. The Word of the Lord gives to men the symptoms of both the active leprosy and of the inactive by which a man may prove himself and present himself for cleansing. When, through the providences of grace and salvation, we may be healed there should be none who ungratefully forget to thank Him who has healed them.

THE HEAVENLY LIGHTHOUSE

Lighthouses may be seen dotted along the coasts of all civilized countries, and ever form an object of intense attraction.

The pleasures of the lighthouse-keeper's life in summer and the perils and trials in winter, rise up in the mind at the sight of the familiar white tower rising from the rock, or standing out of the midst of the restless waves.

But the lighthouse is of most importance to sailors, acting as a beacon to warn them of rocks, sands, or shoals; and as a beacon to guide them into the true channel or harbor of safety. We are all sailors in that we are on the voyage of life, and we need lighthouses to guide us.

The Word of God is our lighthouse in many ways. Let me name some.

1. **A lighthouse shines amidst the darkness.** In Second Peter 1:19, we are told that we have "a sure word" . . . "whereunto ye do well that ye take heed as unto a light that shineth in a dark place." David, the sweet singer in Israel of old, said of the Word, that

it was a "lamp unto my feet, and a light unto my path" (Psa. 119:105). See to it that the Word of God is indeed to you a True Light amidst the darkness, guiding you from the gloom of sin, misery, woe, and despair, into the glories of the Celestial City, "whose Builder and Maker is God" (Heb. 11:10).

2. **A lighthouse gives warning.** We can look at the Word as giving warning. Noah was warned of God of judgment coming on the earth (Heb. 11:7). Ezekiel was told by God, "Son of man, I have made thee a watchman unto the House of Israel: therefore hear the Word at My mouth, and give them warning" (Ezek. 3:17, 18). David said, "Moreover by them is Thy servant warned" (Psa. 19:11).

Suppose sailors were to give no heed to the lighthouses provided for them, it would be foolish of them, and the consequences would be that they would perish. Suppose the sailor on the voyage of life neglects the warning to "Flee from the wrath to come" (Matt. 3:7), there remaineth nothing "but a certain fearful looking for of judgment" (Heb. 10:27). Haste then, oh, haste to the Savior of sinners.

3. **A lighthouse also guides to safety.** And so it is with God's Word. There are so many guiding lights all pointing to Jesus Christ the "True Light" (John 1:9), that the reader can steer straight to salvation. Here are a few rays from the Heavenly Lighthouse: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). May you be led to know the Lord Jesus Christ as your Savior and Friend here and evermore.

4. **A lighthouse is a government guide for sailors.** If he trusts to every light, to his own light, or is led astray by wreckers' lights, it is now largely his fault, for the lighthouses are so distinctive and reliable. So the Lord Jesus is the true and only Guide. He said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Keep clear of false light. Trust Him, cling to His Word, and all will be well.

5. **A lighthouse can be neglected.** It gives light for any mariner, but it compels no mariner to take heed. So with the Light of Truth, it shines bright and clear for all. It compels none to heed. It only needs to be neglected to lead to danger and almost certain disaster. The sad thing is, that many men and women, as well as boys and girls neglect the Word of God, while others despise it, though it alone is "able to make thee wise unto salvation" (II Tim. 3:15). See to it that you are a Christ acceptor.—C. S., in Sunlight for the Young.

THE SECRET OF A RICH LIFE

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Philips Brooks.

SONG LEADING

Song leading is an art. Not everyone who can beat time is fitted to lead Christian singing.

Music, because of its triple appeal to the physical, mental, and emotional phases of life, is the most powerful and gripping element in any worship service.

We derive physical pleasure from singing. Children love to sing just for the fun of it, though they cannot understand a single word.

Music gives mental stimulation. Stirring and inspiring ideas frequently are presented through a good hymn.

Our emotions are touched by music. Feelings of love, loyalty, courage, reverence, are strengthened by the strains of ennobling melody and harmony.

Because of its effects upon us physically, mentally, emotionally, music can produce vital spiritual results in our lives.

Singing relaxes us physically, so that without strain and tension we can let God's presence impress itself upon us.

The words of good hymns have lofty ideas and noble thoughts which give us exalted ideas of God, of Christ, and of the various experiences and beliefs of a Christian.

Music's direct influence upon the emotions is well known. And nothing climaxes our expression of devotion to God and Christ like a carefully-selected and well-sung hymn of consecration.

Therefore, the song leader who is responsible for the music life of a congregation, a Sunday school, or a young people's meeting, has a tremendous responsibility. By proper music and a wise selection of hymns, the leader of song can wield almost as much influence as the minister.

Some hints for the song leader:

1. Know the hymn thoroughly.
2. If there are some unique and interesting facts about the authors of the music or words, or about the history of the hymn, call attention to them briefly. But don't talk too much in introducing a hymn. Usually don't say anything except announce the hymn and its number in the book. If the hymn is well chosen it will tell its own message without exhortation from the leader.

3. Never ask an audience to sing louder. There is no connection between lung power and worship. Hymns should be sung with genuine enthusiasm and meaning, but that is not "loudness."

4. Never draw attention to yourself. A song leader should be very inconspicuous.

5. Don't beat time with some peculiar mannerism of the arm or hand which draws people's thoughts away from the hymn. Some song leaders beat time like a policeman giving traffic signals. Others act as though they were picking cherries.

6. Remember that a hymn is supposed to help the congregation in some worship experience such as praise, confession, thanksgiving, dedication. The hymn should always make the singer more conscious of God.—Adapted.

When people are wrong with God "inside the veil" they are usually wrong with others "outside the camp."—Selected.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.—Ezek. 18:1-32; 33:1-20

Lesson for November 10, 1935

Golden Text.—So then every one of us shall give account of himself to God.—Rom. 14:12.

In the language of this book, the Lord always addresses Ezekiel as the son of man, using this term ninety-two times. And Ezekiel always speaks of God as Jehovah (R. V.), thus recognizing not only a Creator but also a loving God who, out of transcending love, has made a covenant of grace with His people. The Spirit of the Lord gave him the ability to depict divine truth in graphic word pictures, and gave to him a more than ordinary persuasiveness of voice. The more difficult people are to persuade, the more grace the Lord will give to His messengers. The greatest prophets spoke while Israel had wandered farthest from God.

Ezek. 18:2. Proverbs (I don't refer to the Biblical ones) are often only part truths. The wise sayings of the sages, and the accumulated wisdom of the ages is condensed into proverbs which become the speech of every day. The proverb in this verse is true. Let the father and mother in the home get dissatisfied with the church or its officials to the extent that they find fault, and it is a rare thing to find the children having any use for the church. To those of you who are unfortunate enough to have lost your children to the church, I would suggest that you examine yourselves and see if there was not at the time that your babies were growing up a spirit within you that was not pure love towards the church and the things of God. But there are and can be exceptions to this rule. A Saul may sire a Jonathan; and an Amon may be father to a Josiah. This would be an utterly hopeless world if Mr. Skinner's sons all had to be skimmers. And nobody would be responsible for his own character; but the blame for what I am would be God's.

Verses 5-9. See also Psalms 15 and 24. Man is the only living being that has moral concepts. This very quality in man shows that he is responsible to God. And the standard of conduct which the Lord reveals in these scriptures is accepted by the moral sense of the world as the only rule of life that can be followed with unfailing profit to individuals and nations for all generations. Any violations bring their aftermath of sorrow and suffering.

Verses 10-20. In this chapter we have three generations used as an illustration: (1) a godly father; (2) a wicked son; (3) a godly

grandson. The father may be to blame for the son's being what he is, but the son is not to blame for what the father is. But in the ultimate, each person is responsible for being the character he is. The family of Manassah, King of Judah, well illustrates the teachings of this lesson. For many years he lived wickedly. He then repented. God forgave him for the years of sin and gave him life; His son was very wicked. Refusing to repent from his evil course he came to an early end; His son Josiah gave himself whole-heartedly to the worship and service of God, and God specially honored him. When a child from an unusually wicked home lives a godly life he deserves and gets double honor.

Are people saved by works? Or was this only for Old Testament times? Works of righteousness are always evidence of faith and desire. Rom. 2:7-11; Acts 10:34, 35. Lack of works would obviously be proof of the opposite. No, the saints of the Old Testament times were saved by grace as well as we; but they were not saved unless their sorrow for sin was accompanied with a whole-souled desire to walk in the ways of the Lord. Neither are we.

Verses 21-28. It is a poor rule that doesn't work both ways. This one does. A penitent sinner by turning to the Lord and doing right finds life; and a retrograding saint by getting tired of goodness and revelling in sin finds death. A principle that does not work both ways would be different from anything else revealed of the character of God and His laws.

Ezek. 33. Watchman and parents have a greater responsibility than others, but they are freed from all blame when those over whom they watch and whom they teach refuse to receive warning and instruction. But if preacher and parent both fail, then I must look out for myself if I don't want to lose life and glory. Greater responsibility means greater reward or greater judgment, according as we are faithful or unfaithful.

THE RETURN FROM THE CAPTIVITY.—Jer. 29:4-14; Ezra 1:1-11; Psalms 126:1-6

Lesson for November 17, 1935

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Psa. 126:3.

Jehovah, in contrast to the gods of the heathen, is always giving evidences of a forgiving spirit. No matter how terrible the judgments which He pronounces upon His people He always gives a message of hope in the end. Though Israel is in exile, God

will take care of them there, and after seventy years will bring their children back to their own land. It was the Lord who punished them for their idolatry and Sabbath-breaking by sending them into exile; and it was the Lord who returned them to their own land when once they had learned the lesson that there was but one God and that His laws were true and righteous altogether.

Ezra 1:1-6. Only the High and Holy One who inhabiteth eternity can tell what shall be in the future, for with Him there is no past nor future, but only an eternal now. This foretelling in the Book of books proves its authorship to be divine. Long before he was born, the Lord designated Cyrus by name as His servant who would cause Israel to return from a yet future exile and to rebuild a temple not yet destroyed. Isa. 44:28; 45:1.

Cyrus was an idolater; but in some way Jehovah spoke to him. In the first place, we know he was not ignorant of Jehovah, as is true today of multitudes who do not enthrone him as Jehovah alone in their hearts. He gave God honor in thanking Him for giving him world dominion. Realizing this, he is willing to build Him an house for His glory. The more I realize the greatness of God's kindness towards me the more will I be willing to do for Him.

Not by might. Israel could not save herself from going into exile, much less could she have delivered herself therefrom of her own strength. It was the Spirit of God, moving on a heathen monarch and on heathen peoples, who made the return and the rebuilding of the temple possible. But if God's Spirit works on the hearts of heathen, it will surely also work on the hearts of His believing ones. And so He moved on the hearts of some thousands of Jewish exiles to return to Palestine and to work towards the building of the Temple. God desires only those means and men that are willingly consecrated to His service. When Nebuchadnezzar took the vessels of the Temple to Babylon and stored them in a heathen temple there, he showed by that act that he considered the idol the conqueror of Jehovah; when Belshazzar drank from the sacred vessels while he praised the gods he made mockery of the true God; but when Cyrus returned the vessels and provided means for the rebuilding of the temple he honored Him as being above all gods of earth; as being God of Heaven—and the heavens do rule.

Psalms 126. Before the Lord could turn again the captivity of Zion nationally there had to be a returning to Him in Spirit. This was not the first time that they had been returned. They had been in Egypt and when they cried to the Lord He sent Moses, who led them forth to the promised land. During the period of the Judges they were again and

again brought into political bondage as a result of going into spiritual bondage, and were delivered whenever they in their hearts turned to the Lord. The same is true in the life of every human soul in every age. The miracle of deliverance is so stupendous that it is more like a dream than a reality. Those who are delivered and returned to their rightful heritage as sons of God cannot be sad while they meditate upon the miracle.

If the change is not great enough that your unsaved neighbors can and will talk about it, nor important enough to you for you to want to talk about it you did not get very much.

Verse 4. The word "streams" means an irrigation ditch. Southern Judea or the Negeb required irrigation for the successful farming of crops. As the water in the irrigation ditch is taken from its natural course and turned where the farmer lists, thus turning the desert into a fruitful field, so the Psalmist prays that his life may be likewise surrendered to God, no longer to follow the course of nature, but taken from its natural course that it may go where the Lord wills and thus accomplish in the moral desert of this world what water does to the natural.

THE MESSAGE OF HAGGAI AND ZECHARIAH.—Ezra 3:1-6:22; Psalms 84:1-12; Haggai, Chapters 1, 2. Zech. 4:1-10

Lesson for November 24, 1935

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psalms 122:1.

Ezra. Ezra, the scribe, and Zerubbabel, the governor, were the men whom God used to lead the returning exiles to Palestine and to rebuild the temple. No good work is ever accomplished without opposition, and this was no exception. In fact, the opposition caused the work to be stopped for some years. But the opposition was not the only cause of delay; a real cause lay in the indifference of the people themselves.

Psalms 84. It is easy to sing about my love for the church, but so often my actions show the opposite. It is not enough that I lament the lack of opportunity of frequenting worship in the house of God. If I really want to go I will find a way. You will spend your time doing that which you prize the highest. If you consider a day in the house of the Lord better than a thousand at Atlantic City you will never spend a Sunday at the seashore.

Haggai. Not the time. The time is always right for what I want to do. The fact that these exiles thought it the right time to build themselves ceiled houses but not the right time to build a house for the Lord just shows that they did not care if the house of the Lord was ever built, especially if it was to be done by their means.

Does it pay? The best paying investment in any community is a church house. The best wages I ever earn I receive for the hour I bow before my Maker. When Israel neglected the worship of Jehovah their crops brought small returns, but when they gave themselves to the service of God wholeheartedly the Lord blessed their fields with abundant crops. "Seek ye first the kingdom

of God and his righteousness," etc., is still and always has been true.

Chapter 2. The second temple was insignificant from an architectural standpoint compared with the first; but into this second temple, remodeled by Herod, came one day the Son of God, and the glory of the second became greater than the glory of the first. When He arrived He brought peace.

It is far more glorious to have the indwelling Christ than to observe the symbols of religion.

Zechariah. In company with Ezekiel and Isaiah this prophet speaks to us in the rich figures of Oriental speech. Until you have learned in some measure to understand this imagery these books will not unlock to you their rich treasures.

Chapter 1. Men come and go, but the Word of the Lord abideth forever. Neglect of the law of God does not make it void. Its rejection does but bring its penalties upon our head. The forces of evil are at rest only when the good has been overthrown; the good are too often at rest when evil is on the throne. The people of God have no right to rest as long as evil is active in the life or in the community.

Verses 18-21. The horns destroy, but the carpenters build. Am I a horn within the church or a carpenter?

Chapter 2. Though Israel was in exile, they were yet under the protection of the Almighty. They were to Him as the apple of His eye.

When God dwells in the midst of His people, the peoples of many nations shall join themselves unto them.

Chapter 3. Joshua and his brethren were a sign. You can easily see through the figure and see the Savior of the world. During the years of His earthly ministry Satan was constantly at His side to resist Him. His rags of humiliation were changed to heavenly glory, and instead of Joshua, the priest, we see the Stone with seven eyes, which are the seven spirits of God.

When Pilate engraved the words "Jesus of Nazareth, the king of the Jews" upon the board above the Savior's head, the Lord removed the iniquity of that land. As the scapegoat carried away the sins of the nation so the Lord carried away the sins of the world.

Chapter 4. This contains the vision of the golden candlestick and the two olive trees. Zechariah asked the angel who showed him these things what they meant and was given the explanation. The work of rebuilding the temple would not depend upon the might and power of political forces, but by the power of the Spirit of God. That is the secret of all Christian work. Acts 1:8.

EZRA'S MISSION TO JERUSALEM.—

Ezra 7:1-8:36

Lesson for December 1, 1935

Golden Text.—The hand of our God is upon all them that seek him for good.—Ezra 8:22.

At the time of our lesson Artaxerxes, son of Xerxes (Ahasuerus), was upon the throne at Shushan the palace. God moves in a mysterious way, and perhaps the fact that a Jewish maiden had become the queen for his

father may have influenced the son in favor of the Jews. The time of this return was thirteen years before Nehemiah received the privilege from this same king to go and rebuild the walls of Jerusalem.

Verse 6. When God moves the heart of a man it is easy for his servants to receive favors. Nehemiah similarly received the privilege to go to Jerusalem and work for its good in answer to prayer. That request of Ezra's was for the things which the king granted in his remarkable letter to Ezra.

Verse 7. In the recapitulation of the journey as recorded in chapter 8 it is mentioned that in the beginning no Levites had volunteered to return to Jerusalem with Ezra. And only after an urgent request from Ezra were these Levites willing to go along to minister to the caravan in matters of God.

Verse 8. In Chapter 8 Ezra mentions that he had made a boast to the king that God would take care of those who sought Him. After making such a boast, to ask for a military escort would have been an inconsistency. Ezra did the consistent thing; he committed himself and caravan to the care of Jehovah by fasting and prayer. In return God delivered these people with all the treasure which they carried from the marauding bands of the desert, and they made a speedy and safe trip.

Verse 10. This is a verse which with only the change of name from Ezra to you should be true of you and everybody else. He first prepared his heart to seek the law of the Lord; second, he lived it; and third, he taught it. Are you interested in the study of the Bible? No? Well you can create an interest in it for yourself. That is what Ezra did, he got his heart in such a shape that the study of God's Word became a delight to him. Appetites in reading and study are the result of cultivation. The Bible is a serious book, and reading light literature destroys the appetite for the Bible. Reading the serious and best literature will lead you to the best of all. To be a successful teacher of truth it is necessary to exemplify it in your conduct. Actions speak louder than words. Under such a leader it is no wonder that the people became so hungry for the Word that they stood to listen to it all day long.

Verses 11-26. Things Ezra received for the cause. First of all he could have all the Jews in the empire to form the company. But the crowd was not large, for most of them preferred the luxuries of a heathen city to a godly pilgrimage. Second, the king and his counsellors gave large sums towards the cause of the Lord, and Ezra was encouraged to solicit and take all he could find in the province of Babylon of silver and gold, also the freewill offerings of the Jews themselves; and what more was needed could be secured out of the king's treasure house unto an hundred talents of silver, etc.

Such beneficence on the part of Artaxerxes puts to shame the miserliness of those who profess to love the Lord. Then, too, those who gave themselves to the service of God were exempt from taxation. The teachers of the true religion are the greatest benefactors of any community. If more people were supported to teach we would need less officers to punish crime.

But civil government is necessary. A cer-

tain element in every community can only be controlled by the strong arm of the law. This last authority was also delegated to Ezra, so that nothing was withheld that he needed for the good of the cause. Our failures lie not in God's failure to provide the means but in our neglect to use them diligently.

Chapter 8. Ezra would not go without religious leaders. The first thing that you

should consider in moving from one place to another is this: Are there proper church facilities there? If not, don't move unless you can take them along. The first building erected in the neighborhood should be the one that will be the religious center of the community. The proper order is: First, the Church; Second, means of bodily sustenance; Third, and last, creature comforts.

Lancaster, Pa.

TRUTHS, HOMELY BUT WHOLESOME, FOR SUNDAY SCHOOL TEACHERS

By Lyda Fulton Schoon

No nation or church rises higher than its leaders. Individuals in the church or groups may be higher spiritually than its pastor or teachers, but not the church or class as a whole. Thus we see our great responsibility to God, as well as our great privilege as pastors, teachers, and leaders. Why did you become pastor of that church? Why are you teaching that class of children?

One gets a feeling of religion in doing things. Many a person is unconsciously trying to buy his way to heaven by his religious works. It may be that a person has been good to you and so you take a class to please that friend, or to please the preacher. Again, no one else seems willing to do the work and you are coaxed to do it. Others are tempted by pride to take places of leadership. Some work as long as they "are appreciated." You may have public speaking or musical talents and here is a way to use them. I trust, my friends, that none of these are the motives behind your service. If so, it is just "wood, hay, and stubble," and will have no heavenly reward.

The True Incentive

There is only one true incentive for preaching a sermon, teaching a Sunday school class, or singing a song in a church—"the love of Christ constraineth us." Having found Christ as Savior from sin, we have made Him Lord of our lives and are eager that others may know Him and His Word also.

Having answered the question, Why are we in Christian work? let us next ask ourselves, What is the goal toward which we, as leaders, are striving? It is threefold: to witness to the lost of Christ, build up the saved in the knowledge of God's Word, and help each one to find and fill the place in life which God has chosen for him.

The most precious lesson I have learned as a Sunday school teacher, is that we of ourselves cannot convict the lost of their sin and need of a Savior, and we cannot argue, persuade, threaten, or coax the saved into seeing sins in their own lives or the harm of worldly living. These things are spiritually discerned. We learn in John 16:8 that only the Holy Spirit can convict the sinner of his sin of unbelief, or reprove the Christian as to the need of righteous living. The Lord uses Spirit-filled Christians in bringing these truths to others, and He answers their prayers in behalf of others. Many are literally prayed into seeing their responsibilities. Recently a group of church officials have come to see and act upon their responsibility in a certain

matter pertaining to the church life. We shouted "hallelujah" when we heard this, as a few saints had been secretly praying about the matter for years.

Having come to a conclusion why we are in Christian work, and what our goal should be, let us answer the question, How are we to teach those for whom God has made us responsible? We hear your answer, "First by our lives." What are some of the things our pupils expect to find in the lives of their teachers and pastors?

Be Sincere

A group of boys in a mission were asked why they preferred the little old lady they had for a teacher. "Because she is real," was their answer. Perhaps also you heard an evangelist tell of a conversation with the superintendent of a factory in a certain city in which he had recently conducted meetings. The superintendent told of missing tools and materials that had been returned to the factory. Here was evidence of the sincerity of the converted employees.

Perhaps we would not think of taking other people's things, but what about taking our employer's time, and are we always truthful? Honesty with others is the fruit of honesty with God. We recently heard of a pastor who resigned because he said he was not sincere. We respect him for his honesty, but what a tragedy! Sunday school teacher, do you believe Jesus Christ is the Son of God, and have you personally accepted Him as your Savior? Do you believe the Bible is God's Word even though you do not understand it all? The true Church of Christ stands for these things, and we have no right to occupy a place of leadership in it if we do not believe them.

 **INFLUENCE** 

Drop a pebble in the water,
 And its ripples reach out far;
 And the sunbeams dancing on them
 May reflect them to a star.

Give a smile to someone passing,
 Thereby make his morning glad;
 It may greet you in the evening
 When your own heart may be sad.

Do a deed of simple kindness;
 Though its end you may not see,
 It may reach, like widening ripples,
 Down a long eternity.

—Joseph Morris.

Keep our Promises

Again, there is the matter of keeping promises.

I once heard a pastor say he would rather break a promise to a grown person than to a child. One could better explain the reason to an older person. Perhaps you feel you have lost your influence with some of your people. It may be a broken promise that you have forgotten all about. You promised that class of children something and then forgot to give it to them. But they have not forgotten. The teacher in a neighborhood Bible class wondered why a certain woman suddenly dropped out. Two years later she learned that it was because of a misunderstanding. Twice this woman had been asked to prepare a little topic for the next meeting. She went prepared to give it, but the one in charge called on her daughter to give the topic instead. This woman now knows the oversight was unintentional, and is determined that the experience will make her a better teacher of the class of little children which she has been given.

A Christian young man was scheduled to speak to a group of boys and girls. The opportunity came to speak in a large church. He failed his appointment with the seventeen boys and girls in order to speak to the larger crowd. He later realized his mistake, for it took a long time and much persuasion on the part of other wise leaders for him to regain the confidence of those boys and girls.

Be Faithful

Closely linked with keeping promises is faithfulness. Jesus did not command the disciples, "Be thou successful," but, "Be thou faithful." Let us be faithful to the class over which God has placed us. Do not run off for something more attractive to you for the moment. If it is necessary to be absent, let them know why, and provide a substitute if possible. No class enjoys being given second place in the affections of a teacher.

Some years ago a woman was put in charge of a Junior young people's group. People thought she was foolish in her faithful attendance at those children's Sunday afternoon meetings. It was not necessary for her to sacrifice her personal pleasure every Sunday, they said. To one who so remarked, she answered, "I must answer to God for these children. Some day they will go to college and I want to lay a foundation that can meet the temptations of college life and the criticisms of Modernism." Today one of those boys teaches in a high school and points back with appreciation to the lessons learned from that faithful woman fifteen years ago.

The One Thing Needful

Hours could be spent in discussing our need of an ever increasing knowledge of God and His Word. No amount of personality or charm can make up for a lack of faithful study and presentation of the Bible. Let us always try to give our best even though only one person turns out. It has been hard for some of us to learn that people want neither our apologies nor our bluffs in place of a real message and a sincere life. Even though they try to cover their true feelings with indifference, down in the heart of almost every listen-

er to our message is a hunger for a deeper knowledge of God's Word and the desire for an overcoming life. It is His Word which we want to feed them, and to Him we long to direct their eyes.

Here in a church is a group of fine Christian young people. But shall that new girl in our class be given the impression that it will be all right for her to keep company with and marry any young man that happens to come to the church? No. It is our responsibility as her Sunday school teacher to help her see there is a difference between an obedient child of God and one who merely goes to church.

Here is where we must avoid gossip, however. You are no doubt familiar with the story of the artist engaged to paint the portrait of Alexander the Great. He was in a quandary about painting the scar on the king's face. Finally the portrait was painted with the king's finger over his face in such a way as to cover the scar. How often this illustration has been used to close lips to unkind words about others!

Be Impartial

Another important quality in a Christian worker is impartiality. Recently a mother admitted to us that her own children knew she loved one and not the other. Of course she was not a Christian. Oh, Christian worker, ask the Lord to so fill your heart with a love for all your boys and girls, men and women, that there will be no room for partiality. Each individual has a different temperament and needs different help. Some may need much more help, yet this can be done without partiality. "Deal with principles, not personalities."

Are we unselfish? Do we gladly give up members of our class for other service for the Lord? We can never forget an experience while in high school. We were asked to teach a class of children, and the teacher did not want to give us up. But our impression was that we were wanted in the class not so much for what we might learn of the Bible, as that we would add one more to the attendance and five cents to the offering records. We determined then by the grace of God that if He ever gave us the privilege of teaching a Sunday school class we would not try to "hang on to" any one in that way, but would encourage each one to study and fit himself for the place of service the Lord wanted him in. The reason the Dead Sea is dead is because it has no outlet. So the church, or organization within the church, that is not sending its members out into other fields of service soon becomes stagnant.

Three Kinds of Pride

Another way Satan seeks to spoil our testimony is through pride. Pride manifests itself in three ways: pride of face, pride of place, and pride of grace. We usually think of pride as associated with the first two aspects, but what about pride of grace? Do we have a "better than thou attitude", just because God in His mercy has thrown protecting walls about us and kept us from committing some of the outwardly gross sins? Are we proud of our children and family and their achievements? The children in a certain home adored their father. One day while talking with them the mother said, "Do you

know why Daddy is so good to us? It is because when he was a little boy he asked the Lord Jesus to save him from his sins and come into his heart. It is Jesus who has kept Daddy true to Him, makes him good to us. So we must thank God for your father and let Jesus use our happy lives and home that much more to make others happy." Those children have learned the difference between being thankful for and proud of their father and Christian home.

Beware of Jealousy

Again, there is that green-eyed monster, jealousy. How many heartaches it has caused! Perhaps we are not jealous of those who have more material things than we, but do we envy the popularity or spiritual success of others?

There are many other ways by which we teach and preach indirectly. How much we all have learned by the sweet way some Christians have taken afflictions, misunderstandings, and persecutions! A Christian woman was reprimanded for something because all circumstances were not known. She kept the matter to herself not giving Satan the chance of stirring up strife in a church in which the Spirit was working. Afterward she said to a dear one, "I believe I have learned my hardest lesson. I can, and do, thank God for what He has taught me through this. I thank Him it was I who was so treated instead of a younger Christian. I think I understand a little of what Jesus meant when He said, 'Father, forgive them, for they know not what they do!' I also pray that God will never allow that person to so judge another, it was just that Satan used him unwittingly."

Let the Holy Spirit Have His Way

In conclusion, how can we develop these Christian virtues about which we have been thinking? Just one way, **watch and pray**. Nothing can take the place in our lives of the daily meditation on God's Word and fellowship with Him in prayer; then the instant obedience to His revealed will. In other words, absolute surrender, letting the Holy Spirit completely possess and use us.

As we said in the beginning, we are very conscious of the fact that we all fall short of these aims. So let us not condemn others that may have one fault to overcome while we have another fault, but follow James' admonition to "confess your faults one to another, and pray one for another," that all may be built up more perfectly. "Whatsoever he sayeth unto you, do it."—Moody Monthly.

A PRAYER OF THANKSGIVING

Dear Heavenly Father,

As we draw nigh to the day that has been set apart in which to acknowledge Thee as the giver of all the gracious blessings which have been ours this past year, our hearts are hushed in adoring silence. We enter into Thy presence with praise and thanksgiving.

Many have known the pangs of hunger and some have even slipped away from this world because of a lack of food but Thou has supplied our tables with food and drink. Truly the righteous shall not want any good thing. While portions of this great nation have suf-

fered in the throes of drought, Thou hast seen fit to water our land and bless the seed unto a good harvest. We are assured of food and shelter for both man and beast. We thank Thee for every kernel of grain Thou hast given unto us. The fruit of the land Thou hast bestowed upon us. We praise Thee for Thy loving kindness.

Millions are out of work in the world today, but as recipients of Thy love we have places of labor and a means of support whereby we are yet able to provide for our own. Through anxious days Thou hast brought us safely and we rejoice in Thy nearness unto us. We offer unto Thee songs of praises for Thy gracious provisions for the material things of life.

We gaze across the borders of our United States of America and we see tense international relationships. War clouds heavily shroud many lands. War is an actuality. Thou art the one, O Lord, who can keep the war god, Mars, from reigning in all his lustful sway. We thank Thee for peace. O Lord, hasten the day when true peace may rule and reign in the hearts of men! Wilt Thou intervene in the present tension in Europe and Africa and forbid that the sons of men enter upon another great siege of international butchery?

Atheism and communism have swept away the liberties of thousands in other lands. In America we are yet able to worship Thee in Christian freedom. The enemies of Christ and Christians have gained some strong footholds even in our own land. We pray Thee that the godless Christ-rejecting forces be defeated. We thank Thee for the open Bible and Christian liberty.

We thank Thee for Christian homes. In the midst of a moral revolt and a dwindling faith there are still beacon lights shining brightly in every community. We are glad that family altars are yet standing as monuments of Thy grace. Wilt Thou give us more homes to shine for Thee?

For redemption through Thy blood we thank Thee?

"Redeemed how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed and so happy in Jesus,
No language my rapture can tell."

Angels fold their wings and in adoring silence listen to the song of redemption's story. They shall never know the joys that are ours through the atoning stream of Jesus' blood. Thou art more precious to our souls today than ever before. From the depths of sin and blame Thou hast brought us, Lord.

Today wilt Thou remember those who have never heard the name of Jesus? Speed the message of salvation to those who are lost in the night. Bless those who have heard but have put off the day of salvation. Have mercy on the unthankful and awaken their indifferent souls before they are ushered in before the judge.

These petitions and praises we bring to Thee from hearts that are aglow with the abiding presence of the Holy Spirit. Anticipating Thy coming back to earth again we offer Thee our earnest praise and adoration and cry in faith: "Come quickly, Lord Jesus!" In His name we ask it all. Amen!

—Adapted.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CANADIAN ELECTION SIGNIFICANCE

So shall thy barns be filled with plenty.—Prov. 3:10.

The Canadian National Election is a matter of history. Probably all but the losers for office are glad. Unsettled conditions and much controversy make those of us, who have no appreciation of the same, glad when it is over. Then also, we do not put our trust and confidence in men, or princes, BUT IN GOD. This trust gives us a settled peace, before election, and afterward. Our duty is to pray for the "POWERS THAT BE." With emphasis on "BE." That means those who are in power.

The R. B. Bennet Government, backed by the Conservative Party was swept out of power by a political landslide. This party is akin to the Republican Party in the United States. This party stands for high tariff. The party which came into power, with a sweeping majority, is the Liberal Party, under the leadership of Hon. Mackenzie King. This party stands for a lower tariff, and is akin to the Democratic Party in the United States. This party believes in Free Trade with other nations. From 1926-1930 they gave Canada a period of its greatest prosperity. Much is again expected from them.

It is rather striking that both large parties are headed by two bachelors. Mr. King's native home is in Kitchener, Ont.

The other parties only elected several men to Parliament. These parties are the Reconstructionists, the United Farmers, and the C. C. F. However, the Social Credit Party of Alberta captured most of the seats in that province. The new premier, Hon. Mackenzie King, said concerning this experiment, "I will allow them to try the new experiment in the Province of Alberta, will do nothing to hinder them, and will do everything to help them. If there is anything better in the new experiment, we will adopt those features in the Dominion at large."

It may interest the readers of the Monitor, to have a short discussion of the enigma of "Social Credit," although we declare that even the leader of the party does not seem to know all the implications of the system. This makes us conservative in our own reaction.

Social Credit promoters give C. H. Douglas of England credit for seeing the new system. He has many followers, who seem to be willing to go to the stake for the establishment of it. They feel he is the prophet of a better era. They claim that although the system is profound, that the man of the street can see several principles clearly. They are the following:

1. That we are Living in a World of Plenty.

2. That Machines Have Increased the Usefulness of the Hand, and increased the capacity to produce goods an hundredfold. But that scarcely a twentieth of this productive capacity is utilized. One-third of the people are still in actual want, and one-third on the actual verge of want.

3. That Industry is only Turning out a Fraction of What it Can Produce.

4. That We are Suffering from a Wrong Principle of Distribution. They contend that everyone should receive a monthly subsistence allowance. This to be increased as industry and production are speeded up. That

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

an extra allowance should be given to the man or woman who works most for the social good, rather than for his own existence.

5. They Contend that We are Suffering from a Faulty Mechanism of Distribution.

(1) That only those who have jobs receive money or buying power. That the machines replaced these men, and now they are being penalized. This makes for less buying, and more closed factories and shops. (2) That bankers have the monopoly of the issuance of money. They live by interest obtained from loans; therefore it is to their interest to keep money short so that they can keep on making loans, thus to control industry, and hold the seats of power. That this money they use, comes largely from the pockets of others. That banks use their own credit for loans to a large extent, often making loans up to ten times their capital reserve. (3) They contend that there is a subtle, hidden short-circuiting of money back into the banking system due to unregulated prices, leaving the public still further, and chronically, short of buying power.

6. They suggest Three Remedies, which they say are logical, natural, and scientific. (1) Take control of the banking policy out of the hands of the financiers, but not to put away necessary bank machinery. Base credit not upon money, but upon the production income of the nation. (2) Set up a board of statistics which will regulate the prices of goods according to their real value, as distinguished from their financial cost. Thus the public will keep its buying power. (3) Distribute a national dividend in goods or money to everyone in the country. This at once relieves destitution, gives the people buying power, starts the wheels of industry, and enables people to have market for their goods.

It may be of interest to those on the American side, that Alberta, a large province, voted to try this experiment, more as a "lunge at their past insecurity," than a well thought out attitude to social security principles of government. Whatever comes of the experiment, this much is of value, the bankers have been told that their present Bank Credit System must go. They have put A. B. Aberhart, a former high school principal, now a Baptist preacher, at the helm. They gave him control of the Parliament. Now let us watch from the side lines and see if the system will work.

"THE ITALO-ETHIOPIAN LAND-GRAB"

The whole world lieth in the evil one [wickedness].—I John 5:19.

The above passage from the Word of God was true two thousand years ago, and is still true in 1935. The entrance of the Italian Army into the domain of Ethiopia is just another proof of the verity of the Word of God. When the Spirit of God spoke through the Apostle John, He knew well the underhand-Apostle John, He knew well the underhand-

how that the nations always have been ready tools of the adversary, and knew all too well the proneness of individuals to fall into line of Satan's schemes to destroy man, to make the world a howling wilderness.

Italy is after land. Land-grabbing, with its accompanying tragedies, is an old crime. When King Ahab coveted Naboth's vineyard, even murder was not too much for this plutocrat to commit. Land-grabbing may be more refined in the Twentieth Century; but unmasked it is the same cruel thing as in the past. Mussolini's crime is even blacker than that of King Ahab. He may rationalize, moralize, and legalize all that he wants to, his plan is still for theft—land thievery. The methods of the past were not more brutal than those of today, with planes, tanks, deadly guns, flame throwers, etc.

Nations have been the chief sinners in this direction. The cries of "National Need" "Patriotism" have been used as smoke screens to hide the shame and blackness of it all. In ancient history we find the same things. Just turn the pages of the histories of Assyria, Babylon, Egypt, Macedonia, Greece, and Rome, and you will find the same sordid stories of territorial expansion by sheer force of arms. Mediaeval history is but little better. Modern history shows no improvement. Most of the great powers, if not all, have been guilty of the same crime, so that today ten nations control one half the world's surface. They are Great Britain, Russia, France, Belgium, Holland, Portugal, Spain, Italy, Japan, and the United States.

The United States is also an offender. The raw treatment of the American Indian time will never erase. Then our relations with Mexico, the Caribbean, the Philippines, Hawaii, and Central America are well known. The motives that prompted our nation are no better or worse. We have camouflaged our intentions by declaring that we were civilizing our "backward" neighbors and developing more sanitary conditions.

The so-called "Advanced Nations" call all this "Imperialism." This is to make the business look more decent. Lately, however, a more enlightened conscience is rising. This may not all be conscience, because the world has learned to its sorrow that territorial expansion and land-grabbing of this sort lead to war. Thus the gains often turn into dead losses. The nations can no longer grab what they want, and tell the rest, "It's none of your business." The worst offenders just now are Japan and Italy. World opinion is arrayed against both. This is a hopeful sign. Italy's grab for Ethiopia is no worse than Japan's grab of Manchuria, but it comes closer home.

From the European point of view, more is involved than the grab of Ethiopia. Otherwise there would not have been as much effort to stop Italy at the League of Nations in Geneva. Note the following summary by the Missionary Review of the World:

First, Ethiopia is a rich country both as to soil and subsoil. Platinum, gold, copper, coal, sulphur, iron, and other rich minerals are known to be there. Its plateaus of 6,000 and 8,000 feet are well watered, fertile, capable of multiplied production of cotton, wheat, rubber, wax, coffee, tobacco, oil. Cattle thrive. It is a rich country.

Second, it is sparsely populated and has large areas open and suitable for European colonization, an outlet Italy's expanding population sorely needs.

Third, it controls the waters of the Blue Nile, necessary for Britain's cotton-growing expansion in the Nile Valley, and therefore is an invaluable trading pawn for Italy to use in getting concessions out of Britain in other territorial or political spheres.

Fourth, because of the still-rankling 1896 defeat at Adowa, it is a splendid scene for a dramatic Italian victory-at-arms.

Fifth, it was doubtless conceived by Mussolini to be about the least dangerous ground in the world on which to stage a slashing return to the old days of a conquering Roman empire, thus achieving unity by action, burning up opposition to fascism at home in the heat of patriotic military fervor, and insuring a further term of personal dictatorship.

Sixth, it is almost ideally situated to complete a powerful Italian empire in Mediterranean Africa, thus at one stroke giving Italy a voice in Africa comparable to that of France and Britain, a strength in the Mediterranean rivalling Britain, and a threat at Suez and the Red Sea—Britain's vitally important and jealously guarded route to India.

One should not be unduly cynical about Britain's strong protests thus far in Ethiopia's behalf, to suggest that the taproot of it all is British self-interest. Britain sees the possibility of involving Europe in another disastrous war. Out of Italy comes a great voice. A mouth speaking great things. Let us note a few statements:

Why should the League of Nations be destroyed . . . just to defend a barbarous country which has no right to League membership while it resists Fascist civilization?"

"The British Cabinet was informed that . . . it is the dictator's plan to demand that: Britain cede Malta and Cyprus to Italy; abandon her present rights in Egypt, and control over the waters of the Blue Nile." "He has visions of himself stalking across the Eastern Mediterranean as the Caesars did in days of yore."

The Black Shirt troops have written their own Ten Commandments. The following are the most significant:

(1) The march of armed Black Shirts beyond the frontiers of the fatherland is a fulfillment of human justice and a victory of civilization.

(5) Believe, obey, fight! No sooner said than done under the Fascist regime. Believe—because one knows that Il Duce can never be wrong; obey—because one knows that all orders come from him; fight—because one knows that battle under his orders means victory.

(10) At the first crackling of rifles the Black Shirts will see the mighty figure of Il Duce. They will see him enthroned in the background of the sky behind the enemy, like a gigantic vision, a heroic dream of war. This will be a spiritual reality. . . .

The Nofrontier News Service points out another hidden factor in the Ethiopian imbroglio:

Diplomats and magicians go to the same schools. To understand their tricks, you must not keep your eyes on the hand that is being waved before you, but watch the one behind the table. Never was this more true of international relations than at the present moment. Through special dispatches from a dozen countries, from correspondents with specialized information, indirect moves of the powers take on significance.

While looking at the plight of Ethiopia, watch events in Greece. The royalist movement is an important part of Great Britain's desperate struggle to retain Mediterranean control.

Not for mere reasons of sentiment was a British prince united in marriage with Marina of Greece, and the wedding made a feature of Britain's royal jubilee. Not for simple reasons of domestic felicity was an effort made last summer by British diplomatic and financial leaders to effect a "reconciliation" between King George of Greece, exiled in London, and his ex-Queen, following a divorce obtained several months before in Bucharest. Premier Tsaldaris is justifiably fearful of Mussolini's designs, and wants back the islands of the Dodecanese and

Rhodes; Britain wants them out from under Mussolini's thumb.

The story opens in 1912, when Italian troops, ostensibly to hold off Turkish encroachments, took possession of the Twelve Islands—important in naval strategy. The conquerors pledged a speedy withdrawal in favor of Greece, to which the Twelve belonged. The Greek inhabitants rejoiced, but it proved to be a case of Italians bearing gifts for the Greeks. Violating the 1912 treaty with Turkey, the Italians hung on.

Came the World War. To bribe the Italians into the ranks of the Allies, the secret treaties promised the Twelve Islands to Italy. By Article 20 of the League Covenant, secret treaties were abolished. The United States Senate on May 17, 1920, resolved that these islands should return to Greece; Italy agreed, signed the Treaty of Sevres. Thanks to clumsy international diplomacy, Italy found in Greek impatience an excuse to break the treaty in August, 1922.

In October of that year, came Il Duce. There followed the imposition of ruthless Fascist nationalism and repression in the islands. An exodus gradually reduced the population from nearly 150,000 in 1912 to less than half that number at the present time.

These islands possess great strategic value. They are important for domination of the Dardanelles, the Suez Canal, the route to India. They are far from Ethiopia, but they are not far from the central issues of which Ethiopia is merely a pathetic pawn.

Watch Greece. Watch the whole eastern Mediterranean. There lies a struggle more related, in the long run, to a future large-scale conflict than are the plans and peaks of Abyssinia.

In the meantime may we Christians pray, look up, and trust the "Power" that moves the planets and still rules the world in spite of Satan's rage.

DEATH CHARIOTS THAT RAGE, JOSTLE, AND RUN LIKE THE LIGHTNING

In the day of his preparation, . . . the chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.—Nahum 2:3-7.

Without attempting to answer the question as to whether the Prophet had in mind the modern automobile, when he spoke of the day of "his preparation," of this we are certain: no language that man can form, within the same brief space, can so adequately and strikingly describe the present-day automobile as did Nahum in those expressive lines.

Their raging through the streets, their jostling against each other in the broad ways, their appearance like torches and running like lightning all strikingly depict the motor car of our day.

What concerns us most is the fact that they are "jostling against each other" in their maddening pace, and in their "rage" are brushing thousands of souls out of this life, into eternity, often without any preparation for the change.

In spite of the fact that Labor Day was rainy in most sections, which kept many drivers off the road, 194 were killed and 200 were seriously wounded. What a pile of mangled bodies? What a price? What a crime? This frightful mortality list must needs concern us, who believe that the body is the "temple of the Holy Ghost." More so, we who believe that men who die outside of Christ are eternally lost. What a terrible awakening in a moment of time!

California led all the states in thirty-six lives offered to this MODERN MCLOCH in one day. The indictment does not go against the automobile, but against the man who occupies the seat behind the wheel. This speeding of it over heaps of dead and mangled victims must be stopped.

To us it seems a crime for a Sovereign State to grant to irresponsible men, women, and youths licenses to operate cars, without proving their ability nor testing their sense of social responsibility. When minor accidents continue to occur the license to operate ought to be withdrawn. The Christian Church must supply the conscience upon this serious matter.

COMPULSORY MILITARY SERVICE

Me it [the world] hateth, because I testify of it, that the works thereof are evil.—The Lord Jesus Christ.

The above tremendous declaration from the lips of the Son of God ought effectively to convince every follower of the Nazarene of his responsibility to testify against wrong, whenever and wherever it lifts its ugly face.

A bill is before Congress to amend the National Defense Act so that "no Reserve Officers Training Corps unit shall be established in any school or college until such institution shall have satisfied the Secretary of War that the enrollment is elective and not compulsory."

If you are opposed to **Compulsory Military Training**, where students are expelled from our schools and colleges who have **CONSCIENTIOUS OBJECTIONS TO WAR** and all it stands for, write to the senator and representative in your district when Congress assembles again, and ask for a COPY of the Law and his attitude towards it. If he declares himself in favor of the change to allow freedom of choice, thank him heartily, and send literature to confirm him in the rightness of his stand. In the event he does not favor the amendment, and believes in compulsory military training protest emphatically, and send him literature which shows the wrongness of his attitude.

Passive and complacent sitting by often brings us into more serious conflict and makes us partaker of the wrong by our silence. There is time for silence, but there is likewise a time to speak. With the world facing another world war, let us talk while we may, there may come a time when talking will be a criminal offense. Our Lord said, "I must work while it is day, for the night cometh in which no man can work." Millions are ready to listen now, that may have dull and deaf ears later on. Millions are studying the war question today, that may not be in a mood to listen to us, when the flags fly, the bands play, the drums boom, and paid propagandists write to inflame the popular imagination.

STINGINESS

There is a little parable about hoarding that is appropriate in the discussion of selfishness:

A rose refused to give away its perfume and held its beautiful petals tightly closed while all the other roses bloomed gloriously. And then, too late, it realized that it was withering away, and could not bloom when it wished.

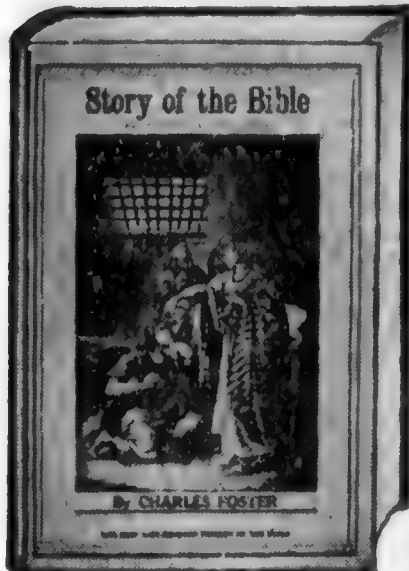
A little bird refused to sing. When it became old and envied its brothers with their lovely voices, it tried very hard to make a melody. But all it could utter by that time was a harsh, shrill chirp.

"If I let anyone have my wavelets," said a brook, "I shall not have any left for myself. I shall keep them all with me forever." And so it did, lying in a hollow place, forming a slimy, stagnant pool.

It is not the fact of possessing money that makes people selfish; it is refusing to share that money with other people.—Christian Union Herald.

THE FAMOUS FOSTER BOOKS

That Have Enlightened the Youth With Bible Truths During
Three Generations of Christian Families



FOSTER'S STORY OF THE BIBLE

From Genesis to Revelation. Told in Simple Language.
Adapted to all Ages, but especially to the Young

By CHARLES FOSTER

Size, 6 1/4 x 9 inches. 704 Pages; 300 Illustrations

BEAUTIFUL COLORED PICTURES

The Best Easy-Reading Version of the Whole Bible

It adheres closely to the Scriptures, retaining their force, dignity and distinction of style, with the pure and simple wording of the English Bible, without comment or doctrinal discussion.

MOST GENERALLY USED—850,000 SOLD

Approved by eminent men of various religious denominations. Valued in thousands of homes, schools and institutions.

Fine Cloth, with Beautiful Design in Three Colors **\$2.00**

FIRST STEPS FOR LITTLE FEET IN GOSPEL PATHS

By CHARLES FOSTER

328 Pages. 140 Illustrations. Size, 5 1/4 x 7 1/4 inches. 328 Pages; 140 Illustrations
Bound in fine cloth, color stamping

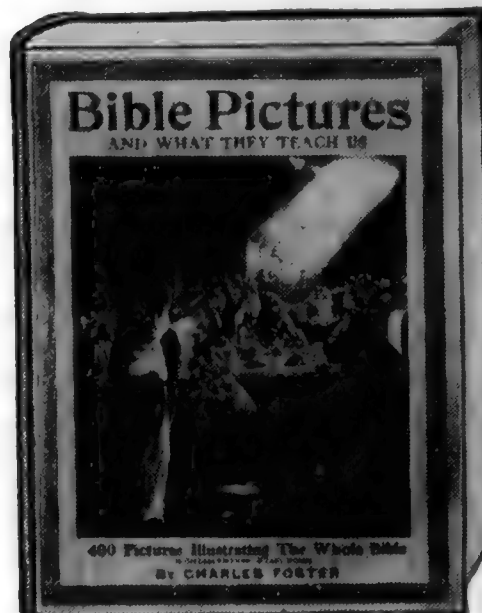
A BOOK FOR THE LITTLE ONES

FIRST LESSONS IN THE BIBLE. Printed in short, easy words. Children 5 years old understand it.

Used in Thousands of Homes as the Child's First Book

"FIRST STEPS" is the mother's favorite. It delights little hearers with interesting stories while leading them on, step by step, through the beautiful Bible story. It is arranged on a different plan from all other books, aided by many pictures and stories of familiar things.

Bound in Fine Cloth, Ornamental Design **\$1.00**



BIBLE PICTURES AND WHAT THEY TEACH US

The Complete Gallery of Sacred Art. 400 Beautiful Engravings. With full interesting descriptions of Scenes in the Old and New Testaments. Printed in Large, Plain Type.

By CHARLES FOSTER

Size, 8 1/4 x 10 in. 320 Pages; 400 Pictures. Who does not love beautiful pictures? Pictures speak a language everyone can understand. Young and old, learned and unlearned, enjoy them.

IN THIS MAGNIFICENT ART BOOK OF 400 ILLUSTRATIONS nearly 100 different artists are represented. Scarcely a page is without one or more pictured scenes, among which are copies of celebrated master-pieces, and many World Famous Paintings from European Art Galleries. This superb book is elegantly printed on fine, heavy paper forming a Complete Pictorial History of the Bible. The binding is rich and beautiful, and it is of large, imposing size.

Bound in Fine Cloth, Ornamental Design in Colors **\$1.50**

The largest and most beautiful ART BOOK ever sold at the price. 400 Beautiful Engravings with full and interesting descriptions printed in Large Type under each picture

THE STORY OF THE GOSPEL

By CHARLES FOSTER

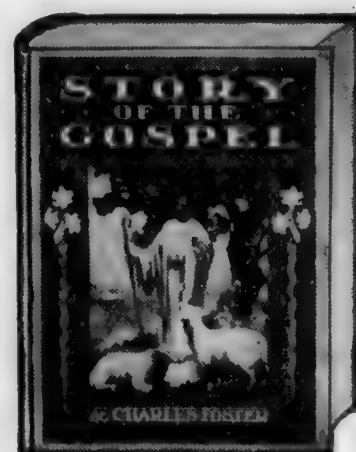
366 Pages. 150 Illustrations. THE CHILD'S LIFE OF CHRIST. Printed in short words. Easy to read and understand. Size, 5 1/4 x 7 1/4 inches. 366 Pages; 150 Illustrations

THE NEW TESTAMENT STORY

In words children can understand—with 150 pictures illustrating all the principal scenes. The events of the Gospels are not repeated, but told in their proper order, making one full, complete and interesting STORY OF THE LIFE OF CHRIST.

The value of this book to parents and teachers who wish to instruct young persons in the truths of the Bible is very great, and its merit and popularity proved by its very general use, and sale of more than 200,000 copies.

Fine Cloth, Stamped in Colors, with Ornamental Design **\$1.00**



MENNONITE PUBLISHING HOUSE
SCOTTTDALE, PA.

WHAT THE LIQUOR-DRINKER DRINKS

He may think he is drinking beer, wine, gin, whisky, or what you will, of alcoholic beverages.

But the lens of common sense reveals the fact that the drinker is consuming, not merely alcoholic intoxicants, but health, wealth, character, reputation, prospects and ultimately life itself. If so, anything which can reduce the consumption of beverage alcohol must benefit both society and the state.

Before the days of National Prohibition the consumption of alcoholic beverages for the people of the United States averaged as high as 22.50 gallons, or the equivalent of 4.85 gallons of absolute alcohol, per year. United States Government estimate of all possible consumption of alcoholic liquors under prohibition in 1930 revealed the fact that there was an annual per capita consumption of not over .85 of one gallon of absolute alcohol per year.

The first year since repeal of the 18th Amendment shows a per capita consumption of liquor, legal and illegal, already more than twice as great as that under National Prohibition. Whatever else may be said about them, dry laws do lessen drinking and decrease per capita of alcoholic poison.

Therefore, they safeguard health, wealth, character and life itself, to the extent they are enforced and fairly administered.—The Signal Press.

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc. A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required. Use for sunburns, chafed skin, insect bites, etc. Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household. Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to
E. J. BERKEY, Oronogo, Mo.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PA.

JOHN L. HORST, Editor
ANNA L. LOUCKS, Office Editor
Department Editors

S. F. COFFMAN, Bible Study
C. F. DERSTINE, World News
J. R. SHANK, Y. P. M.

Vineland, Ont.
Kitchener, Ont.
Versailles, Mo.

Subscription Price

\$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

HE GOETH BEFORE

Jesus never sends a man ahead alone. He blazes a clear way through every thicket and woods, and then softly calls, "Follow me. Let's go on together, you and I." He has been everywhere that we are called to go. His feet have trodden down smooth a path through every experience that comes to us. He knows each road, and knows it well—the valley road of disappointment,

with its dark shadows; the steep path of temptation, down through the rocky ravines and slippery gullies; the narrow path of pain, with the brambly thorn bushes, so close on each side, with their slash and sting; the dizzy road along the heights of victory, and the old beaten road of commonplace daily routine. Everyday paths He has trodden and glorified, and will walk anew with each of us. The only safe way to travel is with Him alongside and in control.—Rev. S. D. Gordon.

C. J. Ramey
Delilah Roth
Ellrose D. Zook
John Horsch
Ira S. Johns
Clarence Edward McCartney
S. Jay Hostetler
Wm. G. Detweiler
J. Protus Brubaker
Anis Charles Haddad

Christian Monitor

DECEMBER, 1935



Julia's Christmas Gift

By Delilah Roth

A Merry Christmas

By Ellrose D. Zook

The Mennonites of Holland

By John Horsch

Christmas Sermon

By Ira S. Johns

The Bible and Life's Crises

By Clarence Edward McCartney



Experiences of an Amateur Missionary Doctor

By S. Jay Hostetler

Missionary Book Review—Undaunted Hope

Reviewed by Wm. G. Detweiler

The Rural Field a Challenge for Young People

By J. Protus Brubaker

Such Was the Inn of Old Bethlehem

By Anis Charles Haddad

JULIA'S CHRISTMAS GIFT

By Delilah Roth



NAPPING the diamond clasp of her costly fur, Julia Wyn and her three companions stepped from the luxurious restaurant in which they had dined. The four girls chatted gaily a few moments over their various experiences of the day, exchanging the usual girlish ideas and enthusiasms. That is, all but Julia. Julia, for some reason, was not talking much today. Had the girls been observant, they might have noticed that Julia hadn't been the old pal for nearly three weeks. The truth dawned upon Susan first, though this was natural, for although the four girls were college classmates, Susan was just a little nearer and dearer than the rest. Slipping her arm through Julia's and giving her a friendly squeeze, she said low enough for only Julia to hear, "What is troubling you, Julia? You seem so, oh, rather far away this afternoon."

"I do? What nonsense!" exclaimed Julia in a quick, nervous manner. "I think we've had a simply wonderful afternoon, and I can hardly wait for the party this evening. I love Christmas eve parties. They say Masons have secured the services of Grayson's orchestra, and did you know that Lucy Spenser and her brother are here? I've never met Phil, but they say he's a real fellow and splendid fun!"

Susan was not satisfied. She sensed rather than actually knew that some deep undercurrent of feeling was driving Julia to this forced mood of gaiety. She said no more, however, and the girls soon parted.

When at last alone, Julia quickened her pace and hurriedly summoned a taxi. After giving the address in a preoccupied manner, she settled down in a far corner and closed her eyes. There was something forlorn and pathetic looking about the huddled little figure.

"I just couldn't do it! It was unreasonable of Grandmother to expect it. What does she think I am? I can't tie myself down to that sort of thing. I'm glad Mother doesn't approve, even if Dad does. To think of spending my life as a welfare worker in the city's slums—oh—" Julia shivered. And yet, deep in herself she felt a stronger urge than she had ever yet experienced.

The screaming of brakes and a sudden halt which nearly threw her into the front of the taxi, brought her back into the world of reality again. She picked up her packages carefully, and stepped from the taxi. Few others had a home such as Julia Wyn. She paused for a moment, breathing a deep, full breath of pure night air. The stars were out, and far in the southwest gleamed one much brighter than the others. It made Julia think of another star; a star that had shone long ago, and by whose light wise men came to bring gifts to their King.

"Must I bring my gifts to my King in this way?" mused Julia. "I who have always wanted to—oh, dear, why do I have to think and think about it?" And Julia dashed up the steps of the beautiful mansion in anything but her usual manner.

Dinner was in progress when she entered,

and not caring to eat, she slipped into the kitchen for a minute's chat with old Sally. Julia liked to talk to Sally, who having been with the home so long, was the counselor of every member of the family.

"Sally, I don't want that work at the mission. Think of the awful people I would have to meet and associate with!"

"There, there, child. You're all upset again, ain't you, honey? Want to go to meetin' with old Sally this evening? We'll slip out and back and have one gran' time together. We haven't had a Christmas eve for these long years!"

"Oh, no," said Julia hurriedly. "I'm going to a wonderful party."

And to prove it, she hurried from the kitchen in whirlwind manner.

Julia's preparations for the party were very elaborate and detailed, and although her maid tried to please, Julia was irritable and almost rude at times. When at last she was ready, she was the highest conception of a fashion artist's ideal. Julia was perfect. Every detail was correct. She glanced at



OUR GIFT

By Ursula Miller

Oh, Christmas is a glorious time,
Of bringing Him our gift,
Who came to earth from heaven sublime.
Humanity to lift.

Let us therefore, whole-heartedly, bring gifts
with hearts of praise
To God above who gives us all our nights of
rest, our days.
This season is a glorious time of loving and of
giving
Because of One who gave His life, that we
may all be living.

O, Christmas is a glorious day
To crown Him Lord and King;
He came and died and paved the way,
Therefore our gift we bring.

Protection, Kans.



herself in the large mirror, and lifted her head higher. A smile of satisfaction crossed her beautiful face; it was immediately followed by a rather vacant, absorbed expression. Forgetting her surroundings, she once more saw herself kneeling at the altar where three weeks before she had for the first time heard the voice of Jesus, her King, speaking to her and asking for her life.

Give her life? Daughters of the rich, what can they give? Money is so cold and hard and lifeless, and it seemed to Julia that Jesus wanted her, not her money. Julia could hear again the soft, sweet notes of the old hymns and the pleading voice of the minister as he brought the message of salvation, but could Julia give her life and services in a city slum mission? It seemed she could not. What of her friends, her wealth and her social position? Then a soft hand touched her shoulder. "The car's waiting, ma'am."

The maid held her coat for her, and Julia slipped into it. She went downstairs, out on the porch, and again into the night. Julia tried not to see the star, but it drew her, and as she looked at it again, it seemed to glow with a calm, steady light of reproach. Before she knew it, she was at the party. Julia Wyn did not realize how she got there or when. Some one took her coat; usually some one did. The flowers were beautiful. The large room was filling with beautifully gowned girls, and handsome young men. Oh yes, there was Lucy Spenser coming toward her with a stranger, probably Phil. The introductions were made, and Julia again was hemmed in by her thoughts. Once she thought some of her friends were regarding her queerly, but she did not attempt to analyze their glances. She could not remember a dinner so long. Never had the jests and jokes of her friends seemed so meaningless and empty. Finally it was over, and as the orchestra played favorite selections the guests were at liberty to go.

Julia could stand it no longer. Rushing upstairs, and tremblingly getting into her coat, she ran down the back stairs lest she be seen or questioned. Down the street ran Julia Wyn, regardless of her evening gown. The star—Julia wanted to look at the star now, for she too was following the star, and it again was Christmas Eve.

At last she came to a little gray stone house. Without ringing, she turned the knob and softly entered. There in an old chair sat Julia Wyn's grandmother, a calm, happy expression on her face. For a moment Julia regarded her grandmother, then, rushing to her, flung herself on her knees, and buried her head in her lap.

"Grandmother," she sobbed, "I couldn't give up before, but now, oh now, I couldn't be happy if I didn't."

"Thank God," said Mrs. Wyn fervently. "I knew better than anyone else, your struggle these weeks, Julia. How wonderful to give yourself to Jesus on Christmas Eve! Think of it, just nineteen hundred thirty-five years ago He gave the greatest of all gifts to the world—for you, for me, for every one."

Julia left her grandmother's home a new person. How beautifully the star twinkled! It humbled her. Lifting her face toward it she said, "Dear God, I thank Thee for the gift of Thy dear Son. Help me always to serve Thee, and if there be other poor rich girls in this city tonight, may they also come to the realization of the true meaning of Christmas. For Christ's sake. Amen."

Manson, Iowa.

STEPPING STONES

Henry Ward Beecher once said, "A man who does not know how to learn from his mistakes turns the best school-master out of his life." Manasseh went to that school-master and learned his wise lessons. The same school is open to us, if we will matriculate. We can be careless or we can be faithful pupils. If we are careless, we shall be wasting precious opportunities, for every mistake should be a stepping-stone to a success.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVII

SCOTSDALE, PA., DECEMBER, 1935

No. 12

A MERRY CHRISTMAS

By Ellrose D. Zook



R. Barton drove his car down the busy street of Hamlin City. He drove in at the curb where another car had just vacated. He considered himself fortunate. Since he knew it would take but a moment to do the little shopping he had to do, he remained in the car watching the crowd go by. What a panorama of human experience must be that of the passing people that busy Christmas Eve! What did they want? Where did they all come from? Where were they going? How did they live? Suddenly he noticed a tall man, with striking appearance, go by. His clothes hung on him like on a homemade scarecrow. His stooped shoulders, his unusual height, a crunched hat, a basket with the split reed worn off the handle, left a picture in his mind. He could follow the crunched hat for quite a way above the heads of the moving mass.

Mr. Barton noticed two ragged urchins with their eyes fixed on a mixture of English walnuts, pecans, and cream nuts. Like a flash they each grabbed a handful of nuts. The wet, snowy pavement was slippery. The one slipped and pushed the feet out from under the other. A white-aproned man was on the spot. With one in each hand he started for the inside.

Mr. Barton called to the clerk, "Here, Sam, give the boys each a bag. Here's the pittance."

"No sirree, Mr. Barton, they must be punished. They're little robbers. I'm going to call the police right away."

"Now, Sam, don't do that. Can't you see how ragged they are? You know the borough doesn't encourage the display of wares on the street. Now, . . ."

"All right, Mr. Barton, you are a good customer, or I would not listen to you."

Mr. Barton carefully admonished the boys and gave them each a bag of nuts. Then he did his shopping and returned to the car. Then again he saw the tall man go by with the basket still empty. It seemed but a short time until once more the man returned. He was carefully scrutinizing every vender's display. Then he stopped in front of a show window just below the street display of the man who sold fruits and nuts. It appeared as though he were adding up on a scrap of paper the prices of the several articles he wished to purchase.

Just then a tapping on the car window

drew Mr. Barton's attention to one of the members of his church.

"Come in," said Mr. Barton.

"I just wanted to talk a few matters over with you," said his friend, closing the car door after him.

"Before we start, who is the man over there? That tall fellow looking in the window with the basket on his arm?"

"They call him Harley. He lives in a rather poor house about a mile out of town on the Hamlin-Bedford pike. He has quite a large family. He's one of the kind that is very hard to help. He has work sometimes. I suppose he had some over the holiday season and now has a bit of money to spend."

"Poor fellow. That's just what I surmised. I know where he lives."

"Don't pity him, for he won't accept it," laughed the man.

While the two men were discussing matters of the church the tall man had gone by and returned again to his former position. After the conversation Mr. Barton quickly returned home. The twins were in bed, but Mary and her mother were busy preparing for the joyous event on the next morning.

"Mother, I'm going to be a bit different tonight," said Mr. Barton as he declared his plans while Mary listened very attentively. They were both averse to the scheme at first, but finally caught the spirit of the venture.



UNFAILING

A star above a stable,
A song upon a hill—
Though the years are many,
Christmas with us still!

Christmas, fair and lovely,
Shining in our homes—
Still the star and still the song
Whenever Christmas comes!

—Nancy Byrd Turner.

They too became enthused. Then he called a downstreet store on the telephone and went to his room. When he came out Mary said, "Oh, Daddy, you scared me with that old cap and coat. You'll disgrace us if anybody finds you out."

"There's no danger," laughed his wife.

This time Mr. Barton parked his car some distance from the former place. It was difficult to limp uniformly at each step. His ragged shopping bag was quite a sight. There was Harley still standing at the window with his empty basket. It was almost closing time. Mr. Barton, too, did quite a bit of window shopping. After looking at the display and taking in everything from a small rubber ball to a balloon-tired bicycle he ventured, "It's about time to get some bargains now before the store closes."

"I am sort of waiting for that myself," the tall man replied slowly.

"You're not shuttin' the store already, are ye?" yelled Mr. Barton to a fellow carrying a sled with red runners into the store.

"In a few minutes."

"Come, let's go in. Now's the time to get some bargains."

Harley followed.

Mr. Barton began. "We two fellows have come in here to see if we couldn't get a few bargains on toys and things for our family. You can afford to rid your shelves of this material now that the season is over. Next year you'll want new things. Wait on this gentleman first till I make sure of what I want." Mr. Barton and the proprietor of the store exchanged glances as the tall man spoke.

"Here, sir, what will these few things cost me?" Harley handed the merchant what Mr. Barton thought was the same scrap of paper he had seen him finger outside the store.

The merchant stated the price.

"What, no more than that?" cried Harley.

"That's the price, sir."

"Hey, Mister," cried Harley. "This is bargain night."

Mr. Barton told the merchant a few things he wanted. "Could I have two large rubber balls for the twins, too?" he asked.

"Well, we can't give everything away," remarked Mr. Carter.

"See here, mister," began Harley after he had counted the returned change, "I have enough left to go to the butchers and buy a good helping of sausage for our Christmas dinner and also enough to help you buy the balls. Give them to him," commanded Harley.

"Here's the money. I'll pay for them. I am so glad I can help somebody. It seems a bit more like Christmas. Take them now and give them to your twins."

Mr. Carter didn't move, and Mr. Barton was dumbfounded.

"I mean it. I know how happy the twins will be." Here the tall man's voice broke. He turned his head, and looked into the street for a moment.

Mr. Barton was outwitted. A lump came into his throat as he dropped the two balls into the ragged shopping bag. He noticed a smile play over the face of Harley. Mr. Carter received the coin.

"I thank you so much, sir, I know, too, the children will enjoy this fine gift from you. Thank you again, and a Merry Christmas."

"You're quite welcome. Merry Christmas. Good night. I must hurry—" and here his voice broke again, and he hastened toward the door and disappeared in the waning crowd on the street.

Mr. Carter turned to Mr. Barton and smiled.

Mr. Barton returned the smile and said, "Well, it worked. But sausage for Christmas dinner! He'll not outwit me again." He

stopped at the butcher shop and explained in a few words the reason for his costume. One turkey was left. He ordered it sent immediately to the home of Harley. The turkey was to be left there under any conditions. The same conditions applied to several pounds of nuts, currants, bread, and butter.

That evening when Mr. Barton returned home, he sat for a long time watching the glowing coals in the fireplace. The table was set for a merry Christmas the next day. He told the story to the family the next morning. His wife left the room before he was quite finished. Mary didn't say anything when he handed the balls to the twins. One of the boys asked, "What did the tall man say when he received the turkey and all the nuts and things?"

"My son," he said, "I believe he thanked the One whose birth we celebrate this day. He doesn't know who sent them."

"Aren't we happy today!" cried the other twin in ecstasy, throwing the ball into the air. "Some time I'm going to do like Daddy did on Christmas Eve."

Scottdale, Pa.

THE MENNONITES OF HOLLAND

I

By John Horsch

This is the first of a short series of articles on our spiritual ancestors of Holland. The reader will find much of interest, both historically and spiritually, in these articles. Look for them each month.

Outstanding Co-workers with Menno Simons

The most prominent co-workers with Menno Simons were the bishops, Dirk Philips (the brother of Obbe Philips) and Leonard Bouwens. Dirk Philips was born in 1504 at Leeuwarden. He was evidently educated for the clergy. As a young man he became a Franciscan monk, living in a cloister near this city. He was among the first to unite with the brotherhood organized by his brother Obbe, and later on was ordained a bishop by him. Dirk Philips accompanied Menno Simons on some of his travels. In later years he (Dirk Philips) was bishop of the Mennonite congregations in a large territory including the cities of Danzig and Elbing and the town of Montau near Graudenz in Prussia. He lived at Danzig, or more correctly in Schottland, a suburb of this city, where the Mennonites enjoyed a measure of toleration. Apparently the congregation at Danzig was organized by Menno Simons.

Leonard Bouwens, who was mentioned above, was born at Sommelsdyk, in Holland, in 1515. Before his conversion he had been a member of a society of literary and general educational aims, called "Rederijkers" which flourished in some of the cities of the Netherlands. When the Reformation movement reached the Netherlands, many of the Rederijkers gave it a friendly reception. Having served the Church for some time as a minister, Leonard Bouwens was ordained a bishop in 1551, by Menno Simons, at Emden. In the same year he undertook a journey to visit congregations in East Friesland, Groningen, West Friesland and the island of the

North Sea, administering baptism and the communion.

Needless to say, this work involved great personal dangers. Bouwens decided to brave these dangers; his wife however objected, being not entirely resigned to have her husband expose himself to such great risks. Apparently Bouwens and others suggested to Menno Simons to persuade her, if possible, to give her husband her whole-hearted support in fulfilling the duties of his calling. Menno Simons wrote her a letter in 1553, in which he enlarged upon the subject of full consecration to the service of the Lord, and urged trust in Him and submission to His will.

Spread of the Church in the Netherlands

Among the Mennonite bishops of that period Leonard Bouwens was one of the most active. He traveled much, not only in the northern provinces of the Netherlands but also in Flanders in modern Belgium. He kept a record of baptisms which he administered at every place which he visited. This record shows that between the years 1551 and 1554 he baptized 869 persons; between 1554-1556, 639 persons; 1557-1561, 808 persons; 1563-1565, 4499; and between 1568-1582, 3509; making a total of 10,251 persons.

This account of accessions to the Church in the Netherlands in that period is by no means all-inclusive. Leonard Bouwens was not the only bishop active in those parts. Despite the persecution there was a rapid increase, especially in Friesland and adjacent territories. During Menno Simons' lifetime the Mennonites were practically the only

non-Romish church in the Netherlands. Protestantism of the state church type was not represented in Holland until a later date when the Calvinistic Reformation was introduced. The late Professor J. G. de Hoop Scheffer, of Amsterdam, said: "Among the masses of the Dutch people the Reformation was first of all wrought by the people called Anabaptists."

General Conditions of the Early Mennonite Church

As concerns general conditions of the Mennonite congregations in the Netherlands there is convincing evidence that the Church in that period proved to be truly the salt of the earth and the light of the world. Menno Simons, in many places in his writings, gives testimony to the power of the Gospel in individual lives, pointing his readers to the fact that thousands had been saved from a life of sin, and were leading exemplary Christian lives in the power of the Spirit. Brotherly love and Christian zeal were generally in evidence.

The compiler of the *Martyrs' Mirror* says (about 1600) concerning the spiritual condition of the brotherhood in that early period: "At that time of cross-bearing, we could come together only under danger of life, the zeal for the work caused us to meet often at night time and under adverse weather conditions, in corners and nooks, in fields and woods. How precious was at that time the opportunity to spend an hour for mutual edification, strengthening each other in the most holy faith! How thirsty and hungry were the souls for the bread of life! How pleasing and satisfying was its taste!"

There was little occasion for church discipline in those days. Whenever discipline became necessary, it was strictly exercised. Menno Simons' writings indicate that during the latter period of his life there was considerable controversy regarding the manner of church discipline. While there was not a dissenting voice as concerned the need of strict discipline, there was a difference of opinion on the question whether avoidance of the excommunicated was necessary, and if so, to what extent it should be practiced. There was considerable controversy on these points; Menno Simons, in that period, gave expression to the fear of a disruption in the Church on this account. However, this anxiety proved to be groundless.

The Waterlandian Mennonites

The churches of the so-called Waterland, a small district in Holland, differed somewhat in the practice of discipline from the general practice of the Mennonite Church. The difference concerned the treatment of those who were guilty of heinous offence. The Waterlandian churches decided about the year 1555 that every expulsion is to be preceded by at least three admonitions. Originally this had indeed been the general Mennonite usage. If a member who fell into gross sin, repented and made confession, he was not excommunicated. If, after three admonitions, he refused to confess, expulsion took place. In the larger body of the Mennonite congregations grievous sin was at that time followed by immediate expulsion. In the

case of other transgression expulsion followed after three fruitless admonitions. There was controversy with the Waterlandians on this question, but it was finally decided that the hand of brotherly fellowship was not to be withheld from the Waterlandian congregations. All indications are that peace and concord prevailed despite this difference in the practice of church discipline.

An Important Letter of Dirk Philips

Concerning general conditions in the churches of the Netherlands in that period we have an outstanding testimony in a letter written by Dirk Philips. A few years after Menno Simons' death Dirk Philips visited the churches in the Netherlands and, after his return to Germany, addressed to them a letter containing valuable information on the point under consideration. Dirk Philips wrote to the congregations in the Netherlands:

"While I was with you I had great joy and my soul was refreshed in the Lord as I saw your fervency and constancy in the faith, your love to God and His truth, your Christ-like peace, your brotherly unity and the good rules of discipline observed among you, and that God's Word is so fruitful, and so many are added to the churches of the Lord, so that it seems to me that a special blessing from God has come upon my fatherland.

"I thank Almighty God for you, my beloved in the Lord, and rejoice over His work in my fatherland. I praise God from the bottom of my heart for the abundant blessings of God in heavenly riches, the precious fruits of righteousness which are in evidence among you, that the vineyard of the Lord is blossoming and emitting a fragrant odor (Song Sol. 2:13). In short, the plants of all manner of fruits of the Spirit are in evidence, and not only in the Netherlands, but also in the adjacent countries. Oh what a great change and difference that such a barren waste has become so fruitful a land, yea a garden of the Lord!"

Growth of the Church in Friesland

In Flanders and other southern provinces of the Netherlands the persecution was far more severe than in Friesland and the other northern provinces. Great numbers of Mennonite refugees from Flanders and Brabant fled to the north, many of them to Friesland. Among these refugees was Hans de Ries, who later on became an outstanding leader in the brotherhood. On his flight to the north he was, with a few companions, arrested in a small town. He addressed the magistrates, saying that they had fully surrendered their lives to God and were not afraid to meet death. The question confronting the judges was if they could, with a good conscience, proceed to take their lives. The prisoners were released or given an opportunity to escape.

About the time when Dirk Philips wrote the letter quoted above there were in the northern Netherlands many Mennonite congregations, some of them with a very numerous membership. In 1567 the congregation at Harlingen in Friesland numbered 1700 and the one of Franeker, in same province 1300 members. And yet severe placards were

from time to time issued by the authorities of the land ordering the death penalty for adherence to the Mennonite creed. These edicts were published upon the demand of King Philip II of Spain, a fanatical Catholic, of whose domains the Netherlands were a part. In consequence of the leniency of local authorities who had been led to see the abomination of this persecution, the bloody placards became more and more a dead letter. The last martyr to be executed in the northern Netherlands was Reitse Ayses, who suffered death by being burned at the stake in 1574 at Leeuwarden. In the south the last execution took place near Brussels in Brabant in 1597, when Anna Uttenhove was buried alive. In that period about 2,000 persons were sentenced to death in the courts of law in the Netherlands, and executed after the year 1530. About 1,500 of these were Mennonites.

Toleration of the Mennonites in the Northern Netherlands

When the noble prince William of Orange became the ruler of the northern Netherlands (about 1576) persecution ceased in those parts. By that time the Mennonites, as just intimated, had become numerous in Holland. William of Orange was a prudent, tolerant ruler who clearly saw the unreasonableness of persecuting the Mennonite people. Even some of their antagonists did not deny that they were useful citizens. The very presence of the numerous Mennonites was an unanswerable argument for the refutation of the theory that a state tolerating various religious creeds could not prosper.

Under the prevalent conditions it was small wonder that William of Orange granted the Mennonites toleration. He had been nominally a member of the Roman Church until 1573 when he united with the Reformed (Calvinistic) Church, and this church was eventually made the state church in Holland. This church differed on a vital point from the Protestant state churches in Lutheran and Zwinglian countries. Membership in the state church of Holland was largely a matter of individual decision. Though there was not full liberty of conscience, there was at least no persecution. In the southern Netherlands (Belgium) the Roman Catholic Church has ruled supreme to the present day.

The Division Between the Flemish and Friesians

A lamentable division of the Mennonite Church in the Netherlands and north Germany took place in 1567, or about six years after Menno Simons' death. This was the schism between the Flemish and Friesian congregations. As already noted, the persecution was especially severe in Flanders and Brabant. There was eventually an almost general exodus of Mennonite refugees from here to the northern provinces of the Netherlands. Great numbers of Mennonite refugees settled in some of the northern provinces and in some places organized themselves as congregations. The origin of the trouble is not entirely apparent. Serious difficulties seem to have begun with the ordination of a certain brother to the ministry in the Flemish congregation at Franeker in Friesland.

In consequence there were regrettable misunderstandings on the part of a few influential men. Dissension ensued and spread to other congregations.

After efforts to adjust the difficulties had failed, Dirk Philips (who lived at Danzig in Germany) was asked to come to the Netherlands as an arbitrator in the matter in question. His orthodoxy and outstanding talent as a writer in defence of the doctrine were recognized by both groups but his efforts proved fruitless. The final outcome was a division of the Church involving the congregations of the Netherlands and north Germany with the exception of the Waterlandian churches and a number of other congregations which did not recognize an actual division. The party not siding with the Flemish were called Friesian Mennonites, since they were most numerous in Friesland. Both the Flemish and Friesians defended the conservative Mennonite tenets, as is clearly indicated by their confessions of faith and the writings of their leaders. We may notice in this connection that this division took place after the persecution had practically ceased, except in the southern provinces of the Netherlands.

A Mennonite Version of the Scriptures

An indirect evidence that the Mennonites of those times were zealous Bible readers is afforded by the history of the so-called Biestkens Bible. Nicolaus Biestkens, a Mennonite printer at Emden in East Friesland, issued in 1560 a Bible in the Dutch or Holland language, which was for a long period in general use among the Mennonites of the Netherlands and north Germany. Until the year 1555 both a Netherlands translation and Luther's translation were used in non-Romish circles. In 1556 a new translation of the New Testament into the Netherlands language was issued by the Reformed people. This translation differed considerably from earlier renderings. The Mennonites objected to the rendering of certain passages in the translation of 1556. They consequently issued a new translation of the New Testament in 1557, and three years later of the whole Bible.

This Bible was known as the Biestkens Bible and was in use among the Mennonite people. It was very often reprinted. From 1562 till 1600 there appeared 31 editions of this Bible, from 1602 to 1650, 24 editions. Until the year 1725 the whole Bible of this version was printed at least 90 times. Sixteen editions were issued in folio, ten in quarto, and one in octavo. Moreover, not less than 64 editions of the Biestkens New Testament were printed in quarto, octavo, duodecimo, and 16 mo. These facts are a testimony to the zeal of the early Mennonites for the use and spreading of the Word of God. It is interesting to notice that this Bible was the first Netherlands Bible having the division into verses.

(To be continued)

Since Jesus was a Man separated from the world and consecrated to God, it follows that if any person be in Jesus he too is consecrated to God, and separated from the world. We are like Him.—T. H. Atkinson.

MISTLETOE: A ROBBER PLANT

Mistletoe is one of the most interesting of the parasite plants. It grows on the branches of certain species of trees such as the apple, pear, hawthorn, maple, lime, and sometimes on the oak. It is a small shrub with oval, leathery yellow leaves, white or greenish-white flowers, and in winter is covered with waxy, white berries about the size of a small pea, which contain a very gluey substance.

Nature's method of reproducing this plant is very peculiar. The berries are particularly appetizing to thrushes, and as the birds eat them the sticky interior, which contains the tiny seeds, cling to their feet and bills. In an effort to get the juice off, they clean feet and bills on the boughs. The seeds are in this manner glued to the tree, sometimes to the upper surface of the bough, sometimes to its underneath, depending on how the bird cleaned its feet or bill.

Soon the seed germinates and a new plant thrusts its roots deep into the wood, so deep that even though the parasite may live for forty years it finally kills the branch that supported it. The whole plant slowly robs the entire tree of its life stream.

Historically, mistletoe is one of the most unusual plants in all nature. We are familiar with it for its connection with Christmas festivities, but its origin has been traced back to the religious ceremonies of the ancient Greeks.

The Druids of the early days called the parasite "all-heal," as it was used as a cure for many diseases of mankind. At that time it grew more frequently on oak trees, and as the oak was held sacred by the Druids, mistletoe from such a tree had double value and significance. It was considered sacred and consequently given the utmost veneration.

At a great festival, held in the winter time, the ancient Britons gathered the mystic parasite during a ceremony of impressive pomp and much rejoicing. One of the Druids, clothed in a white robe (the emblem of purity), climbed up in the tree, cut the plant with a golden sickle, and dropped it in the folds of another Druid's robe. The mistletoe gathered in this way was then divided into small portions and distributed among the people who hung sprays over the doors of their homes. They believed that it furnished shelter for sylvan spirits during the season of frost and cold.

For a long time it was thought impossible to propagate mistletoe artificially, but this has been accomplished successfully by bruising the berries and by means of their gluey substance causing them to adhere to the bark of fruit trees. There they readily take root. The growth of the plant in an oak tree is now rare, but in some locations in England and also in the United States from New Jersey to Illinois and the South, it flourishes with great luxury on other trees. Large quantities of this robber plant are cut annually and sold at Christmas time for decorating purposes.—Margaret Ann Ahlers in Christian Youth.

Doing nothing for others is the undoing of oneself. We must be purposely kind and generous, or we miss the best part of life.—Selected.

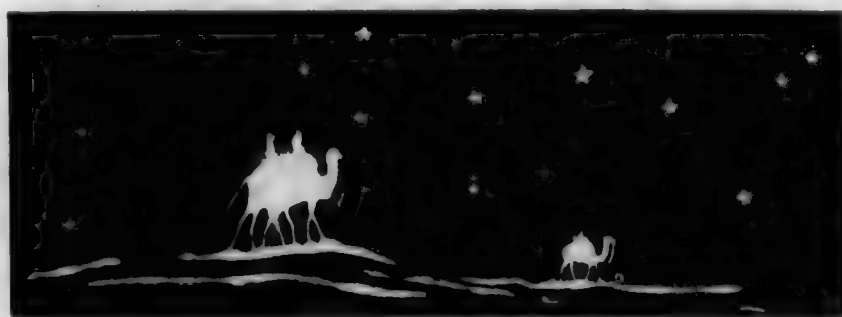
THE TIME OF HER LIFE

In a scintillating testimony meeting preceding a sermon in Phoenix, Arizona, last spring, a young college girl arose and exulted: "I am having the time of my life being a Christian!" An electric thrill went through a great audience. Not alone her vibrant voice, but her sparkling eye, and her glowing countenance added "amen" to her spoken word. "The time of my life." Nothing stagnant there. No drab experience, no dreary religious exercises, no passive indifference, no denial to swaying emotions. No plodding a monotonous treadmill of duty. No shamed confusion at the mention of the Name of Christ her Lord. No shutting Him out of her conversations as if He were a social pariah.

Her lilting voice expressed the melody that saturated her soul, like the song of a bird, full throated on the morning air. No cowardly fears, no defeating anxieties, no hidings of hopes, no complex of inferiority.

"The time of my life." Comrade of the fearless, the joyous, the militant bands who through the centuries have lifted high the banner and waged the wars of conquest for the Son of God, a kingly crown to gain. Hers was and is the buoyancy of hope that maketh not ashamed, the confidence of faith that leaves no room for doubt, the compulsion of a love that will not be denied its voice. To her it is an ever broadening horizon, ever deepening currents, ever enriching experiences, ever finer and fuller fellowship.

"The time of my life." Oh, the all absorbing, the all compelling, the all satisfying life, in Christ! In Him we are made full. "Songs in the night." "Joy cometh in the morning." Hailing eternity with a shout. "The time of my life being a Christian." What a life, each day full, learning lessons, running races, climbing mountains, meeting temptations, making friends, scorning difficulties, winning prizes, steadfastly walking the Christ way, being a Christian.—J. C. Massee in The Watchman-Examiner.



THE NATIVITY

O little town, on the hilltop sleeping,
Beneath the brooding skies of night,
Over thee, its faithful vigil keeping,
The great star sheds its holy light.

O shepherds, by the white flocks lying,
In fields for endless years the same,
Through open heaven, on swift wings flying,
To you God's thronging angels came.

O mother, to shameful shelter driven,
Bent low in love o'er its manger bed,
To you God's greatest Gift is given,
Thy Babe rests there His gentle head.

O wondrous night, to sad earth telling,
Coming of earth's most glorious morn,
When hosts of angelic voices swelling,
Sang to the world of a Saviour born.

—William Wells Jordan.

CHRISTMAS CAROLS

By Thelma Hostetler

Around Christmas time we are all inspired by the singing of Christmas carols. In the eventide, when the lights burn low, we hear faintly in the distance, in commemoration of that first Christmas, the announcement of the birth of Christ, the new-born King. The whole Christmas story is told in a new way, by song. In answer to our question "When was the Prince of Peace born?" they sing: "It Came Upon The Midnight Clear," "Silent Night," and "While Shepherds Watched Their Flocks By Night." To "Where was Jesus born?" "O Little Town Of Bethlehem," and "Away In A Manger," is their reply. They even tell us who rejoiced over Christ's coming in "Hark The Herald Angels Sing." We listen with eagerness to the joyful voices as they pour forth their message from the very bottom of their hearts, a message which means so much to the carolers, and to us all.

How pleasing are the cheerful tunes and light voices as they join in telling the beautiful story of that night long ago! As the carolers come closer we peek from our windows and see them standing on the snow-covered ground, in a small circle, lifting their faces high, and letting the soft, fluffy snowflakes gently touch their cheeks and then fade away. We are aware that another Christmas season is here, that people are still interested in the deeper meaning of Christmas, and are not wholly absorbed by the more trivial customs that we so often associate with it. After all, Christmas would not quite be Christmas if we could not hear that beautiful story of the birth of our Savior as it is told in song.

Goshen, Ind.

THE JOY OF HIS WILL

Nothing that is not God's will can come into the life of one who trusts and obeys God. This fact is enough to make our life one of ceaseless thanksgiving and joy. For "God's will is the one hopeful, glad, and glorious thing in the world;" and it is working in the omnipotence for us all the time, with nothing to prevent it if we are yielded and believing.

One who was passing through deep waters of affliction wrote to a friend: "Is it not a glorious thing to know that, no difference how unjust a thing may be, or how absolutely it may seem to be from Satan, by the time it reaches us it is God's will for us, and will work for good to us?" For all things work together for good to us who love God. And even of the betrayal, Christ said, "The cup which My Father hath given Me, shall I not drink it?" We live charmed lives if we are living in the center of God's will. All the attacks that Satan, through others' sin, can hurl against us are not only powerless to harm us, but are turned into blessings on the way.

"In the center of the circle
Of the Will of God I stand:
There can come no second causes,
All must come from His dear hand,
All is well! for 'tis my Father
Who my life hath planned."

—The Pilot.

CHRISTIAN MONITOR PULPIT

CHRISTMAS SERMON

By Ira S. Johns

TEXT: Thanks be unto God for his unspeakable gift.—II Cor. 9:15.

God has given us many great gifts, and is the Giver of all good and perfect gifts (Jas. 1:17), but in this brief discourse to the Christian Monitor audience we want to think of His "unspeakable" gift.

The Christmas season is a time of gift-giving and gift-getting. It is a fact to be lamented that the real spirit of Christmas is often lost because of the spirit of the age which is so highly commercialized. Let us keep in mind the greatest of all gifts, which is our precious Lord and Savior Jesus Christ, who is of inestimable value and is described as "unspeakable."

This gift is a great "love gift." "God so loved . . . that He gave" (John 3:16). In this is God's love revealed to us in that He gave His only begotten Son, the well beloved of the Father who was daily His delight.

We may also think of this act of God as a "grace gift," for it was wholly undeserved by those to whom it was given. Man fell away from fellowship with God by an act of his own will. As far as man himself was concerned he deserved punishment, but God gave the best He had, a part of the Trinity, in order that he might be reconciled. May we at this Christmas season pray and strive to show to the unsaved world that we appreciate this "unspeakable gift."

This Gift is for all mankind, regardless of nationality, color, intellectuality, or social background. God's "whosoever," includes all. The world gives gifts to those of whom they expect a gift in return, but the Christmas season should be a time when the regenerated followers of the Christ should not think in terms of receiving gifts, but of giving forth the message of Christ. When old things are passed away and all things are become new (II Cor. 5:17) we then show forth a different spirit from the world. "Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9). This is plain truth, but that is what we need to keep us from error. We need to be serious at the Christmas season when the world revels in sport and levity.

Some years ago a young Kansas preacher wrote a book telling the story of a young man who resolved to live as he believed Jesus would live if He were on earth today. Everything he did was tested with the question, "What would Jesus do?" **In His Steps** is the book referred to. Some twenty million copies of the book were sold. My question now is, How many of these readers really took it seriously? Oh, yes, it was interesting reading, but not taken seriously by the multitudes who read it.

Many of the professed followers of Jesus Christ do not take Him seriously in every-

thing He says. There may be parts of His message that they would rather not read too often. Jesus says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen."

How much do these words grip us? At this Christmas season will we think more of gratifying the desires of the flesh or of pleasing the One who gave to us the "unspeakable gift."

May not our purpose in life too often be to get rather than to give? This world offers many tempting things. Some one has put it this way, "In a world of marvel and rare attractions, such as we are familiar with today, many things tend to distract the Christian and confuse the real issue. In the midst of the multiplicity of clubs, societies, and fraternities, many are tempted to undervalue the Church." We undervalue the "unspeakable gift." While we claim to be the friends of Jesus, yet we fail to take His words seriously. It is said that R. A. Torrey, one evening as he was shaking hands with different ones after the services, said to a certain young man as he held his hand: "Good evening. I am glad to see you; are you a friend of Jesus?" "Yes," he answered heartily, "I consider myself a friend of Jesus." "Jesus said," Mr. Torrey replied, "Ye are my friends if ye do whatsoever I command you." The young man's eyes fell, and he said, "If those are the conditions, I guess I'm not."

Let us ask ourselves the same question at this Christmas season: Are we the friends of Jesus? Are we doing whatsoever He commands us? Are we winning souls as He commands? Do we take His "unspeakable gift" seriously? If we answer these questions seriously we can say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Many men have been used mightily for God because they were willing to be fools in the eyes of a corrupt world. Perhaps we are too easily influenced with the ways of the world. Especially may this be true at the holiday season. He has given us an "unspeakable gift."

What shall we render unto Him in return? If we yet are "men pleasers" we are not taking Jesus seriously. When we take the "unspeakable gift" seriously the things of this world lose their appeal. Somehow we love to read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

God took us seriously when He gave His Son. His Son took us seriously when He bore our sins in His own body to the cross.

The Christ should be worshiped with adoration. The gift we should bring to Him is spoken of in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

At the Christmas season throughout our fair land, there are many gatherings in the churches to celebrate. Many of these programs are often more form and entertainment than real worship. It reminds me of something I found in a paper: A man was carried in a dream to a church. In his vision he saw the organist vigorously playing the organ, but no sound was heard. The choir and the congregation began to sing, but their voices were not heard. Then the minister began energetically to pray but no tones came from his lips. The man turned in wonder to his angel guide. "You hear nothing," said the angel, "because there is nothing to hear. These people are not engaged in worship, but only in the form of worship. Their hearts are not touched, and the silence is the silence that is unbroken in the presence of God. But listen now."

The man heard a child's voice, clear and distinct in all that silence, while the minister seemed to pray, and the people seemed to join. Only the child's voice was heard because only the child's heart was touched. "That," said the guide, "is the only true worship in all this great church today."

May our hearts be touched as we meditate on the "unspeakable gift" of God. May we take time to meditate in this age of "hurry and flurry" when men are so absorbed with the material things of life that the spiritual are neglected. So many things are considered as mere trifles, but let us think of the power of "accumulative trifles." Each and every trifle contributes its quota of influence upon our lives and all of these little "questionable" things allowed together become a mighty influence. The harder the pressure from the world the more closely we need to cling to the Christ of God and His precious Word.

How it hurts many times when a gift is unappreciated! The "unspeakable gift" of God is often and by many unappreciated. There was not room for Him in the inn. "He came unto his own, and his own received Him not."

Let us show our appreciation for God's "unspeakable gift" by a testimony from our lips accompanied by a full surrender unto

(Continued on page 366)

Editorials

Jottings

"Glory to God in the highest, and on earth peace, good will toward men." May the glorious message of the angels' song be re-echoed in the hearts of all of us as we again approach the Christmastide.

* * *

"I will trust, and not be afraid" (Isa. 12:2). Can we join in thus expressing our absolute trust in God, no matter what the circumstances of life may be? If so, we have found one of the greatest secrets of the Christian life.

* * *

"The story that never grows old," is a line from a familiar hymn. It carries with it a great truth. In this world of change practically everything grows old, but there are, praise God, some things which endure. Among these is the story of salvation through our Lord Jesus Christ. It retains a perennial freshness. And a part of that story is the message of the birth of the Baby Jesus at Bethlehem. We have heard it many times, but instead of growing old it becomes dearer and sweeter all the time. Let us spread the story far and wide.

* * *

"When the fulness of the time was come, God sent forth his Son" (Gal. 4:4). The Old Testament prophecies were very explicit in their teachings concerning the coming of the Christ. Facts concerning His life and work were given in considerable detail. The prophet Micah (5:2) foresaw the place of His birth. His atoning death was foretold with great vividness by Isaiah. Hence we are not surprised that devout people like Simeon and Anna were fondly looking and waiting for His coming. Then, when the fulness of God's appointed time was come, Jesus was born as the Savior and Redeemer of the world. And although nearly two millenniums have passed since that great event we are still rejoicing because of it. "The tidings of great joy" have followed us on down through the centuries, for which we praise God.

* * *

"There is nothing more contagious than enthusiasm." We were impressed when we heard this expression recently in a public meeting. We see this demonstrated in many ways. The person who becomes enthusiastic for a cause, no matter what that cause may be, is almost sure to have a following. Fanatical religionists often gather around them large groups of devoted followers. Peddlers of political nostrums seldom fail to rally round them bands of enthusiastic disciples. On the other hand, enthusiastic followers of the Lord Jesus Christ become most useful servants of His, because their testimony has a convincing effect upon those who hear it. Why cannot the servants of Christ manifest at least as much enthusiasm in their work as men of the world do in much lesser causes? If our cup of salvation is full and running over surely we will manifest it by an enthusiastic testimony for our Lord.

* * *

"You cannot lift yourself by your own bootstraps." This saying is as trite as it is old, and yet the world never

seems to learn the great truth which it conveys. All sorts of schemes are devised by people of the world to better conditions among men. Every so often new reforms are instituted that are said to hail the dawning of a new day or the advent of a new world. They may be expressed in political reform, social reform, moral reform, a new deal, or a still newer plan for making over America or the world. Some of these efforts do have some value in bringing relief from distress and in creating better social conditions, but they never reach the root of the trouble. Ever since sin came into the world men have been trying to improve it, but they have failed because they did not strike at the cause of evil and injustice. Only as sin is eradicated will a better day dawn. And there is no remedy for sin excepting the blood of Jesus. Until men are cured of the disease of sin all other efforts at world betterment must be expedients similar to trying to lift ourselves by tugging at our own bootstraps.

"Look on the Fields"

Jesus spoke these words to the disciples many years ago. He said then that the fields were "white already to harvest." It was indeed a needy world that lay before Jesus and His little band of followers, and it was well for the disciples to take careful note of the masses of needy souls that needed to be gathered into the fold of Christ by the laborers in His harvest field.

The disciples and the workers of the early church were faithful in heeding the call of Jesus to look upon and canvass the field so that all people might have the opportunity of hearing the message of salvation. Everywhere men went preaching the Word, led by such great missionaries as Peter, John, Philip, and Paul. For them to look on the fields was to act—to pray, to preach, to suffer—to do anything whereby men might be led to know the Savior. And when these men laid down the torch there were others to take it up—Timothy, Titus, and other younger men of the early church. Thus the message came down through the ages, always passed on by some one who saw the need and acted upon it.

And so today the call of Jesus still goes out, "Look on the fields: for they are white already to harvest." Let us for a few moments look upon the great all-inclusive field of the world. We shall quote from Alexander McLeish:

"The Christian population of the world is 710,000,000, of which the Roman Catholic Church claims 350,000,000, the Orthodox Church 150,000,000, and the Protestant Churches 210,000,000, altogether nearly one-third of the human race. Large numbers of these, however, have no effective knowledge of the Gospel, and Dr. Mott estimates that only two per cent of the total world population is vitally Christian. It is obvious, therefore, how great, almost overwhelming, is the task of evangelism in Christian lands.

"Other faiths of Semitic origin are the Jews, numbering about 17,000,000, a standing challenge and an unsolved problem to Christian missions, and the Moslems, who still continue to increase, and now number at least 226,000,000. Little impression has yet been made on the Moslem world by the Christian Gospel.

"Turning to the great Ethnic religions, Hindus number 250,000,000, and are scattered throughout India, Burma, Ceylon, Malaya, the Netherland Indies, and the British Empire outside India (where there are 2,000,000). . . . There are again the Buddhist peoples, who number 165,000,000. Converts from among them are only counted by the thousand, and these are from the poorer and less educated classes. Confucianism, likewise, with at least 360,000,000 adherents, has yielded but very little to the impact of the Christian witness."

These figures are startling and call to our minds most forcibly the great unevangelized fields that still call us to bring the Gospel to them. When we stop to think that there are over a billion people in the world who are not even professing Christians, and then think of the great spiritual need in the lands that are popularly called Christian the task of the Church today is staggering indeed. And then when we think of the Mennonite Church with its 50,000 members we wonder what we can do to help to meet the great spiritual need that exists in the world today.

But we must not allow ourselves to be so overcome by the appalling need that we feel that we can do so little that we have no responsibility. There are definite fields in which the Mennonite Church can work and for which we believe the Lord will hold her responsible. The Young People's Meeting topic for December 15 is "Foreign Evangelism." Here we will have an opportunity to study about the needs of the foreign fields and especially of the places where our people are working—India, South America, and Africa. But our interests ought to go out to all the unevangelized regions of foreign lands.

However, we must not neglect the home fields. Let us not get so far-sighted that we do not see opportunities for evangelism at home—in our own families, in our home neighborhoods, in adjoining rural sections, in the cities. As we think of the home field we want to call your special attention to the article on "The Rural Field a Challenge to Young People" by Bro. J. Protus Brubaker. It is a most timely message.

"Look on the fields" said the Savior. Let us look, and then act to carry the Gospel to the millions of needy souls all over the world.

"Let Us Adore Him"

Once more because of the season our minds are drawn to the advent of our Lord. It is true, of course, that we should think of this great event at all times of the year. The meaning and inspiration of Christmas should extend over twelve months instead of just over a short period that we call "the holidays." Yet we are glad that we have a season when we are made to think anew of the miraculous birth of the most wonderful Child that the world has ever known. How our hearts are thrilled again as we hear the old familiar carols and read the well-known Scriptures which tell us of the advent of the Son of God! How we rejoice as we hear told over and over again the stories of the appearance of the angels to the shepherds, of the coming of the Wise Men, and of the adoration of these holy men of old as they came into the presence of the newborn King!

Our minds go back to the time, centuries ago, when all these blessed events took place, and joyfully we live in the past as we think of the familiar characters that enter into the Christmas story. We think of Zacharias, Elizabeth, John the Baptist, Mary, Joseph, the Innkeeper, the Shepherds, the Wise Men, Herod, Simeon, and Anna. We are shocked at the wickedness and cruelty of Herod and lament the failure of the Innkeeper to entertain the most important Guest who ever came to the city that was famous as the home of Israel's most noted king. And then we rejoice when we think of the devotion of many of the other charac-

ters we have named. And as we see how they came and worshiped the Infant King we can join in singing the famous hymn:

"O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him born the King of angels;
O come, let us adore Him, O come let us adore Him,
O come, let us adore Him, Christ the Lord."

And so the practical Christmas message for us is that we too should come before Him in adoration. Unless we are led to worship the Savior, and are drawn closer to Him than ever before, Christmas will mean little to us, no matter how elaborately we may observe it by giving gifts and taking part in festivities. May we in the coming Christmas season bow before Him, the Son of God and Savior of the world, in true worship and adoration.

Ending the Volume and Looking Forward

This issue closes the twenty-seventh year of publication of the Christian Monitor. As the years roll round many different feelings and impressions come to us. "Time and tide wait for no man," and opportunities for service rapidly pass before us, either to be embraced or to be lost forever. The Table of Contents for Volume 27, as published elsewhere in this issue, gives you some idea of the service in providing Christian reading matter which the Monitor has rendered during 1935. A wide variety of subjects has been treated, and we trust they have been helpful and edifying to our readers in many ways. Our prayer is that souls may have been led to see their need of Christ, as Savior and Redeemer and Master and Friend, that Christian lives may have been strengthened and brought closer to their Lord, that readers may have been led to consecrate themselves more fully to their Lord, thus to live more victoriously, and to render more joyful and efficient service for Him. We trust that they have learned to know and to love their Bibles better and to spend more time in prayer. Unless we have contributed in these ways to the cause of Christ and His Church we have failed in our mission as a "Christian" magazine.

We realize, of course, that we have fallen short of our ideals along these lines, but we trust that what has been done may have had the blessing of our Lord upon it so that something definite was accomplished in His service.

We might continue to meditate and philosophize on the past, possibly with profit, but we cannot live in the past alone. We must live in the present and look toward the future. If the Lord tarries we expect to continue to send the Monitor on its ministry of providing helpful Christian literature for the home and the Christian worker. Many of the old features will be continued and new ones will be added. Some of these are definitely arranged for, others will be worked out as time goes on. We would be glad for suggestions from our readers as to what they would like to have appear in the Monitor in the future. We thank those who have already submitted such suggestions. We solicit your prayers and support of the work so that, under the blessing of God, our ministry may be enlarged, both in helpfulness and scope, as time goes on. Fuller announcements of plans for the New Year will be made in the next issue.

Christian Life

THE BIBLE AND LIFE'S CRISES

By Clarence Edward McCartney

This article is furnished by the committee on the commemoration of the four hundredth anniversary of the printing of the English Bible.

Aristotle opens one of his works with this sentence: "This book is written, not for knowledge, but for action." This is pre-eminently true of the Bible. Its truths were given, not for knowledge, in the ordinary sense of the word, but for belief and action. We hear much of the Bible as literature; and, indeed, as mere literature it stands by itself. Nowhere are there such historical narratives, such odes and dirges, such orations, such apostrophes, and such sublime poetry. But it must never be forgotten that the Bible has lived through the ages, not because of the beauty and superiority of its literature, but because men received it as the Word of God and practiced its precepts in their daily life.

The Bible says of itself, "The Word of God is tried." This is true as to its history and biography and its comments upon human nature. But it is true, above all else, in the sense that men and women in the midst of the struggles and battles and sorrows and temptations of this life have found the Bible to be a lamp unto their feet and a light unto their path. Should the Bible ever cease to be so read and so received; should it ever come to be looked upon as merely an interesting assortment of ancient religious books,—then the Bible will have passed out of the life of man. But this will never come to pass, because from age to age men discover that the Bible is what it declared itself to be—"a lamp unto our feet and a light unto our path."

In recent years the thrilling story of Pitcairn Island and the mutiny of the *Bounty* has been retold and popularized in newspaper articles, and in books. There is one incident in that story which, indeed, is worth retelling. The mutineers sank their ship and landed with their native women on the lonely island named Pitcairn. There were nine white sailors, six natives, ten women, and a girl of fifteen. One of the sailors discovered a method of distilling alcohol, and the island colony was debauched with drunkenness and vice. After a time, only one of the white sailors who had landed on the island survived, surrounded by native women and half-breed children. This sailor, Alexander Smith, found in one of the chests that had been taken out of the *Bounty* a copy of the Bible. He began to teach his fellow exiles its principles, with the result that his own life was changed and the life of that island colony. In 1808 the United States ship *Topaz* visited the island and found a thriving and prosperous community, without whiskey, without a jail, without crime, and without an insane asylum. The Bible had changed the life of that island community. So it has been from age to age. "The entrance of thy words giveth light."

There is no doubt that the world is dark.

Were it not dark, we would need no lamp unto our feet and no light for our path. The world has been made dark by sin, and man has lost the way. The Bible is the revelation of the way through life. Is there any doubt that we all need that revelation?

On a dark night, and on a treacherous path, a lantern in a man's hand makes a great difference. It may be the difference between life and death. Man's path here is beset by a thousand dangers. The Bible shows these dangers. It utters the commandments of God, which are sure, "making wise the simple." Every day death, sin, and temptation add to the number of their ghastly trophies. But of those who have perished, how many were using faithfully the lantern which God has given man? How many had been reading its pages regularly and prayerfully?

Life is encompassed with sorrow and trial. The Bible does not take away our trials, or deliver us from our sorrows; but it does tell us that they have a purpose, and that they are working out for us and in us the peaceable fruits of righteousness.

By and by, all come to the end of life. Before we ourselves reach that end, we have seen many others arrive at that place of departure, covered with mist and fog. If you close the Bible, if you put out this one light, what have you left? Who speaks for the after-heres? What voice is uplifted by the grave of sorrow? A few dreamers and thinkers, a few tamperers with the lock to the gate of the hidden city of death, utter their arguments and come back with their weird tales which neither convince nor enlighten. But when we turn to the Bible there is light and there is hope; for the Bible leads us to Christ, who is the way, the truth, and the life. The path of life is not only dangerous, but it is a path which, without the light of the Bible, leads we know not where. The Bible is the book of destiny and shows us the way to heaven.

Oscar Wilde, one of the most gifted writers of the last half century, fell into deep and unmentionable sin. Writing of his experiences when a prisoner in Reading Goal, where, as he says in his powerful "Ballad of Reading Goal," the prisoners only now and then had a chance to look with wistful eye

"Upon that little tent of blue
Which prisoners call the sky,"—

tells how, in his deep distress and woe, the only literature which now meant anything to him was the New Testament. A striking tribute to the fact that the Bible speaks to the depths that are in the human heart, and that in the crises of life it has a message when all other books are meaningless and all other voices are silent.

Some say the Bible as a book is obscure.

It does not, indeed, pretend to answer every question; and what the Bible does not say, the silence of the Bible, is sometimes as striking and impressive as its speech. Of all the figures and metaphors employed in the Bible to describe what it does for the soul of man, I think this of the lantern and the light is the best. We do not carry lanterns by daylight. The Bible is not the sunlight; but it is what the Psalmist called it, "a lamp unto our feet and a light unto our path" amid the shadows of this world. It is what Peter called it in his beautiful metaphor, "a lamp shining in a dark place, until the day dawn and the day-star arise in our hearts." When we enter into the fullness of the life to come, and behold the living Word Himself, we shall not need the written Bible; for we shall see no longer through the glass darkly, but face to face.

I remember seeing once on the wall of old Canterbury cathedral a tablet with an inscription on it from the second and little read portion of "Pilgrim's Progress." It is as follows:

Prudence: What do you think of the Bible?
Matthew: It is the holy Word of God.

Prudence: Is there nothing written therein but what you understand?

Matthew: Yes, a great deal.

Prudence: What do you do when you meet with such places therein that you do not understand?

Matthew: I think God is wiser than I. I pray also that He will please to let me know all therein that He knows will be for my good.

Here is John Bunyan's common sense at its best. There will be many things in the Bible which we do not understand; but a great deal there which we can understand, and which is for our eternal good.

The Christian church owes much to the heroic and ancient Church of the Waldenses in Italy for the preservation of the Bible and its saving truths. In a day when the Bible was proscribed, Waldensian ministers sometimes supported themselves by selling jewels and precious stones to the families of the great and noble. In the disguise of merchants they were able to speak to those who otherwise would have been inaccessible. When they had disposed of their gems, and were asked if they had nothing more to offer for sale, they would reply, "Yes; we have jewels still more precious than any you have seen. We will be glad to show these also to you, if you will promise not to betray us to the clergy. We have here a precious stone so brilliant that by its light a man may see God; and another which radiates such a fire that it enkindles the love of God in the heart of its possessor." Then they unwrapped their treasure, which was, of course, the Bible. A true and beautiful statement about the Word of God. It is a precious stone which sheds a light so brilliant that by its light a man may see God. It is a stone which kindles within the heart of man the love of God.

Believe me when I tell you that thrift of time will repay you in after years with a profit beyond your most sanguine dreams, and that waste of time will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.—Gladstone.

THE GOOD TIDINGS OF CHRISTMAS

"Good tidings." Yes, indeed, and the most significant tidings the world has ever heard. Tidings that made the festival of Christmas, and consequently, in the truest sense, every Christmas since. But what were those tidings? Simply these. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." So Christmas came, because Jesus Christ was born.

But let us consider these good tidings a little more carefully. "Born this day—a Saviour." What is the implication of the words? Just this. That these tidings are the tidings of salvation.

But how very ordinary all that sounds, says one. How often we have heard that sentiment, not only at Christmas, but in one form or another, many times between Christmases. Good tidings? Yes, but very stale, for all that.

That may be, but it does not alter the fact, that these tidings are the most important the world has ever heard, that no news has ever filtered to the ears of men more full of potential meaning. "Good!" The very best tidings that have ever cheered or charmed the hearts of men.

"Born this day"—who was born? **A Conqueror?** What is the news of the birth of a conqueror, however great he may be, to that of a Savior? **An Inventor?** What is the news of the birth of an inventor, however much of a genius he may be, to that of a REDEEMER? **A Genius?** What is the birth of a genius to that of One born to save men from sin? Born—a potentate, a king, a lord, a leader, a magnate, a great philanthropist, a mighty preacher—what are all these to that of a Savior? Nothing. The words are not to be uttered in the same breath; not to be linked in the same connection. A REDEEMER! The very best news that ever startled the ears of men. The finest bit of intelligence angels ever told, or the world ever heard. Old tidings—new tidings—the very best of tidings. The good tidings that made Christmas!

Tidings of Salvation

But why "good," and why the very best? Because they are the tidings of salvation, and the very highest salvation. Saviors and salvations there may be, but pinnacled over them all, there is **this salvation—salvation from sin.**

Conquerors there may be, conquerors who save us from our enemies, but what conqueror is there who can save us from our sins? Men of medical skill and genius who can save us from malignant disease there are, but which of them can save us from the malady of our spiritual transgressions? Preachers of pardon and of forgiveness there may be, but which of them has the power to free us from even the least of our sins? Not one. That is the work and the prerogative of Jesus, and of Jesus only. Such a crown belongs to Him alone. "Unto you—a Saviour." Good tidings. That is why the tidings are so good. That is why they are the very best. It is because they are the tidings of salvation, and salvation from sin.

But more, these tidings are "good," not only because they tell of a Savior from the

penalty of sin, but because they proclaim a Deliverer from the power and the dominion of sin.

For all that we may be freed from the penalty of sin, we may yet continue under the power and the tyranny of sin. Not because we may wish to do wrong, not because we do not struggle against it, not because we do not brace the will to resist it, but because we may be under the power of it—a power, as yet, unbroken, and its spell, still potent.

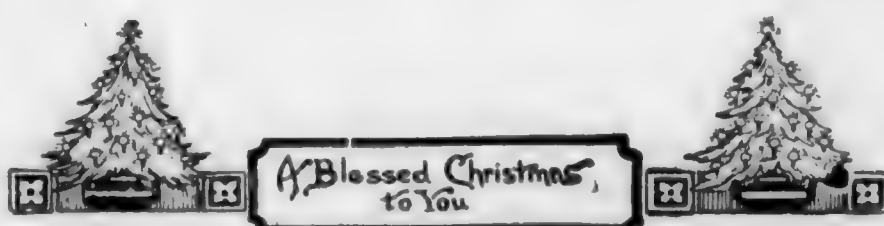
And there are many like that. Many, who rue the sin into which they have fallen, and yet get up to fall into it yet again. What is the explanation? They are under the spell of it, like the bird under the spell of the venomous snake; in the grip of it, like some poor, helpless creature under the paw of the bear, the lion, the monster of the forest.

But it is just here that the good news of Christmas comes in. Jesus Christ is a Deliverer—a Deliverer from the power and the thralldom of sin. He helps men to overcome sin by breaking the tyranny of it in their lives. He assists them to victory by cancelling sin's slavery and by augmenting the will that it may be overcome. Is not that great news, the very best of news? Servants of sin no longer. Christ a Deliverer! So it was that Philip Doddridge sang of that power:

"He comes, the prisoner to release,
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield."

Hence, then, the good tidings of Christmas. Hence, also, that those who would truly keep Christmas, must keep it in the spirit and genius of the good news of Christmas.

No, it is not those who make it a carnival



BLESSED JESUS, BLESSED JESUS

In the east is morning breaking
Faintly glimmering from afar,
Glad'ning eyes that wait the rising
Of the bright and morning star.
Blessed Jesus, Blessed Jesus,
Wilt Thou soon to us appear?

Oh! we praise Thee for Thy coming
Once in loneliness and pain,
To redeem from sin's pollution,
Freeing us from Satan's chain;
But how gladly—oh! how gladly
We will see Thee come again!

By Thy Holy Spirit's teaching,
Calvary's healing stream we know,
Blood to pardon—purifying,
Sin-stained hearts made white as snow;
But Thy fullness—all Thy fullness,
Thou wilt in the glory show.

Thou art coming, blessed Master,
Days and moments speed apace;
Soon will cease earth's days of service,
Soon we'll see Thee face to face;
Are we ready, are we ready
For that day of crowning grace?

—Selected.

of the flesh, an orgy of licentious living, a parody and a paradox of the real thing, who really keep it, but those, who, first of all, keep it as a spiritual festival, a celebration of the heart in token of the good tidings which Christmas first brought to the world.

A happy Christmas then, and happy not only because it is kept in the true spirit, but, let us hope, with an abundance of the good things that are an outward symbol of the joy within. "God's merry gentlemen" because, first and foremost, the gentlemen of God. Good things because, and in celebration of the good tidings. So—

May we keep and ponder in our mind
God's wondrous love in saving lost mankind;
Trace we the Babe who hath retrieved our loss
From the poor manger to the bitter Cross;
Tread in His steps, assisted by His grace,
Till man's first heavenly state again takes place.

—The Christian (London).

THE LIFE OF PRAYER

By prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

There are three things specified—prayer, supplication, thanksgiving. Prayer is to be understood in its widest meaning: it is the habitual frame of mind, the atmosphere which the soul ever breathes, consciously or unconsciously. Supplication is the special act of prayer for any particular object. Thanksgiving as one puts it, is "the receipt for money received." Now these three attitudes are to characterize the Christian in every department of his life. "In everything," be the matter utterly trivial or highly important, not one thing to be excluded from this range. The promise of perfect peace in the next verse is not made to any man who selects portions of his life for God's management, while he himself elects to control the remainder. God is very particular; and, if His promise is to be literally fulfilled, His commands must be literally obeyed. The sixth verse means in one sentence: Keep open heart with God. The man who lives in its spirit will refer everything to God as naturally and easily as a little child consults its parents about the veriest trifles of its life. It will not occur to him to do anything else. He has sought the kingdom of God first, and he knows that the rest will, according to the promise, be "added." It is quite evident then, in face of the promise, that whoever lives this simple life of "faith on the Son of God," treating God, not as an occasional house of refreshment, but as his "habitation" can have no room in the soul for worry.—Rev. F. C. Spurr.

Very often what man lauds as glorious victory is defeat in the sight of God. Contrariwise, what man laments as failure may prove stepping stones to glorious victory. Rejoice that God's ways and thoughts are higher than your ways and thoughts. His ways and thoughts are Heaven-high above yours (Isa. 55:8, 9).—R.

MISSIONS

EXPERIENCES OF AN AMATEUR MISSIONARY DOCTOR

By S. Jay Hostetler

I have just returned from Kareli. It is three miles away. I was called over to see a young man with a swollen leg. They had called me last Friday already and I was to come Saturday morning. Saturday morning it rained "pitchforks" and I was buried with work, and I dreaded the responsibility of that leg. Its condition was outside my ken. The young man had been in this condition for a month already and the native "physicians" had exhausted their resources on him. The next day was Sunday. Monday no one came, but this morning, Tuesday, a man was on hand to call me.

I am supposed to write an article for the Gospel Herald. An article for the Monitor is also due. Tomorrow is foreign mail day. The article must be written today so that it can go on schedule. I did not even have an idea of what to write, and I have no title for an article. This afternoon is another of our daily Bible study classes and I am not ready for it. I have not written out the assignments for them in Hindi and that takes some time. I should have three hours to prepare for the Bible study. And it usually takes me something like about eight hours to write an article. And there are a number of other things that need to be looked after.

It seemed like a flood that I could not weather. On the other hand, thought I, if the Lord wishes me to go to Kareli, he will either enable me to get all the other things done, or else He will not want all of the other things done, and this seems like a call which He would like to have me answer. And so I said, "Achchha, mai ata hoo" (All right, I am coming). I got my big hot season topi, for the sun was out very bright and hot, and it was as sultry as it can get toward the end of August in the rains. I also got out my sun goggles, so that I would not have trouble with headache out in the sun (I got it nevertheless). I got the medicine case, handed it to the man and told him to take it, and I started off on the cycle down along the railway track.

The road was very rough. It had been tramped full of tracks in the mud and had now dried hard that way. I rode along the track for about two miles, and then turned in through the fields. There is a cart road which I followed, but it is lower than the surrounding fields, and so it had water in it, and I rode along the rice bank alongside the road. That also was not yet paved! Sometimes the bank was six inches wide, sometimes I was up on a ten-inch wall two or three feet high and had to steer straight or rather crooked, as the bank demanded—not as I demanded. Sometimes I came to places where the bank had openings to let the water through and there I would dismount and

lead the cycle across and then get on again. After going a half mile I decided to leave the cycle and tramp the remainder of the distance.

While I walked I could look around better. Around me I could see several square miles of rice fields and men and women, in white or native black, were dotted all about in groups of two to twenty, weeding the rice. As I walked along I wondered what I might write for my article. I tried to get an inspiration from the people at work in the fields. I thought of how nearly all the able-bodied people of the village are now out at work in the fields cultivating the crop so that there would be fruit in its season. They go out early in the morning during the season so that there may be a good crop. They work during the heat of the day. They work together. It is the same kind of work, day in and day out, and the results are not always evident. But they keep on doing it anyway, for they know that that is the way they can enable the crop to develop. And when the harvest time comes, as it will come because they did their best to cultivate the crop, they will all turn out again to gather it in. Well, I thought of this as I walked along and I thought of the crop on which we are working for the Lord. We must also cultivate the fields in which our crop of human souls is found. We must be at it in the heat or in the rain—whenever the opportunity is. And though the results do not appear to us immediately, nevertheless the Lord has given us the mission and the method—"preach the gospel to every creature." It is sometimes hard work, it taxes our strength, it seems futile in the face of the very, very poor soil in which we have to cast our seed, but nevertheless the villagers continue to toil, and we must continue toiling.

Well, cogitating thus I finally reached the "busti" (settlement). I asked one man who was sitting on his porch whether he could tell me where Keso the Teli lives. But he said he didn't know, but I should follow that street to the next corner and ask some one there. Just then another man came to the corner there and I asked him. Yes, he knew, and he would take me to the house. So I followed him up through the main street of the village. We passed at least four places where there were from half a dozen to twenty men sitting and talking, evidently not in any rush for the cultivation of the crop. I was a little surprised. It was unusual for so many to be left in the village on such a day and with so many out in the fields. I asked my guide about it. "They are 'rukhwars'" (field watchers), he informed me. That is, when the cows go out they must watch the fields so that stray cattle do not get into them. Oth-

ers of these were the *malguzar's* servants; others, old men who could no longer go out for the active work of the fields; and others whose work was done. Well, thought I, this will not be so good for my theme for an article. These people after all are not out this morning and will not furnish a good model for us. However, since I am at home, I have thought about it more. They have other places of work which are also necessary. Without some one to keep the cattle out of the crops, they cannot grow and bring forth fruit as they ought. Others need to look after other things also. Then there are some who have put in their days, and now they cannot go out and do everything they once could. So it is in our work. We need some to stay at home and do the other work that supports the work out in the fields. We need some to make the arrangements. And some have given their lives for the cause and are not physically able any more to bear the heat of the day. They can still give advice and help and work here and there where there is opportunity, but they cannot go out into the fields to do the active part of the task.

And now I got to the house. The young man whom I was called to see was brought out and set in front of me. I had been seated on the best "easy chair" villages afford, the rope cot. He had had a sore from stepping into a thorn some five weeks previously, and it had festered, swollen, opened and drained, and after that the top of his thigh had become a hard, swollen mass that reminds me of a piece of auto casing. I asked all the questions I thought might lead to vital information on the cause of the swelling and pain. I usually do this. I try to get the relevant and irrelevant information (I often do not know which is which), all that might be mentioned in the "book" later. Because I must act very wise now, and later when I get to the book I must look up the symptoms and try to decipher which of the possibilities this might be. The mother volunteered some information and conclusions, but the brothers hushed her up. The Sahib should make his examination. He would know what is wrong. By this time a half dozen or so of the wise old men of the neighbors had arrived, greeted me, and sat down. One of them "helped" with the examination. He explained how the blood had gathered at that place and gotten clogged and hard. I said as little as I could outside of what I knew, for "Even a fool, when he holdeth his peace, is counted wise," said Solomon. Whenever I venture something in the line of exposition, the old man assented heartily and, going beyond assent, elaborated on my opinion, explaining to the rest what I meant, and giving me full views of what they thought. They know all about "garmi" and "thand" (heat and cold) in the body. Every maladjustment in the body is the result of one or the other and produces one of them. Finally my verdict was that it would be useless to give one treatment, but that they should bring the young man to the dispensary and stay there for several days so that we could treat him daily. To this the neighbors all assented, and the members of the family demurred, then agreed.

In the meantime I told them of Jesus, the

Savior, and how He came to earth and suffered for our sins on the cross, how He healed the sick, raised the dead, and still has the power today, but if we would avail ourselves of this power we must accept and obey Him. I gave several experiences of His power and tried to impress on them the great love and power of Christ and the need of leaving all others and accepting Him only. There were still five other patients they wanted me to see, and I examined them all, sold them medicine, or advised them to go to the hospital. One man has cataracts, several babies were not doing well, one woman has indigestion, and one boy is afflicted with some kind of convulsions at which I was not surprised, considering the way they all yelled at him to tell him to talk to me, and the way they described his malady in full before him.

Finally it was getting toward noon, and the sun was getting hotter and hotter. I started across the rice banks still searching for a subject for an article. I was walking toward the mountains that we can see in the east from our bungalow. There is a mountain that is visible from the Raipur road ten miles to the west, and we have been trying to distinguish it from our bungalow, but we are not sure which one it is. We saw it when we were on tour at Chhura this year. That is twenty-five miles east from here and the mountain was still farther east. I was now looking to see whether I could recognize it. I looked to the nearer elevations. They looked different from this angle. They were beautiful. I might write about the beauty of the scenery, but I got no inspiration for it. I reached my bicycle. I was somewhat tired and could not trace the narrow contour of the banks as well as before. I tried to take a curve and avoid a little anthill at the same time. The front wheel left the bank and took to the rice field, and so did I. My one foot planted itself deeply into the rice field and the mud rose up over my clean trousers. I refused to take my other foot off the cycle and after almost paying dearly for the refusal by sitting down, I regained my balance, looked around in all directions (no reason assigned), placed my shoe, with new "polish" on it, on the pedal and was off again.

The sun was very hot. I was the same by the time I got home. I have not looked up yet what the book says about that young man's leg. I will do that after this is written. I might be obliged to say what is wrong with the leg, and would rather plead honest ignorance till after it is too late to write it in here.

Now, friends, you can see I still do not have an article, but it may be that this glimpse of a typical medical call by an ordinary missionary who is called on to do the work of a doctor may be a means of soliciting your help and interest in encouragement and prayer. If it does that, I shall feel happy. May we count on you?

Dhamtari, C. P. India.

"Christ does not catch up our spirits and take them over trials; He strengthens us to go through them and win real victories. He did not save Himself from the sufferings of His cross; He bore them."

BOOK REVIEW

Undaunted Hope—Life of James Gribble, by Florence Newberry Gribble

Reviewed by Wm. G. Detweiler

When one reads the many missionary books that are available, he will find that some are so unacceptable that they have to be discarded. Others, while they contain many excellent things, are nevertheless so leavened with modernism and erroneous teaching that they have to be introduced with warning, if at all. But there are some which belong to a third class,—and this class is entirely too small—which one can recommend without hesitancy. It is to this last class that the book with the above title belongs.

"Undaunted Hope—Life of James Gribble" ought to appeal to the readers of the Mennonite Church at this time especially. In the first place, James Gribble and his wife, the author of the book, were the founders of the Brethren Mission in Oubangui-Chari, French Equatorial Africa. Then, again, in recent years our church has become interested in mission work in that section of Africa where the Gribbles spent their first five years in foreign mission work.

James Gribble was born near Mechanicsburg, Cumberland County, Pennsylvania on February 25, 1883. His schooling was rather meager. At the age of nineteen he left home to work in Philadelphia, where for some time he worked as street car conductor. One Saturday a lady was killed while alighting from the car that Gribble was conducting. Although the accident was not his fault, yet he promised then and there that if the Lord would deliver him, he would serve Him. The next morning he went to the First Brethren Church in the city with the intention of publicly declaring his acceptance of Christ. But as no invitation was given, he waited until after the service when he told the pastor of his decision. That same evening he was baptized. The next evening he came again to the pastor to tell him of his call to go to Africa as a missionary. Because the Brethren Church had at that time no mission in Africa he went to Africa under the Africa Inland Mission. While on the field he married Dr. Florence Newberry, who was a medical missionary in the same organization. After serving about six years, which were very strenuous, they returned to America. Before they came to America they severed their connections with the Africa Inland Mission, feeling that they should launch a mission under the Brethren Church in unevangelized areas in west central Africa.

After about four years in America, they left again for Africa in 1916. They were now being sent by the Brethren Church to open a mission in French Equatorial Africa, which until this time was not open to Protestant Mission work. Great was Gribble's conviction that the Lord had called them to this field. Indeed it needed to be strong, for it meant five years of prayerful waiting in Africa before they could enter the field. When finally the desired permission came to enter French Equatorial Africa, Mrs. Gribble lay

very ill. Before she could accompany him to the new field, she needed to return to America to regain her health. This meant separation for about eighteen months. After her return they were privileged to share each other's company only a few months, for the Lord called him to His heavenly service.

James Gribble's life for the Lord was a life with many disappointments. These became, nevertheless, God's appointments. The trials which he endured fitted him for greater service. Seldom probably have modern missionaries been called upon to exercise greater patience in service. Early in his work in Africa he heard the call to the regions beyond, the call of the untouched millions. How he longed to go with the party of Africa Inland Mission workers who were going to the Belgian Congo to open a new work there! When the way opened for him to go to those "regions beyond," he could not remain long, for Mrs. Gribble became very ill, making necessary her removal to a hospital for two operations. A leave for America was then decided upon. One disappointment followed another. The reader almost marvels at his endurance of trials. He writes, "I feel that God has called me here—that His vows are upon me—and that I cannot turn back . . . I praise God for His sustaining grace in such trials as these. I am glad to be able to say that even amid the trials, which seem to be continually sweeping over me, I find the grace of God sufficient. But I dare not look at the waves lest my heart sink within me. Yesterday, while at my work, I was ready to weep because of my sufferings, but I sang, 'Some day the sun will shine,' and I soon forgot all but Jesus, and then you know the sun did shine! But I had to keep singing all the day long . . . I never find His Word to fail."

This spirit characterizes his service for the Master. He longed so much to be in the thickest of the fight that he wrote in his diary, "Oh God, purge me, and send me, and put me into the very thickest of the fight." Indeed, it seemed that the powers of Satan were combined to keep him out of the thickest of the fight. The reader is made to ask time after time, Why all these disappointments? Why be detained because of sickness? Why, when souls are perishing by the millions, be detained from bringing them the Gospel? Why the wait of five years before the permission came to enter the field with full mission privileges? Why Mrs. Gribble's illness when the permission came? Why must she leave her husband alone to recuperate in America? Why must Mrs. Rollier, Miss Snyder, and the fine young Mr. Bennett die so soon on the field? Why must Mr. Gribble himself be stricken and die at the early age of forty? And so the why's, continue. One must read the book to appreciate fully how sore these disappointments were to Mr. Gribble. The reader need not be surprised to learn that when once the way opened for him

to enter the field to which God had called him, God so mightily owned and blessed the work that in a short time he accomplished more than others had in years.

James Gribble's faith in God was wonderful. He looked to Him for the supplying of his small and great needs. The first six years were served under a faith mission. When he sailed from America the first time he had enough money to take him only as far as England, but he planned to continue at once to Africa without knowing how God would supply. As the gangplank was about to be withdrawn, a stranger ran up, asking, "Where is that young man Gribble?" and handed him a bag with two hundred and fifty dollars in gold, enough to take him to Africa. One time he and Mrs. Gribble were stranded in South Africa for twenty-three days without a cent, but the Lord in a marvelous way supplied. The Lord proved Himself faithful time and again with His trusting servants. He believed that money and missions should be divorced. Writing about the sending of new workers he says, "Let no acceptable volunteers be detained because the way is not financially clear for their support. We have the Master's promises." At another time, "Workers should be accepted, looking to the faithfulness of God, and not to finances." Again, "Let us refuse no really suitable candidates because we cannot see their way to the field, for we walk by faith and not by sight. . . . If God has called and qualified them, He is able to provide for them." It may be that as he wrote these lines he thought of his own experience in coming to Africa.

To the student of missions and missionary methods his ideas are interesting and worthy of consideration. He would have the workers to look to the Lord for their support. He writes, "I like what you say about our missionaries continuing to look to the Lord for their personal outfit. Why not encourage them to look to Him for the supply of their passage money as well, and also for their support while on the mission field? . . . The more we get our people looking to the Lord alone for their supply the more our work will grow. For it will produce more definite prayer. And God answers prayer. Then, too, the missionary thus learns the secret of dealing with God." Again he writes, "I sincerely believe that the dollar which is *given* in answer to prayer amounts to two dollars *solicited* and to five dollars *raised*." Another point of interest to the student of missions is his idea relative to the support of native workers by the home church. He believed that the native church should be self-supporting and self-propagating. "It is better to support missionaries than native workers. Let rising churches in non-Christian lands support their own workers. It is the only way to permanent success." "To support native evangelists from foreign funds is a poor policy for the building up of a strong and self-supporting church in Africa. It pauperizes."

James Gribble was a man given to prayer. Time after time we find him in prayer. Difficulties and disappointments were to him challenges to be met in prayer. He writes, "We will always have to advance on our knees against what might be termed 'insur-

mountable difficulties' with an implicit faith and trust in God and His Holy Word." Again he writes, "Yesterday I did nothing but pray. I literally spent the day in prayer . . . as I felt we are facing a crisis in the work." "These are busy days here, but we do not allow ourselves to be too busy to pray. Intercession, in spite of the pressure of other duties, is the greatest work that any missionary can do." It was at that time that the daily prayer meetings sometimes continued for two hours.

Before we close the review of this wonderful book, we quote a few splendid quotations from the writings of James Gribble which show us the consecration and humility of his soul. "I am inexpressibly glad that God permitted me to come to the foreign field. Had I a thousand lives to live, and the Lord wanted them all for use in Africa, He should have them every one. In spite of all my trials I would not trade my position for that of an angel in heaven. To help to rescue these perishing people is worth the life of any man. . . . I would rather go to hell than to meet my Lord and not have done all that I could for these poor enslaved people."

"I want to be well-pleasing to Him, not that I may receive any reward for so doing, but that I may be the more mightily used for Him in bringing the Gospel to those who have so long sat in darkness, and that our waiting Lord might see of the travail of His soul and be satisfied. I shall be happy with the lowest seat in heaven, if only there I may sit and see the redeemed of the Lord come in from those fields where I have been a pioneer missionary. Will not that be a great joy? And should I ever be given a crown, I would only cast it at the Master's feet, for I have been such an unworthy servant that I am not worthy of one."

The book contains over 400 pages. It is neatly bound and beautifully illustrated. The price of the book is \$2.00. It is published by the Brethren Publishing Company, Ashland,

PRONOUNS

The Lord said,
"Say, 'We' ";
But I shook my head.
Hid my hands tight behind my back and
Stubbornly, said,
"I."

The Lord said,
"Say, 'We' ";
But I looked upon them, grimy and all awry.
Myself in all those twisted shapes? Ah, no?
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
"Say, 'We' ";
And I,
At last,
Richer by a hoard
Of years,
And tears,
Looked in their eyes and found the heavy
word
That bent my neck and bowed my head:
Like a shamed schoolboy then I mumbled
low,
"We,
Lord."

—Karl Wilson Baker.

Ohio, and may be obtained from the Menonite Publishing House, Scottdale, Pa. Price \$2.00.

Canton, Ohio.

A CHRISTMAS SERMON

(Continued from page 359)

Him and a full yielding of our wills to His will, that He may work in and through us to bring peace on earth and good will to men.

In return for His love toward us He expects the best of which we are capable and a full consecration of all that we have and are to His cause.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Goshen, Ind.

GOD

A teacher of philosophy in one of our leading universities is debating in the current press the need for the idea of God as a basis for moral values. Persuasive representatives of liberal religious thought have abandoned the notion of God altogether, and are telling the world to lift itself by its bootstraps. Behaviorist psychology seeks to interpret all human life and thought by "motor excitations in the ganglia." Small wonder that the man in the street flouts all authority, and guides his actions by the demands of self-interest.

It is only through the expansion of spiritual forces in human life that the rule of righteousness can be established. "This is the victory that overcometh the world, even our faith!" Unless life is rooted in a spiritual universe, unless its supreme ends lie in the things that are not seen and are eternal, rather than in the things that are seen and temporal, we are fighting a losing battle with the forces of chaos. This is the devil that goeth not out save by prayer and fasting. So long as we measure life by comfort and prosperity, we shall fail. So long as we find no God save in our vague dreams of loyalty and truth, there is no help.—Minneapolis Journal.

PROPOSITIONS ON INTEMPERANCE

1. The person who never drinks a drop will not become a drunkard.
2. The army of drunkards gets its recruits from the army of tipplers.
3. Woe unto him that giveth his neighbor drink.—Habbakuk 2:15.
4. No good thing can be said of the liquor traffic.
5. Be not drunken with wine wherein is riot.—Ephesians 5:18.
6. The saloon and the brothel have always been twin evils.
7. The only successful treatment of the whiskey traffic is its extermination.
8. The worst enemy to prohibition is the professed Christian who is wet.
9. The cigarette is cousin and its user, like the wormy apple, drops before its time.—E. W. Curtis.

THE RURAL FIELD A CHALLENGE FOR YOUNG PEOPLE

By J. Protus Brubaker

This is a thorough study of the work of rural missions as a challenge to young people. This article deserves a most careful and prayerful reading by young and old alike. We as a church should face the challenge of the rural field squarely, for it holds before us great opportunities for mission work.

From his few years' experience in rural work, the author has formed two general impressions; first, that the work of teaching, evangelizing, and helping in a general way the rural field is no mean task, and second, that this task presents a mighty challenge to those young people whose religious heritage has endued them with a love for a simple, quiet, and useful life. While it can not be said, with the same emphasis as a few years ago, that the rural community is distinctly rural, yet there are many remote sections that have not, to any marked degree, felt the touch of the city. It is this field, remote and backward, yet struggling and needy, that shall be the subject of the first part of this writing. The latter part shall be taken up in presenting the challenge to the many young people here and there who are ready and willing to work. If the writer can, in some little way, bring together the needy field and the ready worker he shall have been well repaid.

The Viewpoint of the Author

For the following discussion, I think it will be wise first of all to get the viewpoint of the author. The author's experiences and opportunities have not been such as to make advisable a statistical study of the field. It shall rather be his purpose to inspire a general study of the need, a numbering of our forces, and a personal consecration to the great cause before us. From the very nature of the work, opportunity lies at the door of every congregation. The Great Master alone knows the length of the harvest day, and only the faithful shall reap the benefits of a rich reward. We must know the field, we must enter the field, we must work the field NOW, for the night cometh when no man can work.

The Field Analyzed or Defined

For our next study let us together define or analyze the field. There are three major conditions that divide individuals or whole communities into groups. First, there are the untaught people. We have, throughout the country, the almost overwhelming condition of nominal church affiliation with a very meager knowledge of the Word of God, very little understanding of church history and denominational principles, and little or no religious activity. The general cause of this condition is the lack of able resident pastors who can teach clearly the whole Bible. It is not so much the lack of religious services, for there are many sects at work who find this unstable condition a ready field for seed-sowing. This is especially true of those who sow the seeds of radicalism and emotionalism. The lack of able ministers is due partly to the inability of a financially poor people to support a salaried ministry and partly to the indifference of parents and guardians to their real need for themselves and children. The results of this indifference to a definite reli-

gious program are easily seen in many communities. This condition has developed, largely, in the last fifteen or twenty years. In our work we have found communities where ten years ago there was definite work, such as Sunday schools, singings, and preaching, by one or more denominations, but now there is only an occasional service. This indefinite and factional instruction gives rise to a condition similar to the times of the judges when, "every man did that which was right in his own eyes." The continual growth of this condition brings at last a community which is the subject of our next study."

The unevangelized field is everywhere needy. When, for over a period of years, there is no definite program of religious instruction young people learn little of the religious principles of their forebears. Thus, without a sure foundation for the building of character, the moral life sometimes ebbs very low. It is not always that character becomes positively immoral, but it lacks that finer touch that comes only from conscientiously teaching and living the principles of the Bible. The usual test of decline is in personal habits, Sunday observance, the marriage relation, and integrity of life and conduct. Here, where religious enthusiasm is very low and the evangelist must feel or make his way, little work is done. It is not a soil wholly unproductive, but one which needs to be broken up and mellowed by the Word of God in the hands of a loving servant. A soil, like the natural soil on which they labor, unlikely and hard in appearance, yet possible of real worth if touched by the power of God as are the giant oaks and spreading elms which grow on every hand. In this field, are many of that class which shall be the subject of our third study.

The poor and illiterate. Here we can hardly confine our discussion to the rural field, for the poor are everywhere. Did not our Saviour say, "The poor ye shall have with you always," and was it not also said in proof that he was the Messiah, "the poor have the gospel preached to them?" The poor are here. They are our obligation, whether their condition is due to their own failure and neglect, or whether it is due to circumstances thrust upon them by society. To the shame of the Christian Church, we have allowed an oversolicitous government to ease our conscience and sidetrack us from our Christian duty. Here the door is open to church-wide activity. The first great need, of course, is Bible salvation as a foundation for Christian training. However, this training must include better methods of work, better management in the home, and care and protection of the physical body. The living of a Christian life is often made difficult, especially for young people, by unwholesome surroundings, undernourished bodies, and lack of proper clothing. The

absence of a boy or girl at Sunday school is often due to inadequate footwear, dresses, shirts, coats, and so forth. Here the great need is the sympathetic missionary who will live and work with them. Here there are those who can not read and can scarcely write their names. They, however, are only the older ones and will pass away with time. Among many advancement is slow because of an almost religious adherence to old ways and customs and a dislike for the new. This condition is both an advantage and a hindrance. It fortifies the people against the sudden inrush of religious fanatics, but on the other hand makes slow work of instilling new ideas and methods. When one can prove that his ideas are sound and his daily life can be trusted, he can get a hearing on the teachings of the Bible. We next take up the study of

A Possible Program

For the benefit of those who may be contemplating the opening of work in some needy field, the thoughts presented in the next few paragraphs are given as a suggestive program, trusting they may be of interest and help to some one. "Know your field," is a timeworn axiom, but still it carries the important truth that to take time and plan your work prevents waste and assures greater success. The best means of getting acquainted with the need is to canvass the field as to church affiliation, church and Sunday school attendance, knowledge of the Bible, and economic and social conditions. This is necessary to determine the location of workers, and choice of workers and equipment. The method of approach will depend largely on the local condition. In some fields it may be better first to organize a Sunday school and then to follow with preaching services later, while in another field it may be a better plan to have an occasional service first to open the way for organized work. Having located the field and studied its needs, it is then advisable to consider

Methods of Work

There are three plans for working the rural field which we wish to consider.

First, work from the local church as a base. Within easy automobile distance of nearly all our congregations lies to some degree a needy field. It is more apt to be the untaught field of grown-cold, back-slidden church members, though near some churches may be a very poor and neglected field. Sometimes there are unused church buildings where once there was active work done by some denomination, and where now for some reason there is no religious activity at all, or at least only occasionally. Such is a very good field, providing there is not a good work by some other people near at hand. In some places due to consolidation there are empty school buildings that can often be easily procured and equipped. Where the congregation has an average membership, or even less, an organized Sunday school would perhaps be the best method of getting the work started in the near-by field. Teachers should be able to teach the whole Bible in a clear, simple manner and to give a little time during the week to visitation work. The work

should be the project of the entire congregation and not just the appointed Sunday school group. Workers could be changed occasionally to give others an opportunity to help in the work, and those who are not in position to teach could furnish transportation. Have in mind a definite aim of leading men to Christ, and follow up the work with preaching services, and if possible lead up to a more thorough Bible study than can be carried on through the Sunday school.

The second plan is to work from a centrally located mission station. Where there is much work to be done and the field is remote and difficult of access it is better perhaps to have workers living in the local community. Such a plan not only puts the church in constant touch with the need, but it also gives the people the example of an everyday Christian life. In this way the workers can get first-hand knowledge of the actual problems and often prompts a more sympathetic and helpful attitude. Though the harvest may not be large, there is abundant opportunity for sowing the good seed. A permanent base also gives the work a greater touch of permanency and instills confidence among the people. They feel you are not just rushing in for a few meetings, taking up a collection, and then leaving again. They want not only to be preached to but also to be taught and patiently shown how to meet and fight the battles of life. For this work we need a wide-awake, thrifty, physically strong leader, who can make a success of his secular work and thus make an opening for the teaching of the Gospel. More will be said along this line under the heading, "means of support." The local station can in time become a home base for extended operations, but care must be taken lest more work is undertaken than can be properly cared for. Much good effort has been lost by working too large a field and not working it thoroughly enough.

The third plan is that of definite evangelism. There may be outlying fields that are not very suitable for permanent work at first. Such fields can be reached by a systematic program of evangelism. This great work, I think, has been sadly neglected. The time is ripe for just such a program. In many places the people have no confidence in a lot of formal religion and lukewarm, half-dead church activity. They are ready for the straight-from-the-shoulder, simple, plain, Gospel message. Economic and political conditions have caused a rethinking of life problems by many people. The freedom and ease of the fat years are gone, and men realize how vain and fleeting were those pleasures. They yearn for the tried and stable things, and thus the truth and promise of scripture has a strong appeal. Then again the financial stress has caused much work to be abandoned. The membership could not, or at least did not, meet the demands of a supported clergy. Is not this an open field for those people whose sacrificing spirit and wise expenditure has kept a good work going with very little curtailment through these years of financial stress? Recent work at some of our city stations has revealed how ready the people are to hear the whole Bible. Men want to know what the Bible teaches. They in attitude, if

not in word, ask the question, "What must I do to be saved?" This work might be done by an evangelist and his wife, giving their whole time for a year or more. They could travel in a truck rigged out as a temporary home and hold meetings in schoolhouses or in open arbors. Due to the circumstances of the people in some communities, it might be better to use a tent for living quarters or even for the meetings in cooler weather. Such a program is a great help to a work already started. Gospel teams have been used for short periods to great advantage, and their usefulness should be extended. The field is large, the call is urgent, but, "our God whom we serve is able." This work as well as any other, needs funds, thus our next topic.

Supporting the Work

It is the writer's conviction that the greatest need of the rural field is not dollars and cents but sympathetic contact and co-operation. To put a worker on the field, among a poor, and struggling people, wholly supported, is not likely to prove the best influence. The people among whom he works will not accept his case as parallel with theirs. His advantages are better, his problems are different, his burdens lighter, he is not one of them, he is a paid missionary. Therefore, the first emphasis is to make the work as near self-supporting as possible. The appointed worker's constant aim should be to make his own

CAST THY BREAD UPON THE WATERS

Cast thy bread upon the waters,
Ye who have but scant supply;
Angel eyes will watch above it,
You shall find it bye and bye.
He who in His righteous balance
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

Cast thy bread upon the waters,
Poor and weary, worn with care;
Often sitting in the shadow,
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope
As you look with longing vision
Through faith's mighty telescope?

Cast thy bread upon the waters;
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore.
You may think it lost forever,
But as sure as God is true,
In this life or in the other
It will yet return to you.

Cast thy bread upon the waters,
Far and wide your treasures strew;
Scatter it with willing fingers,
Shout for joy to see it go.
For if you do closely keep it,
It will only drag you down;
If you love it more than Jesus
It will keep you from your crown.

Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant, doubtful moment
It may save a soul from death.
When you sleep in solemn silence
Neath the morn and evening dew,
Stranger hands which you have strengthened
May strew lilies over you.

—Selected.

way as much as he can without injury to the work, not only for the work's sake but for his own good and the saving of the church's finances. While care should be taken in giving and using donated funds, it is nevertheless true that many times conditions are such that adequate and definite help is essential for the best progress of the work.

The first step in supporting the work is to make some organization, either local or general, responsible for the work. A responsibility not clearly defined is often neglected. Questions that might arise are, "How much help is needed?" and "How can it be given?" The answer to both these questions will depend on the local conditions of the field under consideration. One would at least suppose that workers should be comfortably housed, with ample room to care temporarily for an unfortunate one or to entertain visitors who have a right to visit the field and get acquainted with the work. The workers should have dependable transportation, and be provided with sufficient equipment, such as raincoats, boots, extra Bibles, tracts, songbooks, and scripture portions. He should have ample means to equip and operate his farm or other secular work in a way that will be an example to his neighbors. To illustrate the importance of this phase of the work let us note the following instance. In one community, within two years after the mission worker had arrived, several neighbors had followed his plan of having a special brooder house for early chicks. That improvement was a real help and a definite step forward for many. Quite often you may hear the people remark, "Bro. So-and-so told me that or taught me how to do that." Thus in methods of work, personal cleanliness, and general management, the worker on the field is a constant example, and as such should be able to do his best.

How can help be given? Shall funds be given directly to the worker to supply his need, or shall he be helped to help himself? The first plan may well be used if conditions make it necessary, but the latter is undoubtedly a better plan. Here mistakes will be made as there have been in other work, but are not mistakes and misjudgments the common lot of men? There will be criticism because management has not been the best, for unfortunately not all Christian workers are good financiers; but is it consistent to withhold our support because we fear the funds might be misused or the work not prosper when we ourselves might easily misuse or even ill-use the same funds? Rent could be paid for the worker, or if the work seemed permanent enough, he could be assisted in securing his own home; or property could be owned by the mission board as it is in most of our city work. Supplies could be sent in from nearby congregations to ease the burden of the worker. Especially is this practical in launching a work. In some places it might be no difficult task for a few consecrated brethren to start an industrial project that would not only help the appointed worker but the entire community as well. In some fields it may be easier to make the work self-supporting by having several workers co-operating on the field and thus adding force to the work. In

some larger and underemployed congregations, are there not consecrated young people who with a little help could soon be permanently located in some needy field? These families would supply a nucleus for a permanent work and also furnish workers for Sunday school and other services. The lone worker oftentimes finds it difficult to get competent teachers from his following, though such should be used as much as possible. Such a plan would mean sacrifice for those who left well-established congregations, good homes, and many kind friends, and herein lies

The Challenge to Young People

The first challenge is a call to consecration. I believe that many times the problems of young people are due to the fact that in their plans and purposes they emphasize, too greatly, personal, material achievement. It is natural for every normal person to want a home, a farm, a business, or some other means of occupation, and we would not wish it otherwise. But is it not true that in the effort to acquire these things, lies a danger of forgetting the higher purposes of God and their possession presents our greatest problem of consistent life and conduct? "The cares of this world and the deceitfulness of riches," our Saviour said, "choke the word and he becometh unfruitful." His emphasis, both in precept and example, was to, "seek first the kingdom of God." Does that mean only that we might be saved? No, verily, for while our relation to our fellow men is not the ground of our salvation, yet it is the condition of acceptance or rejection when our Great Teacher said, "Inasmuch as ye did it not . . . ye did it not to me." There are many conscientious young people who often wish that life was not quite so crowded. The constant round of cares and duties drains not only mental and physical resources but is apt to hinder spiritual growth as well. The depression has taught us that we can well do with less. Have we learned our lesson as we should? Often man's road to greater happiness and usefulness lies along the road of calamity and utter reversal of our own personal ambitions. How much better it would be to turn those resources into account for God and find our highest joy in His service! To earnest, thoughtful young people, the rural field offers an unusual opportunity.

First, the rural field offers the opportunity of sacrifice. Paul, the missionary, said, "I beseech you, therefore, brethren by the mercies of God that ye present your bodies a living sacrifice." The ancient monks and philosophers made only this mistake that with their life of surrender and self-denial they did not couple up a program of service to others. The martyrs rejoiced that they were counted worthy to suffer death. Most needy rural fields do not abound in advantages that make this natural life most pleasant. There are poor roads, dirty homes, uncongenial characters, and few modern conveniences. Progress will seem slow and efforts unfruitful, but what purpose could be more worth-while and what joy more lasting than definitely to deny ourselves and sacrifice much for Him who gave all for us?

In the second place, the rural field offers

a fine opportunity to lead that quiet, simple, godly life which in the end is to be so much desired. There will not be so much luxury and ease to tempt one to covet that which is another's. The poverty on every hand and the ravages of sin and evil teach one to be satisfied with the common things of life and rejoice in a full salvation. An enlarging of our religious program, a scattering of our workers, and a definite consecration to a worthy cause, on the part of our young people, would go far toward settling us into plain, simple living and would entrench us strongly against the lure of sinful indulgence and the call of a godless world system. Is it too idealistic and impractical to hope for the time when our congregations shall grow smaller instead of larger? When the surplus of larger groups shall be used to make small beginnings here and there until the whole of a needy field has been well supplied? How blessed it would be, if, when the Lord of Harvest returns, He could find each one busy in some part of the great harvest field.

The second challenge is a call to service. The field is not only large but ripe. There is not only much work to be done, but it should be done now. Long ago the field was declared, "white unto harvest," and it is no less so today. The last few years have greatly ripened the grain, and the number of reapers has not been increasing too rapidly. The rural field is especially large, and a great variety of work is to be done. There is work for the evangelist who will give his time to the telling of the Gospel message. There is work for the consecrated schoolteacher, who is willing to sacrifice better positions for the opportunity of directing in the right way the boys and girls who need it so badly. There is work for the practical or graduate nurse to give relief and much needed help in time of sickness. This is an open door and leads to a field of great opportunities. A competent and willing nurse could largely make her own way. There is work for the student who might be able to spend his vacation getting first-hand knowledge of the field and thus to enlarge his own vision and give inspiration to others. There is work for young people who will establish homes in needy fields, organize Sunday schools and thus open the way for permanent work. There is work for able ministers who can be placed in charge of work already started. There are even small congregations that need more ministerial help.

"Where are the reapers! Oh, who will come And share in the glory of the harvest-home? Oh, who will help us to garner in The sheaves of good from the fields of sin?"

The Final Question

What will we be doing when Jesus comes? "The Master has taken His journey to a country that's far away And left us the care of His vineyard, inviting us no delay."

Will we hear the blessed, "Well done, good and faithful servant," or will we be among the "unprofitable servants?" The world is concerned primarily with two great passions, and each is well pleasing to the "prince of the power of the air," who is the "ruler of the darkness of this world." The one has to do with the ever-changing and complex sys-

tem of economics, the ultimate end of which is to satisfy physical lusts. The other with a strife-torn political system, the chief end of which is to satisfy the lust of pride and worldly position. The much-talked-of-depression by the employer and the almost hopeless struggle of the employed are largely due to the fact that men are constantly wanting more than is for their good. The clamor for places of higher honor and esteem has always been the desire of unregenerate man. These conditions are a dangerous snare to the Christian who is not watchful. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Thus in the world, but not of it, the Christian has a unique position. A lighthouse in a really dark night, a divinely protected and empowered witness, a complete and loving, yet wholly untainted and uncompromising example. "If the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." When our Lord returns will we be lost in the great whirlpool of world activity, or will we be at our post of duty, giving the lost world the three things it needs so badly—a knowledge of the Bible, a personal testimony, and a consistent Christian life?

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Edwards, Mo.

"WE MISS HIM"

"We miss him."

A gravestone, in a beautiful Pennsylvania cemetery, bears these three words below the name of the deceased. We do not know anything about this man, but we find much food for thought in his epitaph.

It's a splendid thing to be truly "missed." If we are missed when we die, our lives will not have been lived in vain. But it isn't at all necessary to wait until death to be missed. It is better by far to make ourselves "missed" every day. As parents, husbands, wives, children, servants, employers, employees—our absence ought to make us conspicuous because we are essential to the well-being of some one or something.

"He can't be replaced," is the highest of recommendations which an employer can give an employee. "I miss my daddy," from a four-year-old speaks volumes for daddy. And when we depart this life, "We miss him," makes a commendable epitaph.

When the Lord Jesus Christ was laid in the tomb, the disciples missed Him. When He ascended into heaven, they missed Him still more, as He departed from their sight. But the heavenly messenger's proclamation that He shall so come in like manner brought to them a thrill of joyous expectancy.

Because Christians miss Him, they seek to live in such manner that they may do those things pleasing to Him, anxious for His coming again.

"Even so come, Lord Jesus." We miss you.

—Chester E. Schuler, in the Gospel Messenger.

Educational

SUCH WAS THE INN OF OLD BETHLEHEM

By Anis Charles Haddad

What appeared unto every traveler who happened to rest in Bethlehem on the holy night when occurred the chief incident in human history? What he saw was a roadside inn of the East, a place of four bare walls with the sky for roof, where each traveler made his own provision and created his own comfort. One part was raised a foot or two above the ground and possibly divided into compartments, and the firstcomers had spread their beds and were resting in peace. The lowest space was filled with beasts—camels, oxen, horses, and asses as they could be arranged, a mass of hungry, struggling evil-smelling life. Into this rude stable came two persons, a man and his wife, for whom "no place could be found among the travelers." In such an inn the Christ Child might well have received the homage and gifts of the Wise Men from the East, who would rest there as fellow travelers.

Many have pictured in their minds Mary and Joseph after arriving at the inn at Bethlehem, and finding no room were forced to turn into some barn built of timber, with lofty roof, hay mass, wooden mangers and stables for cattle and sheep. Such a stable has been the subject of many medieval and modern artists, but it does not present a really true picture. Let us consider the old style village that is most common in the district around Jerusalem and Bethlehem, for they will give us a better idea of what happened on that first Christmas night.

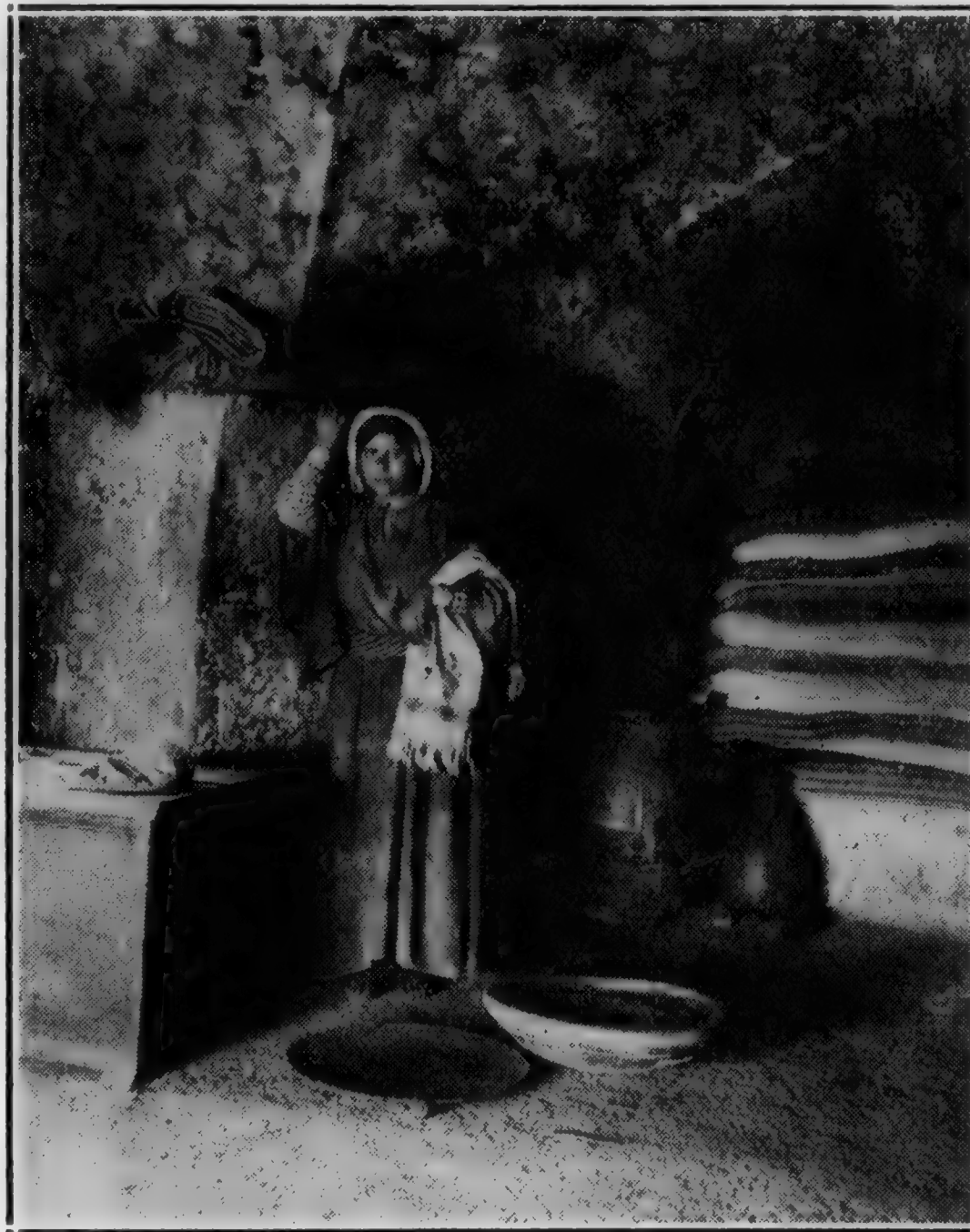
We enter Bethlehem, in whose streets an old-world charm still lingers. Here we see stone buildings with overhanging balconies. We hear the soft shuffling tread of men and women, and the cries of merchants hawking their wares; while beside us laughing children, just released from school for their Christmas holidays, play and scramble in the gutter.

The village streets are crooked, narrow, and paved. As in many of the countries of the East, farmers live close together for protection and not on their lands, therefore, in the villages there are no open fields or gardens, but house is next to house, except for the sheepfolds, through which one generally passes when going into the dwelling. The house itself consists of one large room, usually square.

There are a number of old houses in Bethlehem built over caves in the limestone rock. These caves are exactly the same as the sacred grotto under the high walls of the Church of the Nativity, and they are probably as ancient. No one who has seen these houses can doubt that Jesus was born in one

of them, and not in the stable of European tradition.

I suppose the idea that Christ was born in a stable was suggested by Luke's use of the word "manger." To the western mind this word presupposes a stable or a barn, or some outbuilding separate from the houses and used as a shelter for animals. These primitive houses in Bethlehem give an entirely new idea of the scene of the Nativity. They are one-room houses built over caves. Whether these caves are natural or artificial I do not know: they are level with the road but the room above them is reached by a flight of stone steps, perhaps fifteen or twenty



The Interior of a Peasant Home in Old Bethlehem

ty. The caves are used to this day as stables for animals, which enter from the road level. There are, in most of them, a stone trough or manger, cut from the rock, and iron rings to which the animals are tied during the night. The family occupy the upper chamber, separated only by the thickness of the rock floor from the cave in which the animals sleep.

I believe we must imagine the Nativity to have taken place in one of these old cave-houses of Bethlehem. The guest chamber, or upper room, which it was the Jewish custom to offer for traveling Jews was evidently already occupied, and therefore, the host did his best by offering to the Holy Family the shelter of the downstairs room or cave.

Entering the door we find that about two-thirds of the space is devoted to a raised masonry platform, some eight to ten feet above the ground and supported by low domed arches. This raised space is the part occupied by the family, while the lower part is used for the cattle and flocks. A few narrow stone steps lead up to the raised platform and a couple of windows pierce the wall high up from the ground. On one side is an open fireplace with a chimney running through the wall and terminating on the roof often in an old water jar whose bottom has been knocked out. The furniture is very simple and as a rule consists of a crudely decorated bridal chest in which the mother of the family has brought her dowry. They have no bedsteads. Certainly the Oriental fashion is very convenient by which any number of unexpected guests may be accommodated on five minutes' notice. There is no preparation of bed and dressing rooms. A few blankets, straw mats and heavy woven woolen rugs which cover the floor, and some of the mattresses piled up in a corner supplying all the comfort of home are at night unrolled and laid down on the floor of the reception room for each guest. In the morning the maids come in, roll up the beds, put them back in the curtained recess and all is done! I can point out the explanation of another parable to you in this instance. You see the matting bed. When the family is young, father, mother and all the children unroll a large mat and retire to sleep on it, lying together in a row. You remember the parable of the Stranger. Jesus drew a picture of a man who is awakened after he has retired to rest, by a friend who asks for three loaves. The man replies that he cannot oblige the stranger for "the door is now shut and my children are with me in bed. I cannot rise and give thee." You can see that, like the peasant in Palestine today, the man in the parable could not get up once he has gone to bed, without waking the entire family.

A clay bench joined to the wall runs along one side of the room, serving for chairs by day and sleeping places by night. A rough cooking table of clay and stone is at one corner with a little charcoal glowing on the top of it, chiefly, as it seemed, to roast coffee and boil water in which to infuse it, when it had been duly pounded in a wooden mortar. The cooking utensils are few in number; one clay cooking pot, a couple of large wooden bowls in which to knead the dough, and a couple of smaller ones used to eat from. Wheat is ground in a hand-mill of black basalt, the lower stone imbedded in a sort of sun-dried clay troughs shaped to receive the flour as it is ground. These, with a sieve or two, and a large wooden cooking spoon, a small brass coffee pot, a few tiny coffee cups, and perhaps a clay dish in which to roast and grind coffee beans, complete the picture of this elaborate domicile.

Such a house might have remained unchanged since the time of Christ. The man

was attending to the animals, two donkeys and a foal, which were tied up to the rock in the cave. In the room above, the woman was sifting some small grain, like millet, through a sieve. From time to time she talked to her husband as he busied himself in the room beneath.

Below the raised platform, among arches so low that a man can scarcely walk erect, are the winter quarters of the goats and sheep. To shut the flocks in, these arched enclosures are obstructed with bundles of brush used as firewood for the winter. Just within the door a donkey and a yoke of oxen stood, and at the rear were stabled a camel and some goats. As night fell, the horses are unsaddled and lodged in the lower part of the room. Three deep troughs about three feet by one foot are hollowed out of the broad stone. The groom fills these mangers with barley, and the tired horses enjoy their evening meal. A few moments later a peasant woman took her child and placed it in a manger where some oxen were feeding; and this was identical with the scene of the Nativity, and the act of the blessed Virgin Mary on that eventful night which we celebrate. All comes back to our minds, and with the recollection of this simple act was mingled

the thought of the Magi. In all probability Joseph and Mary had to take refuge among camels and asses, belonging to the travelers who had preoccupied the cells. I at once imagined Joseph anxiously seeking rest and shelter for Mary after her long journey. The raised floor was crowded with strangers, who, like them, had come to be taxed. But Joseph and Mary may have taken refuge from the cold in the lower part of the room. I raised my head and looked at one of the mangers. I felt how natural it was to use it as a cradle for a newly born infant. Its size, its shape, its soft bed of fodder, its nearness to the warm fire, always burning in midwinter, would immediately suggest the idea to an Eastern mother.

To know the heart of the land, to have learned the hospitality of its people which is always offered, no matter how primitive or simple, makes it easy to picture Mary and Joseph returning from the inn, already filled with guests, and turning aside into a home such as we have described. It may have been crowded with other guests, but they found a welcome and a resting place in the manger for the Heavenly Babe!

Jerusalem, Palestine.

ENGLISH PROSE WRITERS AND THE ENGLISH BIBLE

By Frank Allen Patterson

This article has been prepared under the direction of the National Commemoration Committee for the observance of the four hundredth anniversary of the printing of the English Bible.

The English Bible has constantly exerted a great influence upon English prose writers. Though this fact is generally accepted by critics of English literature, it is fitting upon the four hundredth anniversary of the printing of the first complete English Bible to examine again the debt which the prose writers owe to it. For, curiously enough, even those who are indifferent to it are unable to use the vehicle of the language in which it was printed, or address a society built upon the foundation of its ideals, without being dependent upon its manner and substance.

For the present purpose it will be sufficient to consider this dependence in three of its manifestations. The Bible permeates our literature in a structural way, by its vocabulary and style; in a literary way, by its suggestion of themes, allusions, and quotations; and in a fundamental way, by its relation to the conduct and ideals of the people.

Perhaps its most inescapable influence is that of vocabulary and style. The Bible was in process of translation into English in the sixteenth century, when the language was simple and vigorous. The makers of the Authorized Version of 1611 used the best of these earlier translations, including that of 1535, employing almost entirely native English words. Moreover, they combined these words into idioms and expressions in a manner to produce a style direct and clear, yet rhythmic and dignified. Succeeding versions, while gaining accuracy, have these original fine qualities.

As the English language took on its permanent form in the seventeenth and eighteenth centuries, the Bible was a household book, and helped establish the vigorous character of the workaday speech. Although the translators had labored chiefly to make the Bible intelligible to the ordinary folk, they accomplished vastly more; for they produced not only a popular version, but at the same time a textbook of lucid, beautiful diction, which has always been the touchstone of English style. Consequently, all English writers use the vocabulary of the Bible whether or not they accept its deeper values. Gibbon, indifferent to the religion of the Bible, unconsciously derived the rhythmic flow of his sentences from that source, as surely did Bunyan, for whom the Bible was a primer of English as well as a torch of salvation. Call the long roll of English prose writers, and all must answer to the same source for much that is best in their language and style.

When Francis Bacon turned from producing Latin treatises to writing English essays, he struck at once into the short, crisp, coherent sentences of Bible language, though ornamenting them according to his own ingenuity. Milton, while using classical words and rolling sentences suited to his lofty themes in both poetry and prose, kept the scriptural rhythm, and under deep personal feeling in the sonnet on his blindness, fell back upon the simplicity of the Bible. Sir Thomas Browne, Jeremy Taylor, Isaac Walton, Dryden, Swift, Addison, Johnson, Goldsmith, Defoe, Thackeray, Dickens, Eliot,

Ruskin, Arnold, Meredith, Hardy, Galsworthy, Arnold Bennett, and others of the long line employed this vocabulary and style, each with variations within the frame of his own genius.

Let a few of them witness for themselves their indebtedness to the Bible. Milton gave to the Psalms and the Prophets pre-eminence over all literature. Coleridge said "a study of the Bible will keep any man from being vulgar in style." Ruskin, in "Praeterita," wrote that his taste was due to learning by heart certain chapters. Macaulay pronounced it a book which shows the whole extent of the beauty and power of the language. Swift called its translators masters of style. Landor affirmed that it reveals more genius and taste than any volume in existence.

Many found themes and subject matter in the Bible. Although the work of the poets lies outside the province of this brief article, it is worth while to recall that Milton's three chief poems dealt with Paradise, lost and regained, and with Samson, blind and enslaved. In his prose, whether Latin, as in the "Christian Doctrine," or English, as in the divorce tracts and "The Tenure of Kings," he relied upon the Bible for authority as absolutely as lawyers depend upon Blackstone. "Pilgrim's Progress" and "Grace Abounding" were based upon the plan of salvation as Bunyan interpreted it from his study of the New Testament. Jeremy Taylor in "Holy Living" and "Holy Dying," Sir Thomas Browne in "Religio Medici," Dryden in "The Hind and the Panther," Dickens in his "Story of the Bible," J. Middleton Murry in "God,"—all used Bible material or parallels, as did Dryden in his "Absalom and Achitophel." Even Isaac Newton wrote discussions of Scripture.

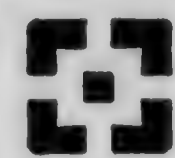
Moreover, these writers employed Bible allusions and quotations to gain dignity and authority. Only a few of the vast range of examples can be given. Shakespeare is considered to be but vaguely interested in the Bible. A recent book by Richmond Noble, however, reveals him frequently and studiously alluding to the Bible, especially in "The Merchant of Venice," to intensify emotional effects. Lamb often quoted Scripture, such as, "He is the true taxer that calleth all the world up to be taxed." De Quincey compared Joan of Arc to David. Even Eliot and Hardy used many Bible allusions.

But, in addition to its stylistic and literary ascendancy, the Bible exerts an influence much more significant. This fundamental influence results from the inevitable interrelation of literature and life. Literature is not merely writing, but a reflection of the thought and customs of its time. In a sense, it is all history, often conveying information which historical treatises are unable to give. A story laid in a remote time or place emphasizes this fact. Scott's "Talisman" makes us appreciate the times and conditions of the Crusades and the temper and force of Mohammedanism. Melville's "Typee" is a revelation of pagan customs on the isle of Bali. In the same way, literature depicting English life through the centuries reflects the religion of each period and the changing attitude to-

(Continued on page 376)



BIBLE STUDY



TABERNACLE STUDIES

XLV. Cleansing of Leprosy—Leviticus 13 to 15

By the Bible Study Editor

(Continued)

Leprosy in Garments and in Houses

The disease of leprosy, infecting the flesh of men, spreads and destroys the tissues. It is recognized by its various symptoms. The Law was unmistakable in its detection of the symptoms, and was equally emphatic in its method of strict isolation in the prevention of contagion by others. Persons who were lepers were obliged to keep away from other people and were under obligation also to show the marks of their uncleanness and to cry out, "Unclean," when approached by others. God wanted to keep His people free from possible contaminations by such deadly diseases.

Leprosy of the body is like sin in one's life. It unfits one for fellowship in Christian society and endangers all who may come in contact with it, whether they be in the Church or out of it. God desires that sin be removed and that the body be purified from the taint of its presence. In a later study the method of purification will be noted.

Besides the leprosy of the body there were two other kinds with which the Law had to do: The leprosy of the garments and that of the houses. It is not stated that the leprosy of the garments or houses transferred its disease to persons. But, it is evident that such infections of garments and buildings would transfer themselves to other garments and to other buildings. Such leprosy had a spreading or infectious nature. The nature of the leprosy of the garment was such that it destroyed the garment, and unfitted it for use. The leprosy of the house marred it for occupancy. It seems that God desired that His people should not only be personally free from the power of destroying diseases, but He desired that they keep their environment free from that which destroys.

The Spotted Garment

There is no distinction made in the leprosy of a garment or house or flesh, in the term used in the Scriptures. It is all called by the same name. But in the case of the garment and of the house the active leprosy is called, "fretting leprosy." The term means "bitter," or "pricking." It was distinguished by color, either reddish or greenish, and was thus distinguished either in garments or in the walls of a house. Lev. 14:27.

Some have claimed that the plague of leprosy as desired in these chapters was caused by vegetable spores, such as mildew. But it is evident that no form of treatment was prescribed for any form of these diseases.

It was closely observed, and the thing observed was pronounced clean or unclean according as it ceased or continued to spread. When the diseases ceased, after the proper observance of it, the person, garment, or building, was pronounced clean, and the formal process of cleansing was observed for purification.

In view of the fact that the Israelites were prohibited from wearing garments made of divers materials, as of woolen and linen together (Deut. 22:11), the strangeness of the leprosy is indicated in that it attacked either the warp or the woof of the material separately at times, instead of affecting the entire material. If the garments were made of linen warp and woolen woof, it might be possible for either to be affected separately. But since such was not the case, according to the law, it was strange that either warp or woof might be affected without the whole material being made unclean by all of its material being affected. Lev. 13:53, 56.

The people of Israel were not prohibited from wearing garments of wool or of skins. The priests alone were restricted to garments of linen cloth. It added to their purity, not producing sweat. Ex. 39:27-29; Ezek. 44:18. The garments of wool, or of linen, or of skin were equally subject to the leprosy which attacked garments. It was possible that it was not a true leprosy which attacked some garments. It was in the power of the priest to detect the difference between the false and the true. His judgment was directed by the Word of the Lord.

The Defiled House

Not all of the houses of Israel were affected by the plague of leprosy. "When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession" (Lev. 14:34). When the Lord saw fit to put such a plague in a house, it was to be noted by both the man who resided in it and by the priest to whom the man applied for inspection. The plague was to be recognized as sent of the Lord.

The question is often raised, whether or not the Lord sends evil upon men. In this case He plainly states that the plague of leprosy in a house is sent of the Lord. Not every house is built by the Lord. There are undoubtedly some houses built by men, both material and spiritual, that are not of the Lord's building and in which He does not desire His children to abide. If, in His wisdom, He should desire to show it as defiled, shall

men object to His judgment and to His purpose in the destruction of either a part, or the whole, of such a house?

The leprosy appeared in the walls of the house, as either greenish or reddish streaks of sunken materials of the wall. The plastered walls were affected, and there were signs of disintegration of the material where the color of the leprosy appeared. The stones of the wall of the house would prove to be affected equally with the plaster that covered them.

In the case of a house in which there was leprosy, there were two stages of inspection; the first, the closing of the house for seven days to prove that it was spreading leprosy; and the second, the removal of the material and replacing of it with the object of proving that the leprosy was removed. In case there was a renewal of the leprosy the house was to be torn down and the material discarded as unclean.

The Trial of Leprosy

Jesus said, "I am not come to call the righteous, but sinners to repentance." Again, He said, "They that be whole need not a physician, but they that are sick" (Matt. 9:12). They who justify themselves will neither acknowledge their sins, nor seek the counsel of the physician. But the Lord delights in health and in purity of life and character. The garments that were not perfect He desired to amend or to give a whole one instead. The house He desired to be without its blemishes. He provided the means of inspection to know the fault and then provided for its correction. God must be the Lord of His people and of all that affects their lives.

When the spot appeared in the garment the owner permitted the judgment of the priest to be exercised regarding it, for that judgment was controlled by the Word of the Lord. The first step was that of separation and isolation, in order that the nature of the trouble might be known, whether it was active or inactive. A period of seven days was required for this investigation. The symptoms of discoloration and of activity were present, but time should be given for proper evaluation of its effects. Men are often too hasty in judgment of what appears as evil. Too often the garment of another is condemned by those who are hasty in judgment; and too often one's own garment is not submitted to the judgment of those who are worthy of offering unbiased opinions regarding the imperfections and maladies of one's life and character. The Word of God is the standard of righteousness, and the standard of the Church of Jesus Christ and those who are made responsible for her purity and for the welfare of the souls of men are to be guided by that Word and are to

use the careful discriminative methods of the Scripture in judgment regarding the souls under their care.

There are garments "spotted by the flesh" (Jude 23). There are garments that are "motheaten" (Jas. 5:2). Believers are to watch and to keep their garments (Rev. 10: 15). The garment is not the body. Those who are personally afflicted with leprosy must be put away from the camp. Those whose garments are leprous may remain in the camp but must be separated from their garments which have become affected. The garment may present the life and testimony of the individual. It may be that some such lives are fleshly in their manifestations; and there may be those whose life manifests the nature of sin so distinctly that it becomes destructive to their spiritual life and testimony. It is such garments that need to be watched and to be purged if found wanting in their perfections.

The Test of Washing

When the garment had been observed for seven days, and the plague continued to spread there was no further need of proving. The garment was pronounced leprous and must be burned. There are habits of life, traits of character, customs, and methods of society, and individual peculiarities which often mar and destroy the unity of a Christian profession, and also destroy the spiritual growth and enjoyment of an effective testimony for Christ and the Church. Such leprous garments should be put away. If they have been criticized by others and have not amended, if they have been detected as untrue to the Christian spirit and standard, if they have been censured by one's own conscience to the extent of causing doubt as their character,—then let the garment be burned as worthless, and replace it by one that is unsoiled by the spots of sin and destruction. It is not the soul that is destroyed; it is the garment that is worthless; and the soul should be clothed upon with a perfect garment of testimony. The putting on of a perfect garment will not heal a leprous body, and the changing of a leprous garment for a perfect one will not be a discredit to a clean body, it will rather honor the purity of the body to be clothed with a new and clean garment.

The test for leprosy, beside that of noting its tendency to spread, was that of washing. If it had not spread after seven days, the leprous garment should be washed. If this process did not change the color of the spot, then the garment must be burned. If the color changed and it became darker than formerly, then the affected threads must be removed and the garment observed for further developments. In case there is no other evidence of the spread of the leprosy the garment is again washed and is called clean. But if, after the threads are removed, the leprosy again spreads in the garment, the garment must be burned.

It is the will of the Lord that His bride be clothed with pure garments. She is to be purified with the washing of water by the Word. Eph. 5:26, 27. It is possible that a believer may reform His life and testimony. A man may not reform himself into a Chris-

tion, but a Christian may reform his life to conform to the righteousness of the Gospel standards. If the Word and Spirit, applied to that leprous habit or conduct, do not change its complexion, and it remains not worse nor better than it was previously, that leprosy should be put away. Too many content themselves with the thought that, "I am no worse than I was." If there is no change of color, there is still grave danger. And if the color is changed, let the affected parts be removed, let there be a change by faithful application and effort to improve that life and testimony. God is gracious and patient with His children, but He is too holy for any one to come before Him with a leprous garment. What is that personal habit and that weakness that is so familiar to one's self and so well known by others as the characteristic spot of one's life? If it is a spot, let it be tried and if found to be of a leprous nature then let it be put away or let it be amended. Far better to have the spot removed and changed if it is not leprous, than to allow the suspicions of our own consciences and the suspicions of others to doubt our purity and spiritual health. It were better to have cut out the offending appearance and to patch the garment with a piece of like goods than to bear the marks of sin or the ragged appearance of a half-hearted effort to give a full and perfect testimony of life and character to the world and Church, for both expect it of those who bear the name of the Holy One.

The Leprosy of the House—Leviticus 14

The house is the dwelling place. It has to be considered separately from the leprous person and the leprous garment. A leprous person could not be permitted to live in a leprous house, neither could one continue to wear leprous garments because he lived in a leprous house. While all are alike, the continuous association of them, as isolated from all others, could not be justifiable. The Lord desired none of them in the habitations of His people. Those who were not His people could do as they pleased concerning any form of leprosy. The result of such indifference is manifested today in the continuation and spread of leprosy in the lands of the Gentiles who are indifferent to the teachings of the Word of God.

When the marks of leprosy were found in the walls of the house the discovery was to be announced to the priest. "It seemeth to me there is as it were a plague in the house" (Lev. 14:35). In this expression the owner of the house, or the dweller therein, confessed his consciousness of the evil that existed, his doubt as to the nature of the evil, and his desire that the opinion of one who is instructed should be expressed and that he would abide by his judgment. This is the proper attitude of one who is submissive to the will and to the Word of God.

A seven-day period of trial was essential to the discovery of the nature of the plague in the house. As in all of the other cases, the uncleanness depended upon the activity of the affliction. That which is dead is not dangerous. We become dead to sin by the body of Christ, and sin has no power over those who take that attitude by faith. But

those who fail to appropriate that position will find that the activity of sin is effective and destructive.

The dweller in the house was obliged to remove all of his family and goods from the house before it was pronounced unclean else all would have been pronounced unclean within the house. Anyone who remained in the house, or slept in it, or ate in it, after it had been pronounced unclean was also considered unclean and was obliged to purify himself by washing his clothes. Contamination by the unclean thing was certain even to those who may have said there is no defilement. Contacts and associations have their certain results.

The building that was pronounced unclean was possible of renovation by the removal of the plaster and stones in the affected part. The material removed was unfit for future use, and was cast away into an unclean place. New stones and plaster were used to replace that removed and the house again inspected could be used when it was pronounced clean and the ceremonial cleansing was applied to it.

The House of Living Stones

One's own body is the temple of the Holy Ghost. The Church is a body built together for an habitation of the spirit. It is possible that the whole building is at times defiled by stones and plaster that have become contaminated by active sin within the building. The stones are the building, the plaster may be considered to be the work and profession of the Church. What can proceed from the character of those who are not free from their sins but have discolored and sunken manifestations? The whole Church suffers from such evidences. Both in the apostolic days and since, the Church has been thus affected and has used the method here plainly indicated, of the removal of the stones and of the plaster, and discarding them altogether as unfit for use in God's house. It is evident that four hundred years ago the family of God removed from the house of its habitation and sought the purging of the house. Those saints built another house, for the first was not purged. Again, there were those who removed from the house and built another into which they built some of the material and plastered the walls with some of the practices of the discarded or condemned house. Nor has the new house of our profession always been kept free from defiling stones and contaminating plaster. There has been need of frequent removal and building in of new materials. But the house must be kept habitable and approved, as the Spirit and Word of God requires, else there is no safe abiding place for God's children.

In a similar manner it is essential that every child of God judge carefully into what house he enters in order to make it a spiritual habitation for himself and his household. One may detect the spots of inconsistencies and say that those leprous spots will not affect those who do not come in close contact with them. But God's Word is written for our admonition, and we should take heed to the figures of those things that are true. The Law is the teacher of the things of Christ.

(Continued on page 376)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

NEHEMIAH REBUILDING THE WALL OF JERUSALEM.—Neh. 2:1-7:4

Lesson for December 8, 1935

Golden Text.—The people had a mind to work.—Neh. 4:6.

Chapter 1. The thing that is uppermost in your thoughts is lodged the deepest in your heart. It will be the theme of your conversations and the burden of your prayers. For four months after Nehemiah had heard of the actual condition of things in Jerusalem he wept and prayed that some one might be found who would seek the good of the remnant of Israel. At the end of that time he was willing to be that one, and the Lord opened to him the way to that avenue of service. The man who is not burdened for the cause of the Lord would be unworthy to serve in that cause.

Chapter 2. God stands in the shadows, keeping watch above His own. To the carnal man the course of the world's events is the natural sequence of cause and effect. He sees not the hand of God directing the destiny of the nations. But the spiritual man can peer much deeper into the shadows, and to him the guiding hand of God is as real as the physical is to the materialist, and far more potent. It is this consciousness that drives the saint to constant and instant prayer. To such, nothing is too hard for God. They question not what He can do, but what He will do in spite of their unworthiness. The lament of the saint is his unworthiness to receive the least of God's mercies. Enthusiasm is contagious. When Nehemiah made a confidante of all the people his interests became their interests, and his zeal their zeal. The muscles of our hands are strong enough to do a great deal more than we ever do. The muscles need not strengthening, but the spirit does. When the spirit is strong it drives the body.

Chapter 3. Not all have equal interest in any work. There were those in the camp of Israel who were traitors at heart, there were those who would not put their necks to the work to pull their share of the load, there were those who did their work earnestly, and one family was so enthusiastic that even the daughters did their share in building the wall. And without the camp were the enemies who sought to hinder the good work.

Chapter 4:1-6. Sanballat and his associates were first grieved when they heard that some one sought the good of the Jews, then they became indignant and began to mock and ridicule their efforts, then they became very

angry and conspired to hinder by force the work of the Lord, and finally after force and trickery had alike failed they were very much cast down in their own eyes. In spite of all opposition, the Lord still rules in the kingdom of men, and His purposes fail not.

Verse 9. Watch and pray. Nehemiah's religion was not that of a theorist. His was practical. It is doubtful if he would have taken time to discuss the question, "Where are the dead?" but there is no doubt about his attitude on the duties of the living. He believed in watching as well as praying while he was working.

Verse 10. In the lexicon of faith there is no such word as "Fail." "Can't" is the excuse word of the indolent and indifferent. Man has vast forces in reserve, both physical and mental. They dwell in the region of the subconscious and can not be used by the discouraged. But men of faith and courage draw upon the reservoir of power and accomplish exploits. Rubbish will gather where people are lazy.

Verses 11, 12. The Jews that dwelt with the enemies of Nehemiah spoke like they did. You get your viewpoint of life from your immediate associations.

Verse 14. I may not care what becomes of you and your family but I do care what becomes of my own. The call to protect your own is the strongest appeal that can be made to man.

Verse 15. The encouragement of their leader and their fears for their families drove the Jews to the accomplishment of the almost impossible feat of building the walls of Jerusalem in fifty-two days. Does the fear for our families drive us to the rebuilding of the moral walls which we and our fathers have allowed to fall down? Christ our Leader cheers us on. Build, build, build!

EZRA TEACHING THE LAW OF GOD.

—Ezra 7:10; Nehemiah, Chapter 8

Lesson for December 15, 1935

Golden Text.—Thy word have I hid in mine heart.—Psa. 119:11.

Ezra 7:10. The command to Adam and Eve. "By the sweat of thy face shalt thou eat thy bread"—has a wider application than bodily sustenance. It is equally true of the Word of God, bread to the hungry soul. The Bible is a field of inexhaustible fertility. Repeated croppings makes only for heavier yields. But no crop was ever raised without tillage, unless it be a crop of weeds; so no one ever gathered much from the Word of

God without labor, and the more painstaking the labor the more abundant the yield of knowledge that was worth while. God always provides abundantly. Our failure to use that properly which has been provided is the cause of our poverty. Ezra sought to know the Word of the Lord: first, to receive its benefits by obeying it, and second to spread its blessings by sowing the grains of divine truth throughout all Israel. But not all seeds grow. Of many a sermon of an hour's duration you can sadly say that not more than one truth found lodgment in the soil of your soul. But if that much was effective the sermon was not in vain.

Nehemiah 8:1. There are times when men are hungry for truth. This seems to have been one of those times. The people asked the preachers to read to them the Word. Fortunate indeed is that group who have spiritual leaders who will read the Word and give the sense to all who can hear with understanding.

Verse 3. Attention, please. What good will it do you to go to church if your mind is upon the secular? The teachings of a thousand preachers will not lift the darkness of ignorance from you unless you pay attention. The ears of all the audience were attentive. Are yours? Attention, please!

Verse 5. The patriot stands with uncovered head as the flag of his country passes by; how much more should we stand before God with uncovered heads as He speaks to us! The act of the Jews in standing when the Book was opened was an act of profound reverence. The Bible is more than an ordinary book. Other books contain much that may be of profit to the reader with much that is not. But the Bible is the Word of God as He speaks to men. To its study we should always approach in a spirit of reverence and worship of the author.

Verse 6. Let everything that hath breath praise the Lord. For what did Ezra bless the Lord? Surely among many other things for the revelation that God had made of Himself through the Word. If we should count our blessings we would find them numberless. And as others bless God for His mercy and grace let us all join in a glad Amen and Amen. As we rise and stand before Him to honor, let us prostrate ourselves before Him in worship.

Verse 8. To what school of theology did Ezra and his friends belong? What system of interpretation did they follow? The best teacher I ever had gave us but one rule by which to solve any and all problems in mathematics—the rule of common sense. He told us that if we used common sense we could find a solution for every problem and whenever we have used common sense we have found a solution. But when I follow

the multitude of teachers and would-be teachers today I find that almost every one has a rule of interpretation that is different from that of the rest and consequently reach different conclusions. I believe that it would be a good thing to discard all the systems of the various "ists" and resort to common sense. When you have sense you can give the sense of the Scriptures. Without it, you cannot. But common sense is very uncommon, though each one thinks that he has enough.

Verses 9, 10. You may properly weep at the sins that you have committed in your ignorance, but you ought to rejoice and be thankful when God in mercy gives you more light. Until in your personal experience you have passed from a weeping Christian into a rejoicing one you have not yet found the strength of the Lord.

Verses 11, 12. These people had great joy because they understood the Word. If the opposite is also true, no wonder that there are so many sad church people today. The Bible teachers of today with their penchant for the unusual and different are leading multitudes into hopeless confusion in understanding.

MALACHI FORETELLS A NEW DAY.

—Mal. 1:1-4:6

Lesson for December 22, 1935

Golden Text.—Behold I will send my messenger, and he shall prepare the way before me.—Mal. 3:1.

The Book of Malachi is in the form of a dialogue. God charges the children of Israel with seven offenses against Him and each time Israel answers with a question practically denying the charge, after which God proceeds to prove the truth of His charge. There are twenty-four questions in this book, those by Israel resembling the question of Cain in Gen. 4:9.

The Lord opens the discussion by declaring His love for His people, which Israel questions. It is easy to prove that many people do not love the Lord, but only those who are blinded by their own hatred of God need to be persuaded of His love for man.

On the heels of hatred for God comes dishonoring Him and profaning His name. In chapter 2 the Lord gives the reason for the contempt in which the priesthood is held by the multitude, and the same applies to the religious leaders of today. In the latter part of this chapter he tells us that if there is to be a godly seed the parents must be true to each other in their conjugal relation, and that the reason he hates divorce is because of the evil effect on the children.

In chapter 3 He foretells the coming of John the Baptist who is to prepare the way for Himself when He shall come into the world as its Savior. It is John who is to prepare the way, but it is the Lord who shall sit as a refiner and purifier of silver. In Isa. 66:21 the prophet is also speaking of this day, when the Lord's name shall be great among the Gentiles and when they shall be brought as an offering to the Lord, and from among them some shall be taken for priests and for Levites. The new day foretold is the day when God's people shall be found among

all nations, and they will serve Him from the heart in moral and spiritual righteousness. Happy those who are refined until they reflect His likeness. I Jno. 3:1-3.

THE CHRISTMAS LESSON.—Matt. 2:1-12

Alternate Lesson for Dec. 22, 1935

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

Again we have arrived at the gladdest holiday of the year, the one in memory of the birth of our Lord. Matthew records His birth as that of a king. But a wicked and unscrupulous king sat upon the throne, He could brook no rival to himself or his house, therefore he sought to slay him. But aside from that it has always been true that the evil hate the good and bitterly resist any effort to turn them from sin to righteousness.

"He came to his own, and his own received him not." The Magi, believing a prophecy of Balaam, also from the East, that a star should arise out of Jacob had seen a remarkable sign in the heavens that convinced them that the real Star had appeared in Jacob, and they came many leagues to do Him reverence. But what about the home folks? When the Magi brought the news, Herod was troubled and all Jerusalem with him. I believe that we will have something analogous to that at the time of His return. Many who are talking glibly about their hope of His speedy coming would be greatly troubled if they heard that He was at hand, even at their doors. It would interfere too much with their sinful plans.

The religious teachers of Israel could tell by the Scriptures the place of His birth, but not one of them was interested enough in the advent to go and worship Him.

The Star. Had the star which the wise men saw in the East been visible during all the days of their journey, and did they reject its guidance? Is that the reason they came to Jerusalem instead of Bethlehem? I do not think so. The implication is clear that the star vanished from their sight from the time they saw it in the East until it reappeared again as they left Jerusalem for Bethlehem. Simply because I would be so sure that I knew it all that I would ask no guidance does not say that the wise men were like I am. The wiser men are the more carefully they mark every step. They know it is easy to go wrong when you lean on your own understanding. With them let us approach, and bow in worship.

REVIEW: SIGNIFICANCE OF THE EXILE AND THE RESTORATION

Lesson for December 29, 1935

Golden Text.—But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psa. 103:17.

The human mind is quick to assent to truth, but very slow to grasp its meaning and still slower to incorporate the principles of truth into living. When God had said at Sinai, "Thou shalt have no other gods be-

fore me," etc., the multitude was quick to give assent, but it took the people of Israel hundreds of years, and required the chastisements of the nations, the preachings of the prophets, and finally exile, before the Jews could be weaned from formal idolatry. And five hundred years later, when the Lord was upon the earth incarnate, they had not yet learned that loving the Lord with all the heart was the only antidote against spiritual idolatry. Are we quicker to perceive? No, by no means. The Master taught the wrongness of war, and yet after nineteen centuries not one Christian nation has turned from worshipping the god of war. In time of loss we make our greatest gains. In times of material prosperity Israel remained deaf to hearing and blind to perceiving divine truth, but when calamity befell them they were quick to recognize their sin and the justice of God in allowing these things to come to pass.

The history of the human family is relived in miniature in the life of every man. Happy the individual who can make the lessons of the experiences of Israel lessons for his personal guidance.

The lessons of this quarter have been so comprehensive in their scope that it was barely possible to skim even a little cream from the milk of the Word, but rather we should have been able to gather much more. The more voluminous the study the more can be learned; but, and here is the big thought, to do so you had to read and study all the prophets of the Old Testament. Did you do so? It is not too late to do so in review during the coming winter months.

In these twelve lessons we have the evangelical prophet Isaiah giving us the promise of a Savior through whom we can be reborn into a new life and a new divine relationship through His bearing our sins and suffering the penalty thereof. But the sad fact is that we esteemed Him not, and to this day mankind makes light of His gracious invitation.

Jeremiah, in Lesson 2, shows a king and his court followers who have become so coldly sinful that they deliberately cut the Word of God into strips and burn it without fear. Their action did not destroy the Word but was the culmination of a course in wickedness that could not end otherwise than in disaster. In Lesson 3 Jeremiah pleads with the people and finds them just as rebellious as their king. Godly nations would not have wicked rulers, nor do wicked nations appreciate godly rulers.

Was the judgment upon Belshazzar sudden? It had been foretold years before, and the king's sacrilege in drinking from the vessels of the temple of the Lord at a bacchanalian feast was the final drop in the cup of iniquity which caused it to be filled to overflowing. Then always comes the end. Wine in the system makes an othertime sensible man into a mocker and blasphemer of God and holy things, makes a peaceable man a raging rowdy, and converts the understanding to the extent that sound judgment is impossible. For four hundred and ninety years the Israelites had continuously broken God's law of the Sabbath. You can not rob God of what is His due without robbing yourself of a great deal more. Israel gained

nothing in material prosperity by its Sabbath desecration during those four hundred and ninety years. Instead the lack of divine worship led to still further spiritual decay which was evidenced in open idolatry and excesses in wickedness. And finally came the bitter harvest, for whatsoever a man or nation sows that shall it also reap. The whole is no better than its parts. If a people is to be good, the individual members must live lives of righteousness. In that path there is no death, but in the path of sin there is no life.

A MOTHER'S SONG.—Luke 1

Lesson for January 5, 1936

Golden Text.—My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.—Luke 1:46, 47.

We are now entering upon a six months' course in the study of the Life of our Lord as written for us by Luke, the beloved physician and companion of the Apostle Paul. He was probably a Greek and addressed both of his books to a man by the name of Theophilus, probably also a Greek. He, more than any other, speaks of Christ as the Man, and tells the beautiful story in the language of the common people.

The family of Zacharias. Would it be better if the good people had large families and the bad ones none? One would think so, and yet that is not the way it goes in this world. Sometimes the Lord allows us to have but one child but concentrates the virtues of many into that one. It so happened in the family of Zacharias. For years they had prayed that God might give them children. God granted them the boon at last, but so marvelously that Zacharias could not believe it possible.

Mary. None can be more highly favored than the one to whom it can be said, "The Lord is with thee." This was said to Mary and can also be said to us. But when the Lord is with us He wants the privilege of using our lives for His glory. The wondrous privilege of being the mother of our Lord was given to Mary alone, but if you can say with Mary, "Be it unto me according to thy word," you shall not be living in vain. The promise of Mary is that her Son shall rule over the House of Jacob unto the ages.

Verses 46, 47. When soul and spirit unite in magnifying the Lord, then the Lord will be glorified by my life. To magnify is to enlarge. I cannot enlarge the greatness of God, but I can enlarge my praises. He cannot be exalted in speech above what He is, but is easily dishonored by being treated on too low a plane. The majesty of the Lord is great, I cannot attain to it; I am an unworthy creature of the dust, how can I ever be worthy of His grace?

The great work of woman is motherhood. She is remembered in history not for her individual exploits but by the character of the children she gives to the world. In this respect Elizabeth and Mary will stand pre-eminent. But every mother should long and pray that God may give her children who will be a blessing on the earth.

Verse 49. See Zeph. 3:17. The Mighty God is our refuge and underneath are the

everlasting arms. When the Mighty One has the unhindered use of Our being He can do great things for us.

Verse 50. Those that fear Him know His mercy. This is true in every generation. One generation shall tell His wondrous works to another, and thus will His name be magnified and faith strengthened in every age.

Verses 51, 52. Power belongeth unto God. Proud man may boast of his powers as did Nebuchadnezzar of old, but in one moment he is made to see his helplessness. The man who thinks himself to be somewhat may be and often is debased by tomorrow, while the humble man may, by the grace of God, be lifted to high station overnight.

Verses 53, 54. The rich who feel the need of nothing, become poor and naked and blind before Him, but the poor in spirit are filled with honey from the rock and with the finest of the wheat.

The purpose in sending the Redeemer into the world was that He might show mercy to His people. The prophecies of Mary and Zacharias are both wonderfully realized in the great work of redemption through our Lord.

Verse 69. The horn indicates power: Jesus is the power of God unto salvation unto every one that believeth. The prophets had foretold this. In the advent of Christ we find its realization.

Verses 77, 78. When our sins are remitted we have the knowledge that we are saved. But this remission is only because of the tender mercy of God who caused through Christ the springing forth of a new day to shine upon us and lead us in the ways of peace.
Lancaster, Pa.

ENGLISH PROSE WRITERS

(Continued from page 371)

ward the Bible, whose influence, though constant, has had varying effects.

The English Bible, put into the hands of the people, led in the sixteenth century to the Puritan revolution, which is responsible for much that is best in English as well as American life. The prose of that century and the next is tinged with deep religious emotion, and often with terror, because of the strife in church and state brought about by stress upon sin and hell on the one hand, and salvation and heaven on the other. Burton Hooker, Milton, and Bunyan, all show this deep feeling.

As a reaction, in the eighteenth century Englishmen feared religious enthusiasm and sought rather to set up common-sense ideals of conduct. Butler attacked the Puritan interpretation of the Bible as sanctimonious and intolerant. Swift, Addison, and Steele endeavored to better society in a practical rather than a religious way. Addison urged Sabbath observance, not as a Puritan necessity for salvation, but as a means to right thoughts and decent manners. Johnson, in all he wrote, aimed to promote a reasonable piety. He used the Bible for this end. Gibbon so reacted against religious excess as to give a cold, critical discussion of early Christianity in his famous history. Defoe made all his wicked characters repent. Even "Robinson Crusoe" is full of moral reflections.

As the nineteenth century advanced, the rapid development of machinery and commerce brought about an absorption in material things for some and unemployment for others. People became materialistic and superficial. Nearly every writer of this period raised his voice in protest and warning, or strove to promote social justice. Carlyle, like a Hebrew prophet, cried out against worshipping the steam engine while forgetting the God of the Bible. Ruskin preached the same doctrine and spent time and money to help the oppressed. Arnold, breaking with dogma, still admired the Bible and pleaded for a more liberal attitude toward it.

The novelists were likewise preachers. Maria Edgeworth and Jane Austen presented life as they saw it; self-centered and concerned with social duties rather than with human needs. Dickens attacked definite social evils. Thackeray displayed the sorrows resulting from sin, weakness, and stupidity. George Eliot, while professedly an agnostic, animated her noblest characters with Christian faith. Meredith showed up evildoers as ridiculous.

The nineteenth century has now blended with the twentieth. The peoples of the earth are struggling with the hideous aftermath of a world war and with unemployment. Two great governments have rejected the Bible. But, in the English-speaking countries, the sacred book is still shaping both civilization and literature. If history repeats itself, the ideals of the Bible will prevail; for, as Drinkwater says, "The surface of our common culture is littered with transient enthusiasms, vulgar emotions and moral wreckage, but below strong currents move steadily; and, in a large measure, these currents flow from the Bible, which now for four centuries has been the ultimate source of the Anglo-Saxon culture."

THE WARMTH OF LOVE

A man found frost upon his windows, and tried to scrape it off. A neighbor saw him. "What are you doing?" he asked. "Getting rid of the frost," said the other, "for I can't see out." His friend saw it was foolish and slow work, so quietly said, "Light a fire inside, and the frost will disappear of itself." How wise this remark, and if our hearts and lives have got chilled by the cold atmosphere of doubt and reason, ask God to light the fire of His love within us, and soon there will be warmth and light and joy, both in heart and life.—Selected.

You value life; then do not squander time, for time is the stuff of life.—Franklin.

TABERNACLE STUDIES

(Continued from page 373)

Let us keep ourselves from the spots of active sin, our garments free from the weaknesses and works of the flesh and world, and our abode clear from the destructive presence of that which is out of harmony with and defiling to the life and testimony of the habitation of God through the Spirit.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Rushed for time and unable to give deliberate thought to any particular theme. That is what we received for an answer from some one whom we desired to give us a theme for these notes. And so we took the answer for a theme. And while the rush may be a legitimate reason, in some cases, why certain individuals should be excused, it may be the reason why many people are missing the richest part of life's thought treasures which fit us for the highest and best. It was Martha's failure when she had the Son of God for her guest. It is a failure of many people in this fast age.

There is much knowledge in the world. Many thoughts are being worked out. Many are taking time to think these thoughts. A great mass of people are taking the thoughts as they appeal to their selfish advantage for the present moment. But there is a great need that we do not take thoughts ready made, but that we have time to digest them for our own until, if they are of the right kind, they become a settled conviction of the truth, from which we cannot be lightly turned aside. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1:1-3). Suffice it to say in a word what the other side of the picture is for the ungodly—"Like the chaff which the wind driveth away."

We need to keep thinking on the best things of life. Some time needs to be given for the filling whether that be a stopping of our work and sitting down, or a season in the beginning of the day, or at its close, or both. We need to go to a place of worship and take time to worship while we are there. We need to read or hear the Bible and have time to meditate upon its truths. We need to have those truths so saturating our thought-life that the principles stick to us all through "the rush" of daily secular cares and sweeten the temper of our lives and fill every common task with a high motive and interest.

The thoughts clustered about the subjects for the Young People's Meetings for this month are worth a lifetime of devoted consideration both for our own sake and for the sake of those whom we may help. **Heaven** with all that it means is a theme that should never drop out of our life plans and service. **Evangelization** and the telling of the good tidings need our most earnest thought and consecration. The **Christian Race** requires the most earnest thought and action if it is to be a success.

May we never be too much "RUSHED" that we do not have time to stop from any task when the call comes for thought upon the most important things of life.

HEAVEN.—Jno. 14:1-6; Rev. 21

Topic for December 8

MOTTO

"Set your affection on things above."

MEDITATIONS ON THE TOPIC

I. **Heaven**, as we shall discuss it in this lesson, is the place where God dwells and where the saints shall dwell forever when they make the great change from this time world for eternity. This world is not our home. We are seeking for a city to come. God has planned a home for His people and has prepared a way by which they may reach the heavenly home. God has given words to describe the place called heaven. We cannot comprehend what it is like by thinking only in carnal and material thoughts because it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

When we have become partaker of spiritual life we begin to comprehend some of the things of God in a different way from before, and that gives us a foretaste of what we shall enjoy in the presence of God in glory, and an insight as to the nature of the glories that await us in heaven. Our mind will not be taken up with the mechanical part of the foundations and walls and

gates of the city of God so much as the spiritual significance of these terms and the conditions of joy which redeemed souls are fitted to enjoy within them. By a study of Scripture figures in the Church which is built up with "lively stones" into a "spiritual house," we get a glimpse of the way God teaches us about the heavenly place and the significance of its walls and gates and streets and temple and light. The reality of it and the joy of it can be anticipated because of what we taste of it through Jesus "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him."

II. **The Text.**—Jno. 14:1-6.—Jesus discusses with the disciples the fact of a place in the Father's house for those who come by way of Christ. It is a fact that none need to doubt because Jesus would have told His disciples if it were not true.

Rev. 21.—This tells of the future home of the redeemed and the character of those who shall inherit this blissful place.

III. **Suggestions for Junior Programs.**—This will be a theme that has an appeal for the boys and girls. The imagery of the description may well be impressed upon their minds, giving special emphasis of the enjoyments of the association in that glorious place and of the conditions to be met that we may enter there. As these things are impressed, the great love of God for men may be impressed with it in that He has prepared the way through Jesus Christ that whosoever will may come and receive of the blessings.

OUTLINE STUDY

- I. **Heaven is the Dwelling Place of God.**
 1. Upward from earth.—Deut. 26:15; Psa. 102:19; Mark 16:19.
 2. Called heaven of heavens.—I Chron. 2:6.
 3. A holy dwelling.—II Chron. 30:27; Isa. 63:15.
 4. Contains His throne.—Psa. 11:4; 108:19; Isa. 66:1; Matt. 5:34.
- II. **The Future Dwelling of the Righteous**
 1. Jesus has prepared a place for them.—Jno. 14:2.
 2. After the dissolution of this tabernacle.—II Cor. 5:1.
 3. A reserved inheritance.—I Pet. 1:4.
 4. A glorious city.—Heb. 13:14; Rev. 21:10-25.
 5. A pure place.—Rev. 21:27.
- III. **Enjoyments of Heaven.**
 1. Life eternal.—Matt. 25:46.
 2. Beholding the glory of Christ.—Jno. 17:24; Rev. 22:4.
 3. Deliverance from sorrow.—Rev. 21:4.
 4. Full supply.—Rev. 7:16, 17; 22:2.
 5. Worship.—Rev. 5:8-14; 14:3; 15:2-4; 19:1-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Heaven."
2. The Heavenly Place.
 - a. Where God dwells.
 - b. Its holiness.
 - c. Its beauty.
 - d. Its inhabitants.
 - e. Its enjoyments.
 - f. What is not found there.
3. Who May Go to Heaven.
4. The Chief Attraction There for Us.
5. The Way to Heaven.

For Seniors.

1. The Blessings of Knowing about Heaven.
2. The Glimpse We Have of That Place through the Word.
3. What God Reveals by the Spirit.
4. The Desirability of Heaven.

PERSONAL THOUGHT

Have we received the Spirit of God as the earnest of our inheritance? Then let us continue in the faith grounded and settled until we possess our inheritance in glory.

SEED THOUGHTS

Give me the wings of faith to rise
Within the vail and see
The saints above, how great their joys,
How bright their glories be!

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard as we do now
With sins and doubts and fears

I asked them whence their victory came:
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.—I. Watts.

We should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people forever.—Jeremy Taylor.

FOREIGN EVANGELISM.—Rom. 1:1-16

Topic for December 15

MOTTO

"To whom he was not spoken of, they shall see."

MEDITATIONS ON THE TOPIC

I. **Foreign Evangelism** is evangelism in other lands among people who have customs and languages strange to our own. God saw that the people would be estranged from Him and from one another. He sent His Son into this world among those who had gone astray and knew Him not. "He was in the world, and the world was made by him, and the world knew him not." It was in the heart of God to seek the strangers of earth and join them to Himself. And it is in the plan of God that those whom He has found and brought into fellowship with Himself should go into all the world and preach the Gospel to every creature. It is the nature of the Christian who has entered into fellowship with Christ to be a foreign missionary.

To reach the people of a strange language and of strange customs there must be some adaptation to their state. The language must be suited to them that they may understand the message. The preacher though strange must come down to the people sufficiently to gain their confidence and to make them understand that he is as a brother to them. Jesus was made in the likeness of men and experienced all the privations and temptations of the human family that He might be a merciful and faithful high priest to them. He condescended in all things in which sin did not enter. He was without sin. He suffered for the sin of the people. So the foreign missionary must be like the Master in a life of self-denial and a willingness to become like the people in their sorrows and privations and to become willing to bear their burdens that they may be won for the Lord.

II. **The Text.**—Rom. 1:1-16.—In this passage the spirit of foreign evangelism is strongly manifest. Paul here shows a deep interest in the Christians of Rome whom he has not seen but of whom he has heard. He also declares that he is a debtor to every class and nationality of men and is sure that the Gospel is fitted to their needs.

III. **Suggestions for Junior Programs.**—Juniors will readily understand about the sending of missionaries to other lands. They will be interested in the activity of doing something to help them and with the people among whom they labor. There is enough in common with all people that the stories of missionary endeavor among them strikes a chord of sympathy in the hearts of the boys and girls. It might be helpful to have some of these stories at hand for the occasion and, in connection with the reading of Scripture passages from the Outline Study, tell the stories of bringing the message of the Gospel to those in foreign lands.

OUTLINE STUDY

I. God's Plan for Foreign Evangelism.

1. Spoken of by the prophets.—Isa. 52:15; 54:1-3.
2. Rehearsed by Simeon.—Luke 2:29-32.
3. Foretold by Jesus.—Jno. 12:32; Luke 24:46, 47.
4. Commanded by Jesus.—Luke 24:48, 49; Acts 1:8.
5. Directed by the Holy Spirit.—Acts 2:7-13, 21; 10:34, 35; 13:1-3.
6. Directed by providence.—Acts 11:19-21.
7. Recognized by God's spiritual leaders.—Acts 15:14-18.
8. Owned in glory.—Rev. 7:9.

II. The Work of Evangelism in Foreign Lands.

1. Missionaries sent.—Rom. 10:12-18.
2. The Gospel delivered—
 - a. In the language of the people.—I Cor. 14:9-11.
 - b. In the language of Christian example.—I Thess. 2:3-12.
 - c. In the language of Christian service. Helping the poor.—I Jno. 3:17. Healing the sick.—Matt. 25:34-40. Instructing the ignorant.—Tit. 2:1-10. Lifting the fallen.—Mark 2:15-17.
3. The church established.—Tit. 1:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Giving the Gospel to Foreigners.
 - a. Sending missionaries.
 - b. Preparing more missionaries.
 - c. Helping the work of the missionaries—By prayer. By gifts. By words of encouragement.
 - d. Being ready to let God use us as He will.

For Seniors.

1. God's Plan for Foreign Evangelism.
2. Opportunities to Serve in Bearing the Message to Foreigners.
3. Methods in bringing the message.

PERSONAL THOUGHT

As those who have been saved by the interest of God's Son in us, we should feel indebted to others, for whom He died and who know Him not, that they may enjoy fellowship with us.

SEED THOUGHTS

Over the ocean wave, far, far, away,
There the poor heathen live, waiting for day;
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Here in this happy land we have the light
Shining from God's own Word, free, pure,
and bright;
Shall we not send to them Bibles to read,
Teachers, and preachers, and all that they need?
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Then, while the mission ships glad tidings bring,
List! As that heathen band joyfully sing,
"Over the ocean wave, oh, see them come,
Bringing the bread of life, guiding us home."
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.
—Julius Haskell.

GLAD TIDINGS.—Acts 13:14-39

Topic for December 22

MOTTO

"Do the work of an evangelist."

MEDITATIONS ON THE TOPIC

I. **Glad Tidings** is news that brings joy and gladness. And while there are many messages of earth that cause joy to those who hear it, there are none that can compare to the message of the Gospel of Jesus Christ. Other messages may have to do with the joys of this temporal life and of the joys that must shortly fade away. But the Gospel has to do with the eternal joys that never fade away.

It is a good and glad message because it reaches so many people. There is no one so

poor or so ignorant or so sinful or so despised of men but the glad tidings reaches them and is able to fill their lives with the praise of God and the fullness of blessing. The Gospel is no respecter of persons. Every one shall share the same from its blessings. Sins though they are many shall be all forgiven, and the heart of the sinner shall be made clean and filled with the Spirit of God. It brings to every one who will the hope of an inheritance in glory. It makes the present life on earth a life of hope and gladness. It takes away the power of sin and Satan and gives to the believer a daily victory over the temptations that are brought to him.

It is glad tidings because it is based upon eternal power. Some men of earth talk good things and make fair promises, yet they are not able to fulfill the promises they make. But the Gospel tidings are backed by the promises of Almighty God, who is never weary and who knows no defeat. God is the refuge and strength of all those who receive the Gospel. Nothing in the whole universe is able "to separate us from the love of God which is in Jesus Christ our Lord."

II. **The Text.**—Acts 13:14-39.—In this passage the story of a missionary telling the glad tidings of Jesus' coming as the fulfillment of the prophecy and how He gives pardon for sin to all that believe.

III. **Suggestions for Junior Program.**—Draw out the story of Jesus as suggested in the outline for Juniors. As we are nearing the Christmas season something of the significance of Jesus' birth may be noted and a brief sketch of His life on earth may be given until the time of His ascension to the place He occupies at the right hand of God.

Then we should not fail to bring out the phase of the glad tidings with reference to what the Gospel accomplishes for us in the way of salvation with eternal glory. As God's gift to the world, Jesus is superior to any gift that ever was given. Then how shall we receive the benefit of this gift and help others to get its benefit?

OUTLINE STUDY

I. What the Glad Tidings Are.

1. A Savior is born.—Luke 2:10, 11; Isa. 9:6.
2. This Savior has been given.—Jno. 3:16.
3. He preaches the Gospel to the poor.—Luke 4:16-22; Matt. 3:23-25.
4. He sends the tidings to the Jews.—Matt. 10:5-8.
5. He sends glad tidings to all.—Mark 16:15, 16; Luke 24:46, 47; Matt. 28:19, 20.

II. What the Tidings Mean to Believers.

1. Forgiveness of sin.—Acts 2:38, 39.
2. A newness of life.—Eph. 2:1-10.
3. An inheritance.—Eph. 1:10-12; I Pet. 1:3-5.
4. Strength in weakness.—II Cor. 12:7-10.
5. Continual joy.—Phil. 4:4-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Saviour."
2. The Glad Tidings about Jesus.
 - a. The promise of God.
 - b. The day He was born.
 - c. When He began to preach.
 - d. When He gave His life on the cross.
 - e. The day when He arose from the dead.
 - f. When He gave the disciples their Commission.
 - g. When He went up to heaven.
 - h. His seat in glory.
3. The Hope We May Have in Jesus.
 - a. Forgiveness.
 - b. Life.
 - c. A home with Him forever.
4. He Is Our Unspeakable Gift.

For Seniors.

1. The Source of Glad Tidings.
2. The Character of Our Glad Tidings.
3. The Blessings of the Glad Tidings.

PERSONAL THOUGHT

God has done His part. Shall we fulfill our part in the program of salvation with eternal glory?

SEED THOUGHTS

O Zion haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

Proclaim to every people, tongue and nation
That God in whom they live and move is Love:

Tell how He stooped to save His lost creation
And died on earth that man might live above.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release

Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious;

And all thou spendest Jesus will repay.
Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

He comes again,—O Zion, ere thou meet Him,

Make known to every heart His saving grace:

Let none whom He hath ransomed fail to greet Him,

Thro' thy neglect, unfit to see His face.
Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

—M. Thompson.

CHAPTER STUDY—THE CHRISTIAN RACE.—Heb. 12

Topic for December 29

MOTTO

"Run with patience the race that is set before us."

MEDITATIONS ON THE CHAPTER

I. **The Christian's Race.**—His life is compared to a race in which runners are making their runs with the desire to win. The contests in this race are not in opposition to others of our fellow men who run, but in opposition to the forces of evil that will spoil our chances of success if we fail to make the race of life the great issue in our life.

To run well we must lay aside everything that impedes our running. Many fail because they are negligent about the little things that seem unimportant. "Every weight" must be laid aside. Every form of sin must be given up. And the mind must be armed with patience to endure hardness and to bear the corrections which the all-wise and loving Father sees are needed to fit us for eternal glory. Courage is needed. The feeble knees and the weak hands must not give way by yielding to discouragement. Stumbling blocks must be removed so that we do not fail in some unguarded moment and lose the prize. Peace with men and holiness toward God are essentials in the running. In fact we run faster when to the carnal mind we seem to run slowest. What would seem gain to men is loss in God's sight and what seems loss is real gain.

The issues of the race are vital. We are dealing with a mighty God. He has given us a new covenant in Jesus Christ. We are no longer under the thunders of Mount Sinai, but we are under the grace of Mount Zion. However, we should not be presumptuous. The same God and the same Savior is in this

as in the other. We should see that we do not refuse the One who speaks to us. Grace will be with us if we take the right attitude toward it. But to reject grace is but to expose ourselves to the greater judgment at the last.

II. **The Text.**—Heb. 12, has been explained in a general way in the Meditation above.

III. **Suggestions for Junior Programs.**—If the leader of the juniors gets a clear understanding of the message of Hebrews 11, he can take hold of the figures used and bring out the truths to the minds of the juniors. Let the juniors prepare their assignments. Let the stories of Esau and Sinai and Mount Zion be fully learned and told. As far as possible make the lesson to be taught by these be made plain to the junior mind. Sinai typifies the terrors of the law. Zion typifies the blessings of grace. Just as it is sure to bring judgment when the law of Sinai is transgressed, so it is sure that there will be a more terrible judgment if the grace of Mount Zion is trampled under foot. Cf. Heb. 10:26-31.

OUTLINE STUDY

- I. **Run the Race of Life with Patience.**—vv. 1-13.
 1. As the men and women of faith before us did.—v. 1.
 2. Take the proper precaution and use the proper means.—v. 1.
 3. Look unto Jesus as our Leader and Example.—vv. 2, 3.
 4. Consider the purpose of suffering.—vv. 4-11.
 5. Look well to yourself and your path.—vv. 12, 13.
 6. Strive for peace and holiness.—vv. 14-17.
- II. **We Are under a New Covenant.**—vv. 18-29.
 1. Not to Mount Sinai.—vv. 18-21.
 - a. A fearful and tangible sight.
 2. But to Mt. Zion.—vv. 22-24.
 - a. A heavenly city.
 - b. Heavenly people.
 - c. A Savior.
 3. We should not refuse the One who speaks to us.—vv. 25-29.
 - a. They did not escape under the Old Testament.
 - b. How much more responsible are we under the New Testament?
 - c. Use His grace for acceptable service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Patience."
2. Running the Christian Race.
 - a. Surrounded by many witnesses.
 - b. Looking to our Leader Jesus.
 - c. How to prepare for the run.
 - d. Be ready to suffer patiently.
 - e. We run while we are bearing pain.
 - f. Sin hinders the race.
 - g. How Esau failed in the race.
 - h. Mt. Sinai.
 - i. Mt. Zion.

For Seniors.

1. The Cloud of Witnesses.
2. Preparations for the Race.
3. Patience in the Race.
4. Responsibilities under the New Covenant.

PERSONAL THOUGHT

Am I in any way refusing the voice that speaks to me in the dispensation of Grace?

SEED THOUGHTS

Free from the law, oh happy condition,
Jesus hath bled and there is remission,
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all.

Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto me," oh hear the sweet call,
Come and He saves us once for all.

"Children of God," oh, glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.—P. P. Bliss.

When sorrow and grief o'erwhelm you,
Bending you low with woe,
Then think of the sorrow of Jesus,
Who loved you so.

When joys of the world allure you,
Calling you from His side,
Then fasten your eyes upon Jesus,
Once crucified. —C. A. Miles.

"IN THE BEGINNING."—Psa. 90;
Gen. 1:1-5

Topic for January 5

MOTTO

"From everlasting to everlasting, thou art God."

MEDITATIONS ON THE TOPIC

I. **The New Year's Topic.**—God is the beginning of everything. We go back in the history as far as man knows. We search into the things of creation as far as we can find. We are lost in our contemplation, for we always come to the end of our own knowledge and must fall back upon Him who has made us and all things which we see and our answer cannot be better told than, "In the beginning God created the heaven and the earth." Then following the account of the creation as the inspired Word has given we find that God is in the beginning of everything upon the earth. The light and the darkness, the land and the sea, the vegetation and the animal life, the heavenly bodies, and man—all must go back to God for their beginning.

As a new year topic we naturally think of the beginning of the year. We desire to make a success of our life and know that a right beginning must be made of the year. What better thought could we entertain than to put God in all our beginnings. In the beginning of every work done, God. In the beginning of our secular business, God. In the beginning of our social affairs, God. In the beginning of our spiritual affairs, our Christian service, our Bible study, our Christian testimony, God. Jesus said, "in speaking of temporal cares, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' Paul wrote, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' The first and great commandment is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.'" (Luke 10:27).

II. **The Text.**—Psa. 90; Gen. 1:1-5.—In the ninetyeth Psalm we have the thought of God's being with the people of all generations and even from eternity. Man passes off the stage of action, yet God remains and deals with all in wisdom. Man needs to number the days of his frail life and apply his heart to wisdom.

In the first five verses of Genesis we have a description of the beginning of all created things in which God is the active One at work.

III. **Suggestions for Junior Programs.**—Here we have a topic that is full of appeal to juniors. They have come to the age when they wonder why and from whence. They also can understand that it is best to submit

(Continued on page 383)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

"OLD JOHN BARLEYCORN" COMES BACK WORSE THAN EVER

Abstain from all appearance of evil.—The Apostle Paul.

Old John Barleycorn—an infamous name for the liquor traffic is back again from his temporary exile. The United States exiled him for a short time. But like Rip Van Winkle he is back—all the worse for that. But we hope like Napoleon, who returned from Elba to meet his Waterloo, that the same fate will happen to this debauched bum. However, he has returned with a new respectability. Formerly he was but licensed and tolerated; now he is legalized. Formerly he was found chiefly in the saloons, now he is seen in most of the eating houses, and does not feel ashamed to enter the sacred precincts of the home. Formerly, he was treated like an outlaw, but now he carries citizenship papers. Formerly Lincoln cursed him, but now he is blessed by Roosevelt. Formerly he was considered a liability, but now he is the servant of the government, and considered an asset. He has been put to work to end the depression.

John Barleycorn used to be considered an outlaw, but now is found in the upper ten, and is a highbrow in society. This snaky old fellow is now considered the savior of the nation. So much for irony. It is good sometimes to turn the laugh upon the devil's side of things. Even the Prophet Elijah made a deeper impression upon the besotten nation of Israel by using keen and sharp irony about their supposed sleeping and chasing god.

One of the meanest tricks put across lately by this returned criminal was the shabby trick played on the W. C. T. U. who held their Convention in Atlantic City, when he sought to make that well-known temperance organization a laughing stock in the nation. They made a film a year ahead to disgrace this body of women, who are opposed to the liquor business. They used every means at their disposal to discredit this powerful temperance organization. For smallness such a dastardly trick wins the grand prize.

Another clever ruse that Old John uses is the appeal by cleverly advertising the cocktail. Miss Harriet Keller Magee, gives this an effective rap:

I am a cocktail.

Clever advertising brings the virtues of
My contents before your eyes in magazines,
In the daily press, on billboards
Everywhere.

"Mellow," "soft as satin," "smooth," is
What they say;

"Enticingly appealing," "easy to drink,"
"Delightful to the taste."

And then you read of ice, of fruit, of
Things that merit have, which added to
The greatly advertised and far-famed
Liquor-base, makes me the creature that
I am.

When served in the glass of thinnest structure,
Frosty cold, within a handsome home,
I lure the youth and maidens to just try
My liquid mellowness, my smoothness,
Wondrous taste.

Ha! Ha!

They try, and from that day they want
To try again, and are not satisfied

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

With only one, but reach for more, they
Crave the stronger stuff, without the
Ice and fruit.

I laugh

Because

Although arrayed in fancy clothes, I
Really am the same old enemy of man.
That Alcohol, that urges on and on till
Manhood, womanhood, is gone.

Ha! Ha! Ha!

That poison foe of all that's good and
Noble,

Is all dressed up and in Society!

And I am he!

I am a cocktail.

The capstone of Old John's mean tricks upon the rising generation is to imply that most all the noted people in the world are not abstainers, but moderate drinkers. An editor took time to name some prominent men, who were all teetotalers. The list is worth perusal:

Lawrence of Arabia used no liquor. His abstinence may have been partly due to his years of association with the chiefs of the desert who are "fanatical" drys. He himself said he did not use liquor for fear it would diminish his enjoyment of water.

The late Marshall Pilsudski, of Poland, never touched liquor, according to news reports at the time of his death, May 12.

Eugene Twiney records his habits thus: "I have never used tobacco or liquor."

Masaryk, President and "Grand Old Man" of Czechoslovakia, says: "The cost of alcoholism to human life is much superior to that of war, and the victims do not disappear. They continue miserably their unhealthy life, and bequeath their unhealthiness to the next generation."

Dr. Charles Mayo says: "You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. Alcohol is no advantage to the brain."

Thomas A. Edison said, "I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine."

Trainers of athletes give their testimony.

"A player should abstain absolutely from poisons such as alcohol."—Knut Rockne.

"As a coach I do not believe in the use of alcoholic beverages."—Alonzo Stagg.

"I wouldn't bother with a youngster who drinks. Alcohol is a preventive of the clean living, and quick thinking that lead to success."—Connie Mack.

"Alcohol and running won't go hand in hand. I have sometimes won against a better man than I was, because he trained upon alcohol and I trained without it."—Ewen Davidson.

A brilliant physician, Sir William Osler, says: "As moderation is very hard to reach, and as it has been abundantly shown that the best of mental and physical work may be done without alcohol in any form, the safest rule for the young man is that which I am sure most of you follow—abstinence."

Philip Snowden, long a leader of the British Labor Party, has said: "Drinking is associated

with low ideals of social duty and responsibility. It numbs the intellectual faculties. It makes its victims content with miserable conditions and surroundings, and destroys the desire for culture and refinement."

Answering the question of a sneering wet, "What total abstainers ever amounted to anything?" The "Voice" lists a few outstanding men who have been total abstainers. Do you know these? "Abraham Lincoln, Thomas Edison, Admiral Peary, John D. Rockefeller, Robert E. Lee, Stonewall Jackson, Henry Ford, Whittier, Bryant, Barnardo, Booth, Nansen, Wilfred Grenfell, Gandhi, Lindbergh."

PRESIDENTIAL TIMBER AMONG WOMEN

Thy husband, . . . shall rule over thee.—Gen. 3:16.

I suffer not a woman . . . to usurp authority over the man.—I Tim. 2:12.

Some one has lately said that it took twenty-five Washington political experts one hundred hours to name four men suited to hold the office of President of the United States, but in five minutes they named twelve women that were qualified to be in the White House. Miss Lena Madesin Phillips, president of the "International Federation of Business and Professional Women" said lately, that she should go on with the list, but that she did not want to make the men feel too badly. She said, "I gather that it is a lean time for men." The twelve women named were the following:

Mrs. Franklin D. Roosevelt.

Secretary of Labor Frances Perkins.

Judge Florence Ellinwood Allen, of the United States Circuit Court of Appeals.

Former Representative from Illinois, Ruth Hanna McCormick Simms, daughter of Mark Hanna.

Mary Ritter Beard, author and sociologist, long active in suffrage and labor movements.

Emily Newell Blair, former president of the Women's National Democratic Club and member of the N. R. A. Consumers' Council.

Grace Morrison Poole, retired president of the General Federation of Women's Clubs.

Charl Ormond Williams, president of the National Federation of Business and Professional Women.

Josephine Roche, president of the Rocky Mountain Fuel Company, of Denver, and first woman Assistant Secretary of the Treasury.

Ruth Bryan Owen, daughter of William Jennings Bryan, and American Minister to Denmark.

Mary Van Kleeck, director of industrial studies for the Russell Sage Foundation and associate director of the Industrial Relations Institute at The Hague.

Dr. Lillian Moller Gilbreth, president of Gilbreth, Inc., consulting engineers in management, and a prolific writer on industrial subjects.

To us the list looks seriously lame and questionable in places. We admit a high quality in others. In most of them good character.

The object of this editorial is to show that the trend of the times in its placing, or rather misplacing, women is not of God. It is not a forward movement, but a backward one. The Old Testament command of God still stands, "Thy husband . . . shall rule over thee." The New Testament clearly teaches

the same principle, "I suffer not a woman . . . to usurp authority over the man." The Almighty needed none of our so-called intellectual attainments to tell us at the dawn of creation, what is best for us today. Paul gives two reasons. First, "Adam was first formed, then Eve." Second, "Adam was not deceived, the woman being deceived was in the transgression." He hints at the true place for women, when he calls attention to childbearing, which implies the home.

THE PASSING OF THE WELL-KNOWN DR. JAMES M. GRAY

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—Ecc. 12:7.

The passing of President-Emeritus James M. Gray of the Moody Bible Institute is worthy of note. He manned an immense institution, and covered the foreign field with the largest group of missionaries from any Institution. He helped to train a host of workers and ministers for the home field. The management of a school costing a million dollars yearly is in itself a giant task. Doubly so considering that this school has no endowment. Its founder D. L. Moody was more or less opposed to the same, feeling that Institutions needed the prayers, interest and support of the living.

Lately, when the helm of the School was placed into the younger hands of Dr. Houghton, Dr. Gray was eulogized and presented with a fine gift. He could hardly wait until the speaker had finished, when he replied, humbly, "If it had not been for the grace of God, upon this sinner saved by grace, none of the things you said would have been true." This would be a good epitaph for his tombstone.

Dr. Gray was known as one of the staunchest defenders of the faith in the Protestant Church. He was a deep student and a profound scholar. He willingly shared his great experience with others. He was a gracious counselor to other smaller schools.

As a Church we differed with Dr. Gray on several important questions, but none of us differ as to his having been a fine exemplification of what he believed.

Dr. Gray had a great admiration for the Mennonite Church, and appreciated her stand against **Modernism** and **Worldliness**. He personally told the writer that Bro. John Horsch's book against "Modern Liberalism" was one of the finest textbooks they had in the School.

The influence of the man will live on in his students, and hearers. The products of his pen will stay. His onslaughts against the deadly virus of modernism and liberalism will not be forgotten. Many of the shafts he prepared will be hurled at the enemies of the Christ and His Cross, "till He come."

THE MEXICAN GOVERNMENT AND BABYLONISH CHURCH- IANITY

With whom the kings [rulers] of the earth have committed fornication [illegal relationship], and the inhabitants of the earth have been made drunk with the wine of her fornication.—Rev. 17:2.

The Mexican Government has served notice to the Roman Catholic prelates that she means business, and that the laws regulating religious worship and restricting religious education will be strictly enforced. President Cardenas made it plain, when he said "My Government insists that Catholics abide by the law."

Unfortunately, there are two sides to this situation. The one is that the Catholic Church deserves to get what she is getting. On the other hand, the innocent must suffer with the guilty. It begins to look as though ultimately

all religions will suffer with Rome. In the end the people of Mexico will lose the benefits of the Word of God, the Gospel, the true Church of God, and Christianity.

All the Catholic Church officials seem to be able to say is that "the atheistic Government of Mexico is determined to carry out its philosophy." They feel that they will attempt to crush all religion. This time alone will tell. On the other hand the Roman Catholic Church seems to be unable to see that they made the nation "**DRUNK**." They put the cup to the lips of the Mexicans. They had charge of the nation for centuries. Mexico today is a product of Rome. Mexico is sick of Rome. Mexico is sick of the men, who represented the Church of God (**Babylonish Churchianity**).

The Czar's advisers, the Czar, and the decadent Greek Catholic Church made Russia drunk with the wine of their fornication. If the Church would, like her Lord, attend to her business, you would have seen the falls of decadent civilizations, and the re-establishment of a better one. Our Lord, by His life, death, resurrection, and glorification at last made it possible that handfuls of His weak followers overthrew the persecuting, cruel, and powerful Roman Empire. The true Church won the day. It seems that Romanism can never read the handwriting on the wall. Some one has aptly remarked, "**If I had seen the Church in France, which Voltaire saw in his day, I myself would have been an atheist.**" Unfaithful Christians, and a false Church have blinded the eyes of millions in the past. They still do. The Bible declares it makes the nations drunk.

Listen, to the following news from Mexico, to show how drunk the nation is at the present. All teachers in one of the largest Mexican states must sign the following document:

I declare that by all the means in my power I will fight the Roman Catholic religion and other religions. I declare that I will not take part in private or public in any ceremony of the Catholic Church or any other religion.

In some schools the following prayer is being taught the children:

Our Socialism which is on the earth,
Respected be thy name;
Thine influence come,
Thy will be done as in the cities so in the fields.
Give us this day our daily bread,
Do not pardon us if we pardon our enemies,
And lead us not into the hand of clergy,
But deliver us from evil. Amen.

Many mission schools have been closed, and it is expected by the end of the school year, that the few remaining will be closed. It seems useless to think of sending more missionaries to Mexico at the present time. **But God. But "PRAYER CHANGES THINGS."** Prayer and God changed the tide in China. It looked black, very black, in the land of the millions of yellow skins. Spiritual life cannot be destroyed by government. It has a way all its own to creep into the nation. The following poem expresses the need of the hour:

God, give us sense,—God-sense of life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,—
To cleanse our poisoned fountains with God-born energies.

NATIONAL MISSIONS MADE REAL

National missions became realistic to the American people when word was flashed that the bodies of Will Rogers and Wiley Post, following the crash which brought to an untimely end the lives of these two gallant men, had been taken to the Presbyterian Hospital at Barrow, Alaska. The average American was not aware of the existence of that far-north hospital, nor had he ever heard of Barrow. But the hospital has been there since

1890, serving in a quiet but effective way the Eskimos of that isolated region.

When it was reported that the bodies of Mr. Rogers and Mr. Post had been taken to the Barrow Hospital, a request for information as to the plans was immediately telegraphed to Dr. Greist, the doctor in charge. In reply, the following message was received:

Both victims plane crash brought to hospital 2:00 P. M., dead. Since plane fell 5:00 P. M., many hours work necessary in properly preparing bodies for shipment States and finished 7:00 this A. M. Wrapped bodies snow-white linen and placed slabs in our new warehouse under lock and absolute privacy. I did not go to scene of wreck since fifteen miles distant, but Sergeant Morgan, of Army Signal Corps, took charge wrecking crew of Eskimo and brought bodies in while doctor and nurses prepared for any eventuality, hoping one or both might be alive. This late P. M., Alaska-Pacific Airways plane, in charge Joe Crosson, with full authority assume charge bodies, arrived and is yet here awaiting favorable flying conditions, when will fly with them across Endicotts to Fairbanks, where presumably bodies will be embalmed and otherwise prepared for shipment to homes. Bodies were terribly mutilated, limbs broken, superficial cuts and injuries, all of which were disposed best possible manner and neatly in end. Eskimos and whites have left nothing undone in honor of dead, but no local rites had, since doctor worn to frazzle, and indeed same seemed unwise on account lack clothing, casket, etc. Probability is that plane bearing the bodies cannot leave until Saturday morning."

The hospital at Barrow is the northernmost hospital in the world. It is located within 18 degrees of the North Pole, and is sealed by the polar ice pack for about eleven months of the year. Supplies reach the mission by boat only once a year, if and when the ice recedes temporarily from the shore. Mail is carried in by the supply boat in August, and three times during the long winter by dog teams.

The Rev. Henry W. Greist, M.D., is the missionary doctor in charge. Dr. Greist, a native of Indiana, gave up a lucrative practice some fifteen years ago to go to this barren but needy post, where a well-equipped hospital, with eight beds and a dispensary had been built the year before. This past year there were 2,700 clinical cases, 120 bed patients, and twenty-seven lying-in cases. Dr. Greist is assisted by Mrs. Greist, who is a graduate nurse, another American nurse, and a native.

The medical service, however, is only part of Dr. Greist's responsibilities, for he is also pastor of the church at Barrow. This is a church of something over three hundred members, and enrolls in its membership and Sabbath-school practically all the Eskimos in the settlement at Barrow. In addition, Dr. Greist makes regular visits by dog-team to the church at Wainwright, ninety miles distant. The Wainwright Church has a congregation of about three hundred people, with more than two hundred communicant members.—E. Graham Wilson.

"Is your place a small place?
Tend it with care: He set you there!
Is your place a large place?
Guard it with care: He set you there!
Whate'er your place, it is
Not yours alone, but His who set you there."

To avoid a colorless existence, keep in the pink of condition, do things up brown, treat people white, be well read, and get out onto the green under the blue occasionally.—Boston Transcript.

The tobacco habit was begun in America and has extended to every nation on earth.

INDEX

VOLUME XXVII

January, 1935—December, 1935

SELECT READING

Above the Mists, 228.
After the Rain, 131.
"A Little Child Shall Lead Them," 292.
A Merry Christmas, 355.
A New Creation, 38.
A Practical Dreamer, 323.
Are You a Burden Bearer? 197.
A Rich Preacher, 325.
A Right Spirit, 259.
"As One Whom His Mother Comforteth," 133.
Banwasa, 258.
Beauty for Ashes, 262.
"Beyond Tomorrow's Mystic Gates," 2.
Blind Mary, A Sweet Singer of India, 326.
"Bound Hand and Foot With Graveclothes," 93.
Bunk Reaches Its Climax, 261.
Calla Lily Trail, 263.
Christmas Carols, 358.
Clouds—One of God's Greatest Gifts, 194.
Doing Our Best, 162.
Easter Sermonograms, 100.
Easter Thoughts, 103.
Freda's Thank Offering, 322.
God's Gardener, 66.
God's Horizon, 291.
God's Philosopher's Stone, 294.
Great Strength in Tiny Bodies, 261.
How Can I Help Our Church Schools? 231.
How High? 6.
Importance of Sabbath Keeping, 294.
Julia's Christmas Gift, 354.
Lentile-Patch Fame, 199.
Life a Going, 164.
Lighting Off the Camel, 295.
Menno Simons' Attitude Toward Anabaptists, 229.
Mistletoe: A Robber Plant, 358.
Moods of the Forest, 228.
On Forgetting, 6.
On The Altar, 35.
Overcoming, 293.
Second Place, 67.
Shadows, 231.
Shall I Fish in Shallow Streams? 226.
Shall I Live Again? 102.
Sin Revealed, 68.
Speech in the Home, 295.
Standing in the Gap, 195.
Stepping Stones, 354.
Stewardship of Possessions, 133.
The Anabaptists of Munster, 134, 165, 229.
The Batenburgers and Davidians, 198.
"The Crown Laid Up," 290.
The Human Mind and Behaviorism, 290.
The Joy of His Will, 358.
The Joy of Waiting, 34.
The Lure of the Mountains, 293.
The Mennonites of Holland I, 356.
The Persecution of Mennonites in Russia, 325.
The Rise of Mennonitism in the Netherlands I. Preliminary—Melchior Hoffmann, 37.
II. Obbe Philips as a Melchiorite, 69.
III. The Obbenites, 101.
The Secret, 4.
The Seven Wonders of the Ancient World, 295.
The Time of Her Life, 358.
The Traveler, 94.
Through a Glass, 163.
Times of Darkness, 194.
Trifles, 199.
What Mary Learned in School, 227.
Whither Bound, Intellectuals, 3.

PULPIT

Christmas Sermon, 359.
Divine Purpose in the Life of a Christian, 39.
Giving, 327.
"God Hath Spoken," 71.
"Like A Tree," 138.
New Year Sermon, 7.

Sermonograms for Thanksgiving, 327.
The Challenge of the Well-developed Christian Life, 167.
The Furrows in the Face, 327.

EDITORIALS

Christian Fellowship, 136.
Christian Unity, 73.
"Closer to Jesus," 72.
Coming Conferences and Y. P. Institute, 233.
Doing Good, 137.
Ending the Volume and Looking Forward, 361.
Ethiopia, 265.
Famous Last Words, 296.
Going Home, 329.
Growth of the Mennonite Church, 41.
In This Issue, 9.
Jottings, 8, 40, 72, 104, 136, 168, 200, 232, 264, 296, 328, 360.
Junior Investments and Savings, 105.
"Let Us Adore Him," 361.
"Look on the Fields," 360.
Meditation, 297.
Mennonite Peace Problems Committee, 41.
Missionary Day, 329.
Missionary Interest, 201.
Our Mothers, 137.
Our New Sunday School Lessons, 8.
Our Responsibility, 265.
Perils of Lukewarmness, 232.
Personal Evangelism, 105.
Remember the Risen Christ, 104.
Signs, 40.
Some Present-day Issues, 169.
Study Classes in Our Congregations, 297.
Sunday School Statistics, 73.
"Take It To The Lord in Prayer," 9.
Thanksgiving, 328.
"The Cross, the Crook, and the Crown," 8.
The Glory of Autumn, 328.
The Great Hunger, 233.
"The Harvest Time is Here," 200.
"The Joy of the Lord Is Your Strength," 265.
The Provident Christ, 168.
The Ten Commandments, 40.
Youth and the Church, 201.

CHRISTIAN LIFE

A Fable, 237.
A Sure Foundation For Peace, 171.
A Word in Season, 267.
Believer's Home Just Beyond, 333.
Christ the Bridge That Cannot Break, 203.
Coming To Christ, 45.
Companionship With the Evil, 205.
Companionship With the Wise and Good, 204.
Curing Worry, 333.
El Capitan, 299.
Evolution is Anti-Christian, 237.
Have Faith in God, 172.
How a Christian May Be Guided, 300.
Humility of Christ, 76.
Implanting the Word, 74.
Instrumental Music In Church Worship, 107.
"It is a Good Thing To Give Thanks," 330.
Lost and Found, 299.
Making the Best Use of Our Opportunities, 14.
Making the Most of Life, 141.
Modern Sin
XIII. Truth About Tobacco, 11.
My Heart Needs Thee, 141.
On Peace and War, 235.
Self-made Men, 205.
Sermonograms, 46, 300.
Sowing Wild Oats, 237.
The Acid Test of Obedience, 109.
The Bible and Life's Crises, 362.
The Big Business of Life, 298.
The Blessings of Serving God in Our Youth, 13.
The Good Tidings of Christmas, 363.
The Invincible Jew, 236.
The Life of Prayer, 363.
The New Creature in Christ, 140.

The Open Liquor Traffic, 202.
The Spiritual House of God, 46.
The Value of Christian Service in Youth, 332.
Victorious Life Secrets

I. 10.
II. Marks of the Victorious Life, 42, 75, 106.
V. The Fact of Satan, 139.
VI. The Exceeding Sinfulness of Sin, 170.
VII. How Jesus Met Temptation, 203.
VIII. The Lord Thy Keeper, 234.
IX. Gifts Within a Gift, 266.
X. Young Men Who Overcame, 331.
What Can Separate Us, 333.
Worthy Qualities of Christian Fathers and Mothers, 268.

MISSIONS

As It Looks To a Missionary on Furlough, 206.
Better Than the Best Feelings, 303.
Book Review
Charles Cowman, Missionary-Warrior, 336.
Ministers of Mercy, 78.
Servants of the King, 49.
Undaunted Hope—Life of James Gribble, 365.
Experiences in Africa, 143.
Experiences of an Amateur Missionary Doctor, 364.
God, 366.
How Create More Missionary Interest, 111.
Leprosy in India, 334.
Missionary Activities in Argentina, 47.
Mission Study Courses, 20.
Our Church in India
VIII. Period of Growth, from 1910-1920, 18, 48, 77.
XI. Increased Interest and Activity, 1920—110, 142.
XIII. Moving Forward, 301.
Our Neighbors In South America, 19.
Our Speech Betrays Us, 79.
Propositions on Intemperance, 366.
Thanksgiving and Hardships, 337.
The Bible and Soul Winning, 335.
The Lost Traveler, 303.
The Rural Field a Challenge for Young People, 367.
The Service of a Spirit-filled Christian, 208.
The Work of the Spirit According to Bible Standard, 184.
The Worker Whom God Uses, 302.
Unpossessed Land, 185.
"We Miss Him," 369.

EDUCATIONAL

A Dip Into the Dish, 144.
An Honest Confession, 17.
A Visit To Mount Tabor, 148.
Bethlehem and the Fields of Boaz, 181.
Conversation, 245.
Edward Livingston Trudeau, 53.
Effects of Tobacco on Offspring, 312.
English Prose Writers and the English Bible, 371.
Feet Washing of the Modern Disciples, 114.
Histories of Local Churches
XXXI. Hopedale, Illinois, Mennonite Church, 83.
XXXII. First Mennonite Church, Kitchener, Ont., 246.
XXXIII. Mennonite Church at Boyertown, Pa., 270.
In Ancient Antioch, 273.
I Take You To See Upper Egypt, 15.
Journeying With Paul and Barnabas, 178.
Mother, 147.
New Proofs of An Original Creation, 145.
No Light In His Lantern, 113.
Passover Rejoicings of Jews in Jerusalem, 249.
Physiological Effects of Tobacco, 306.
Property Not Subject to Taxation, 51.
Science and the Human Mind, 17.
Something Always Gives Way, 82.
Studies in Hymnology
XI. Baptist Hymnody, 81.
XII. Missionary and Evangelistic Period, 115, 182.
Such Was the Inn of Old Bethlehem, 370.
The Amish Church of Somerset and Cam-

bria Counties, Penn'a., 112.
The Awakening Conscience Against War, 51.
The Cedars of Mount Lebanon, 338.
The Everlasting Arm, 181.
"The Fool Hath Said," 244.
The Guiding Hand, 250.
The Heathen World, 274.
The Horrors of the Battle, 209.
The Making of the English Bible, 311, 339.
The Motion Picture Theater, 247.
The Physiological Effects of Alcohol, 211.
The Teaching Task of the Church, 275.
The Upper Room Where Christ Celebrated the Last Supper, 50.
The Vengeance of the Most High on Shiloh, 309.
Upside Down Is Right Side Up, 16.
Victorious Christianity, 272.
Within the Gates of Caesarea, 80.

BIBLE STUDY

A Rose To the Living, 156.
Beyond the Telling, 25.
Facts About Bible Distribution, 61.
Sermonograms, 156.
Simplicity, 156.
Tabernacle Studies
XXXIV. The Priests and Their Head, 24.
XXXV. Priestly Mediators, 60.
XXXVI. The High Priest in The Holy of Holies, 88, 124, 155.
XXXIX. The Burnt Offering of Atonement, 173.
XL. With Christ, the Whole Burnt Offering, 215, 238.
XLII. The Offerings for Purification, 276.
XLIII. Purifying the Flesh, 304.
XLIV. Cleansing of the Lepers, 344.
XLV. Cleansing of Leprosy, 372.
The Work of Grace, 239.
The Heavenly Lighthouse, 345.
The Secret of a Rich Life, 345.
White Elephant Cafe is Thriving on New Dry Policy, 61.

YOUNG PEOPLE'S MEETING

Notes and Suggestions, 21, 54, 84, 118, 150, 186, 217, 251, 282, 313, 341, 377.
Topics, 21, 54, 84, 118, 150, 186, 217, 251, 282, 313, 341, 377.

WORLD NEWS

Comments, 29, 62, 94, 126, 157, 190, 221, 254, 286, 318, 350, 380.

SUNDAY SCHOOL

A Prayer of Thanksgiving, 349.
As We Look For Work, 93.
Honest In Little Things, 93.
How Sunday School and Y. P. M. Can Help in Choosing Associates, 280.
Nuggets of Truth Found in Our S. S. Lessons, 26, 57, 90, 122, 153, 175, 213, 242, 278, 316, 346, 374.
Said Martin Luther, 28.
The Deluge and Its Scientific Significance, 93.
The First Mennonite Sunday School, 240.
Truths, Homely But Wholesome, 348.
What I Expect of My Sunday School Teacher, 92.

MISCELLANEOUS

A Complete Surrender, 384.
A New, New Testament, 220.
A Paralyzed Conscience, 95.
A Thousand Successful Men, 64.
Because We Are Different, 256.
Both Knees Needed, 343.
Christian Enthusiasm, 121.
Generosity, 189.
He Forgot To Bow His Head, 96.
He Goeth Before, 352.
Luther Bible Exhibited, 64.
Religious Products, 64.
Self Preservation, 285.
Song Leading, 345.
"Spiritual Degeneracy," 223.
Stinginess, 351.
The Gates of Life, 224.
The New Psychology and Crime, 340.
The Other Door, 192.
The Resurrection of the Believer, 121.
The Shining Cup, 243.

Thou, When Thou Prayest, 315.
Weddings, 223.
What the Liquor Drinker Drinks, 352.
Your Afterself, 23.

POEMS

A Criticism of the Critics, 95.
All Is Well, 34.
A Mother's Gift, 130.
Anchorage, 312.
A Prayer for Thanksgiving Day, 322.
A Still Day in Autumn, 337.
Autumn Dreams, 294.
Bearing His Reproach, 215.
Beauty for Ashes, 262.
Be Listening, 291.
Blessed Jesus, Blessed Jesus, 363.
Cast Thy Bread Upon the Waters, 368.
Christ Our High Priest, 70.
Coming, 239.
Consecration, 146.
Courage, 35.
Empowering Grace, 245.
Fires, 324.
Gethsemane, 117.
God Bless You in the Dawning of the Year, 3.
God's Care, 10.
God's Key, 258.
If I Had Prayed, 269.
I Know Something Good About You, 156.
I Love Thy Church, O Lord, 333.
I Met the Master Face to Face, 260.
Influence, 348.
In the Morning, 46.
I Will Restore To You the Years, 237.
January, 2.
Just Look Up, 93.
Life Out of Death, 103.
Love, 135.
Love Brightens the Way, 163.
March, 66.
Memories, 177.
My Daily Prayer, 174.
My Master, 68.
My Purpose, 12.
New Year Atmosphere, 14.
October Days, 290.
Our Gift, 354.
Pronouns, 366.
Renunciation, 38.
Service, 152.
Signs of Spring, 100.
Sylvan Bower, 229.
Take Courage, Brother, 235.
Thankfulness, 330.
The Day of Satisfaction, 108.
The Grace of Moses, 256.
The Meaning of Life, 78.
The Nativity, 358.
The New and the Old, 28.
The Old Lamp, 185.
The Pattern, 172.
The Sabbath, 227.
The Suffering Christ, 344.
The Things That Count, 302.
This I Know, 207.
This Year, 5.
Thy Will Be Done, 205.
To My Mother, 132.
Trust, 197.
Unfailing, 355.
Was It You? 194.
Wayside Roses, 162.
We Know Not What Is Before Us, 195.
We Two, 298.
What Have We Done Today? 272.
What Then? 171.
When I Shall See His Face, 140.

Y. P. M. TOPICS

(Continued from page 379)

to authority and do things in harmony with the will of one who has a right to order all things as they should be.
The thought of God's eternity is not only too deep for the comprehension of the juniors but for ourselves. But it is as good for them to get to the place where they must confess that the thoughts are too deep for them as it is for us. So let them wrestle with the everlasting existence of God from all eternity if they will and help them to see

that there are some thoughts too wonderful for us to which we must simply bow in submissive silence and cease to argue and reason.

The most practical way to treat this as a new year topic is to think of placing God in all our beginnings. The days of youth. The morning of each day. The first thought of every work. The first in every business. The first in every pleasure. The first in our sorrows. First in life, in death, in eternity. Simplify these points and let the boys and girls give what thoughts they can while the leaders or directors of their meetings further amplify their thoughts.

OUTLINE STUDY

- I. **God's Beginnings.**
 1. His beginnings unsearchable.—Psa. 90:2.
 2. He begins creation.—Gen. 1:1; 2:1.
 3. He begins the Sabbath of rest.—Gen. 2:2.
 4. He begins the home life of man.—Gen. 2:18-24.
 5. He begins to deal with man's sin.—Gen. 3:1-24.
 6. He begins a work of redemption.—Gen. 3:15, 21.
- II. **Our Beginnings.**
 1. Our childhood thoughts.—Eccl. 12:1.
 2. Our first lessons of obedience.—Ex. 20:12.
 3. Our first motive in life.—Matt. 6:3.
 4. The first in all our love.—Deut. 6:5; Luke 14:33; Matt. 10:37, 38.
 5. The first in all that we do.—I Cor. 10:31.
 6. The first in our speech.—Col. 4:6.
 7. The first in our inner life.—II Cor. 6:14-7:1.

SUGGESTIVE ASSIGNMENTS

- For Juniors:**
1. Text-Word, "Beginning."
 2. Use the second part of the Outline Study as a basis of assignments for the boys and girls.
 3. The first part may also be assigned to those who are able to bring out some of the truths and lessons.
- For Seniors:**
1. God's Place in the Universe.
 2. God in the Thoughts of Men.
 3. A Place in Our Daily Life for God Through the Year.
 4. How to Begin the Year with God.

PERSONAL THOUGHT

Lord, take first place in my heart's affection and mould my life according to Thy will that I may do all to Thy glory.

SEED THOUGHTS

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the springtime which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—Walter Raleigh.

O God, our help in ages past,
Our hope in years to come,
Our shelter from the stormy blast,
And our eternal home!

Beneath the shadow of Thy throne,
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God;
To endless years the same.

A thousand ages in Thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

O God, our help in ages past,
Our hope for years to come;
Be Thou our Guide while life shall last,
And our eternal home.—Watts.



Scripture-Text "Sunshine Assortment" No. 35

21 CHRISTMAS FOLDERS WITH ENVELOPES IN GIFT BOX

There is individuality, refinement, and a striking note of the true Christmas spirit in this unusual assortment. Each folder was designed and carefully chosen to make the "Sunshine Assortment" the most outstanding one of the season. Verses with a depth of meaning, bearing upon the true import of Christmas are used. Choice Bible passages grace each of these messages, richly enhancing them with cheer and friendly good wishes. Variety of stocks, styles of designs, and harmonizing colors, in addition to die-cut effects, inserts, novel features, etc., embellish and increase the value of this assortment. The gift box is done in silver, red, and black, then varnished. Guaranteed to please you.

The same 21 designs may be had WITHOUT Scripture texts in Assortment No. 45 Price \$1.00

Price \$1.00

MENNONITE PUBLISHING HOUSE
SCOTTTDALE, PA.

SUNSET

Nature has a thousand ways and means of rising above herself but incomparably the noblest manifestations of her capability of color are in the sunsets among the high clouds. I speak especially of the moment before the sun sinks, when his light turns pure rose-color, and when this light falls upon

a zenith covered with countless cloud-forms of inconceivable delicacy, threads and flakes of vapor, which would in common daylight be pure snow-white and which give, therefore, fair field to the tone of light. There is then no limit to the multitude and no check to the intensity of the hues assumed. The whole sky from the zenith to the horizon becomes one molten, mantling sea of color and fire; every

black bar turns into massy gold, every ripple and wave into unsullied, shadowless crimson and purple and scarlet, and colors for which there are no words in language and no ideas in the mind—things which can only be conceived while they are visible—the intense hollow blue of the upper sky melting through it all—showing here deep and pure lightness, there modulated by the filmy, formless body of the transparent vapor, till it is lost imperceptibly in its crimson and gold.—John Ruskin.

Y. P. B. M. TOPICS BOOKLET

For 1936 Now Ready

The annual edition of the Topics Booklet is now printed and ready for delivery. It contains the topics arranged by the committee appointed by General Conference, for the entire year. Outline studies and suggestive assignments are given in connection with each topic. Vest pocket size, 80 pages, paper cover.

Each—10c; Dozen copies—90c; 100 copies—\$5.00

(50 or more at the 100 rate)

Order from

MENNONITE PUBLISHING
HOUSE
Scottdale, Pa.

BERKEY'S MAGIC HEALER

Is a Specific, Antiseptic Remedy for tetter, weeping ulcers, eczema, old sores, pruritus, piles, etc.

It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc. A powerful, yet harmless remedy for Eyes, Nose, Throat, Tonsils, Stomach ulcers, Ears, etc.

Use This Remedy Wherever Healing Is Required.

Use for sunburns, chafed skin, insect bites, etc. Satisfied Customers are sending us repeat orders and unsolicited testimonials.

This remedy should be in every household. Magic Healer is put up regularly in three sizes, 25, 40, and 75 cts. postpaid with full instructions.

Special: We will send a six oz. bottle prepaid for a dollar bill.

Send orders to

E. J. BERKEY, Oronogo, Mo.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PA.

JOHN L. HORST, Editor
ANNA M. LOUCKS, Office Editor

Department Editors

S. F. COFFMAN, Bible Study	Vineland, Ont.
C. F. DERSTINE, World News	Kitchener, Ont.
J. R. SHANK, Y. P. M.	Versailles, Mo.

Subscription Price

\$1.00 per year in advance.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.